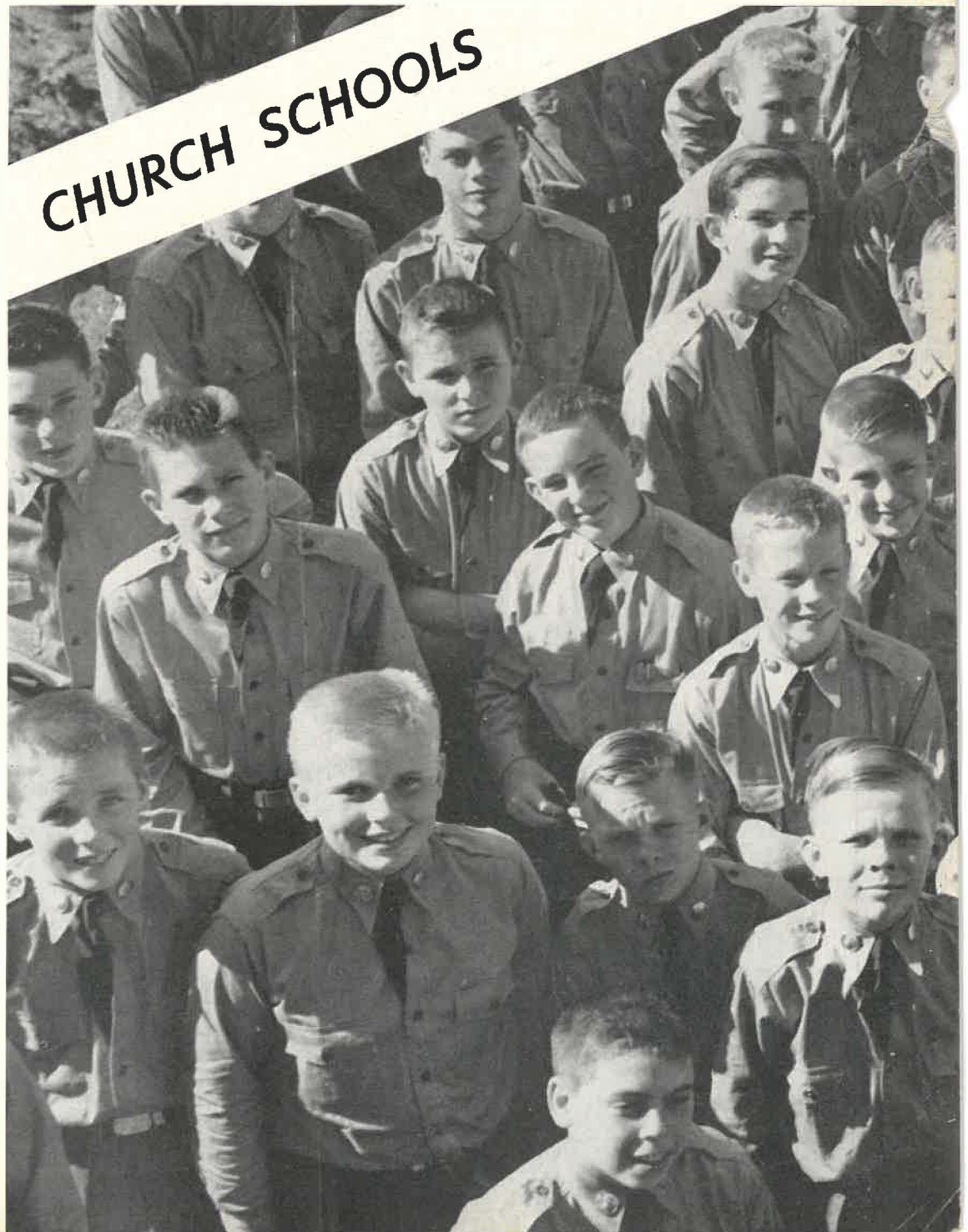


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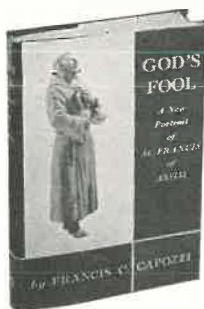
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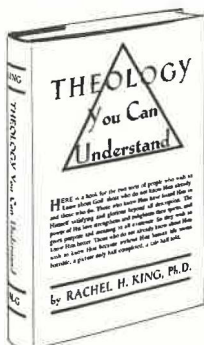


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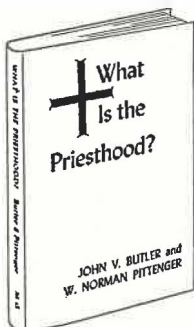
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The Living CHURCH

Volume 137 Established 1878 Number 5

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things To Come

August

- Ninth Sunday after Trinity
- Transfiguration
Fourteenth World Convention on Christian Education, Tokyo, Japan, to 13.
- Tenth Sunday after Trinity
- Eleventh Sunday after Trinity
- National Convention of Episcopal Young Churchmen, Oberlin College, Oberlin, Ohio, to 27.
- Central Committee, World Council of Churches, Nyborg, Denmark, to 29.
- St. Bartholomew
Installation of the Rt. Rev. James W. F. Carman as bishop of Oregon.
- 75th convention of the Brotherhood of St. Andrew, Chicago, Ill., to 31.
- Thirteenth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Family Life

Genesis 47:5-12; Psalm 128; Proverbs 31:10-31; Mark 10:13-16; Ephesians 6:1-9.

It is not natural for man to live a solitary life. The Bible tells us that God instituted marriage as the normal means by which men can escape from solitude and satisfy their hunger for companionship (Gen. 2:18). But marriage is not just an end in itself; it results usually in the creation of a new social group, the family. For the Bible, as for our race generally, the family is the basic unit of human society, and provides the environment within which the life of the normal man is lived; it offers to its members comradeship, affection, security, and abundant opportunity for self-discipline and mutual support.

Every family is a complex of different, but interwoven and ideally harmonious, relationships — those of husband and wife, father and child, brother and sister — each involving its own peculiar set of privileges and responsibilities which necessarily change with the passing years. The duties of husband and wife are obviously considerably different before the arrival of children than after; the relationship of child and parent is not the same when the child reaches maturity as it was in youth. But though the relationships change in character, they never cease to exist, and the changes result from the operation of certain natural and unchanging laws.

The family, in other words, is not a static institution, but a vital organism, pulsating with an organic life of its own.

The Bible, especially the Old Testament, offers many pictures of the family at various stages of development, and sometimes, even, of dissolution. The selection from the Joseph story (Gen. 47:5-12) is particularly instructive because it pictures the restoration of a broken family relationship by the energy, courage, and self-forgetful love of one of its members. Joseph was the injured member of the family, whom his brothers had callously sold into slavery in Egypt. But, once there, he was not happy until he had brought them there also, using the power he had won by his own skill to save them from want rather than to satisfy what would have been a perfectly natural desire for revenge. Like the parable of the prodigal son (Luke 15), the story of Joseph was told — at least in part — to illustrate the power of redemptive love to nourish family life and heal its discords.

According to Psalm 128, a happy fam-

ily life is one of the chief blessings which come from true religion ("to fear the Lord" and "to walk in his ways," v.1). The picture of the father with his many children gathered around him at meal-time (3) gives a pleasant glimpse into the joys of a simple family life, firmly anchored in the piety of the ancient Hebrew world.

One sees the nature of family life from a quite different point of view in the selection from Proverbs (31:10-31). This time attention is focused upon the mother, the "good wife" of v. 10 (RSV). She is by no means a mere drudge, but a responsible officer of the family (16), diligent of course (13ff, 17ff, 27), but also charitable (20), wise, and loving (26). In ancient Hebrew society as in our own, despite obvious differences of social custom, it was usually the mother who gave to the family its characteristic emotional and spiritual tone.

The few incidents related of Jesus' childhood in the gospels are sufficient to enable us to see the simple, idyllic nature of His own family life. In later years He never lost His love for associating with families, even though the nature of His vocation made it impossible for Him to live that kind of life Himself. So we see Him in the home of Simon Peter (Mark 1:29ff) and, especially happy, in that of Martha and Mary (Luke 10:38-42; John 11f). In Mark 10:13-16 His love for family life is shown as manifesting itself in a special affection for children. One might almost say that He conceives the Kingdom of God as like a family, since only those who are willing to receive it as a little child can enter it.

The description of Christian family life which began in Eph. 5:22-33 with an account of the duties of husband and wife continues in 6:1-9 for the other members. Children are reminded that their primary obligation, as stated in one of the Ten Commandments (Deut. 5:16), is to honor their parents by obeying them. But the parents likewise have an obligation not to deal harshly with their children and to train them in the fear of God rather than of themselves (v.4). A new element is introduced in vs. 5-9 which speaks of the position of servants (i.e. slaves). In a Christian family they must be obedient, like the children, but must also be treated with the kindly justice which their master expects to receive from his own Master in heaven. The time would come, of course, when Christians would perceive that slavery in itself is inconsistent with the mind of Christ.

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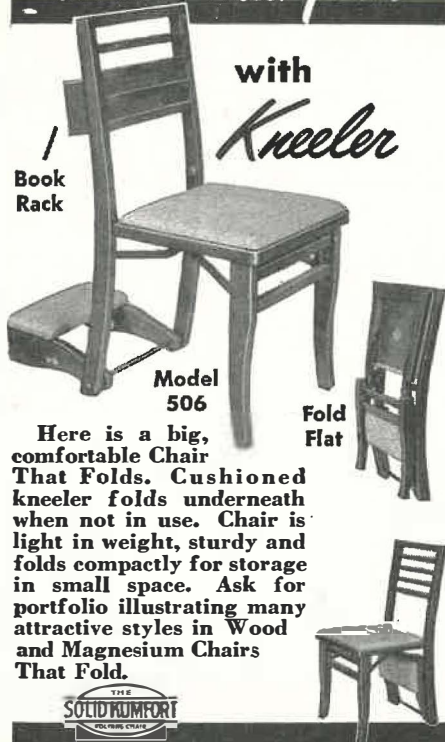
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Christian Education

Your editorials on Christian education and the Seabury Series [June 15, 22, 29] have been read with a great deal of interest. May I compliment you on a particularly fine job of interpreting the problem. . . .

The approach [of the National Department of Christian Education] . . . seemed to me to be thoroughly sound theologically, psychologically, and pedagogically. A year or more before the first courses were published we began to prepare our teachers to use them. As the new courses became available we introduced them into our Sunday school and are now using Seabury Series in its entirety. . . .

I have felt that . . . criticisms stemmed from a misapprehension of the principles and methods of the Seabury Series. It seems to me your editorials should do much to correct these misapprehensions.

I am perfectly aware of the difficulties involved in using these courses properly. Teacher training is a constant problem, especially in a parish like ours where there is a large turnover of teachers year after year. Many of our teachers, we know, are inadequately trained for this kind of teaching. The parish environment in which the teaching takes place is still far from that envisioned by the national Department as a necessary condition for the effective use of the series. But unless we attack . . . these difficulties with the determination to do the best we can to overcome them no program of Christian education will be adequate.

I personally hope that your editorials will help to prevent any action by General Convention which would alter the basic principles of the Seabury Series.

(Rev.) G. W. BUCHHOLZ, JR.
Rector, All Saints' Church

Cincinnati, Ohio

Bishop's Visits

While not agreeing with all the thoughts contained in Canon duBois' article on the provinces in the June 15 issue of *THE LIVING CHURCH*, much of his argument deserves careful thought and the proposals made by the Bishop of Chicago outlined in the article certainly should be considered by General Convention. . . .

If the provinces are not used as they might be in the Church as a whole, neither are the convocations or archdeaconries or rural deaneries, call them what you will, in the dioceses. It is notorious that the administrative and official duties of our dioceses are so burdensome that many bishops are inhibited from exercising the true office of a bishop at all and at the same time are so overburdened that acceptance of election to the episcopate involves the taking of a real medical risk. Episcopal visitations in many dioceses have degenerated into "hit and run" visits for confirmations, with as many as three or four such visits in a single Sunday with scarcely time for a sandwich and a cup of coffee in between. Contrast this with the real visita-

tion of a bishop which might take two days, during which he could stay in the rectory, come to know the incumbent and his family and be able to consult with him about his real problems, pastoral and personal. He could also inspect the church property, meet the shut-ins of the parish and attend a meeting of the vestry. It might also be possible for the bishop to give some time to prayer and study as well, if some of the burden of unnecessary detail were lifted from his shoulders.

All this could be done if the convocations, as we call them in this diocese, were vitalized. The deans could represent the bishop at institutions, blessing of houses and other buildings, and in many ways which do not actually require the bishop's presence in person.

In addition the meetings of convocation, presided over by the dean; could be preliminary opportunities for consideration of diocesan or even provincial or national issues at the parochial level before diocesan conventions.

While many people want the bishop to come around for every occasion, his presence would really mean more if he came less frequently and his visit was more of an event. While it may be that the bishop must come annually for confirmation I would suggest that it be made possible for him to conduct a real visitation in each parish and mission under his care every three or four years.

(Rev.) ROBERT S. S. WHITMAN
Rector, Trinity Parish

Lenox, Mass.

Our Duty and Opportunity

My observations on Central America, and especially the Republic of Panama, lead me to the definite conclusion that our Church is missing one of its greatest opportunities in that region by not conducting a vigorous mission along Catholic lines, similar to our mission in the Philippines. It is surely not the fault of Bishops Gooden and Richards. Panamanians from all walks of life and all levels of society told me repeatedly, "Yo soy Catolico pero no voy a la iglesia," (I am a Catholic but I do not go to church). The reasons for this varied from that of my unlettered guide who said that Mass in Latin for him was no good, to that of a distinguished lawyer, one of the founders of the Republic, who explained that the constitution guaranteed religious freedom, but both the Roman Church and the politicians worked against it in practice. . . . The people are basically religious and want to go to church. They definitely do not want to be "protestante." . . .

Of 150 [Roman] priests at work in Panama only four are native Panamanians. . . .

HARRY W. OBOBNE
Geologist

Colorado Springs, Colo.

"Churchyards"

The poem about which Mrs. Thomsen inquires [L.C., July 20], is "Churchyards," and is found in *Christian Ballads and Other Poems*, by Arthur Cleveland Coxe, . . . published in 1849. The sixth [stanza] is the one indicated by Mrs. Thomsen's quotation:

"Our mother the Church hath never a child.
To honour before the rest,
But she singeth the same for mighty kings,

And the veriest babe on her breast;
 And the bishop goes down to his narrow bed,
 As the ploughman's child is laid,
 And alike she blesseth the dark-brow'd serf
 And the chief in his robe arrayed."

If this delightful volume is out of print, I am sure that thousands of Churchmen, were it once more published, would rejoice to possess a copy of it. I hope that Morehouse-Gorham will consider such republication.

HERBERT MAINWARING

Wollaston, Mass.

Orthodox Marriage

It would be nice to know what is the Christian tradition with respect to divorce, and indeed to marriage. The whole question is very confused in my mind because, as I understand it, the most ancient Christian tradition—the Eastern (Orthodox)—apparently sanctions divorce (and so called; not annulment) and remarriage after divorce quite freely.

If the Eastern tradition is correct, and its antiquity would seem to favor it, then we must as good Anglicans stop interpreting the divorce and marriage passages in Holy Scripture arbitrarily (which in this case means literally), which we are told is a Protestant device, and instead abide by the Church's continuing interpretation of these passages. This would mean both the Roman and traditional Anglican views are incorrect, and it clearly forces us to reassess the nature of the Christian sacrament of holy matrimony as not binding until death, holy Scripture notwithstanding.

There remains the possibility that the Eastern Church has strayed from the true tradition and that we have (until recently) upheld it. . . .

A. B. FABRI

Key West, Fla.

Integration

I was amazed at the article [L.C., June 29] by the Rev. Philip Gresham on the question of segregation in the South. I don't believe we in the North realize the fierceness of it—especially for members and priests of our Church. . . .

We are not entirely blameless, for there are many among us who refuse to mingle with our colored brothers.

Let us use the prayer "for the Unity of God's People" (Prayer Book, page 37) at least weekly while this crisis lasts.

After all, the southern people are only human, and they have lived with segregation so long that integration seems too drastic all at once. . . .

(Mrs.) MARY JOHNSON

Rockford, Ill.

Color in Miami

I hailed a taxi to take me to an Anglo-Catholic parish in Miami [Florida] proper [one Sunday in June, 1958]. When I gave the name of the church and address to the driver, he said, "I can't take you there! It's colored! You'd cause a riot and how would you get out of that district after services?" I told him I could worship in a Hindu Temple if I pleased, but he said he was not allowed to take "whites" to a colored gathering! . . .

V. FREDERICK VEADER

New York, N. Y.

August 3, 1958

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CAN YOU FIND 8 OBJECTS IN THIS SCENE EACH BEGINNING WITH ONE OF THE LETTERS BELOW?

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ORDINATION

Ordination to the Sacred Ministry comes at the end of a long road, involving not only secondary school but usually college and three years of theological seminary on top of that.

The young man being ordained deacon in this week's picture is the Rev. James H. Kirchoffer, who has the rare privilege of being ordained by his father, the Rt. Rev. Richard A. Kirchoffer, Bishop of Indianapolis [see p. 30].

Shown also are (left) the Rt. Rev. John P. Craine, Bishop Coadjutor of Indianapolis, and (right) the Rev. Robert Bernhard, vicar of St. Alban's Church, Indianapolis.

The diaconate marks the first stage of the Sacred Ministry, most deacons (unless they plan to serve in that capacity indefinitely) being advanced to the priesthood in a year or so.

Ordination to the diaconate, according to the rite of the Episcopal Church, is effected by the laying on of the bishop's hands with this form of words:



Take thou Authority

to execute

the Office of a Deacon

in the Church of God

committed unto thee;

In the Name of the Father,

and of the Son,

and of the Holy Ghost. *Amen.*

The Living Church

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Ninth Sunday after Trinity
August 3, 1958

The Senator is Gratified

Special report by the Rev. Albert Muller

Christ Church, Charlottesville, Va., by vestry resolution has announced that its facilities will be made available for classroom space if public schools are closed in that city in September because of court ordered integration.*

In a poll taken previous to the vestry's action, 11 of 17 Charlottesville clergy voiced opposition to such use of Church property. Five indicated that their churches would be willing to make facilities available. The Rev. Dr. H. A. Donovan, rector, said Christ Church was uncommitted at that time.

The vestry resolution said:

"The facilities of this church will be made available for the continued education of the children of this community, so far as such facilities can be made available without conflict with the normal and usual functions of Christ Church.

"It is the feeling of this vestry that it is not only the public duty but the Christian duty of every citizen and every institution to eliminate or to minimize the tragic effect upon our children of depriving them of education which is part of their birthright. This is so regardless of the merits or demerits of the legal issues involved."

The vestry noted that Virginia law requires closing of an integrated school.

"It is incontrovertible that such a closing would be damaging to our community in the highest degree, with the major burden of this course falling on our children. The law is plain and the result is equally plain," said the vestry.

Dr. Donovan said the vestry action was "not an anti-integration move." At Christ Church since 1939, Dr. Donovan had previously served in Liberia for eight years. [He is author of *Understanding Africa*.]

State Senator Edward O. McCue Jr., a member of Christ Church, who has called upon Charlottesville churches to make facilities available for private schools, said that he is "extremely gratified" at the action taken by the vestry.

"I think it is most commendable that they have joined hands with other churches in the community who have expressed a willingness to permit the use of their Sunday school rooms as temporary school facilities for our white children, should the need arise," Senator McCue said.

*Canon law of diocese of Virginia says use of church property rests with individual vestries. National Canons leave property use in hands of rector.

BRIEFS

ANOTHER MAGAZINE CRISIS: The Rev. Walter H. Stowe reports that the *Historical Magazine*, which he edits, is in real danger of suspension. Caught in the squeeze of rising costs, the magazine cannot continue to operate unless its present subsidy of \$750 per year is doubled by next General Convention, Canon Stowe reports. Another problem facing the magazine is that Canon Stowe has submitted his resignation effective December 31. This confronts the Church with the problem of finding an able historical scholar to do all the editorial work and handle subscriptions, advertising, and promotion for the magazine — which has never paid its editor or contributors for their labor.

FOR STIL, A HOME: School of Theology of the diocese of Long Island will get its own permanent home September 20, when its new building on the cathedral grounds opens for the fall term. Specifically designed to prepare older men for Holy Orders, the school is one of those against which the Commission on Theological Education complains in its report to next General Convention [L.C., July 20]. New building was given by Mrs. George Mercer, Jr. in memory of her husband. About 50 students seeking orders are expected for the fall term, most of them businessmen between the ages of 40 and 45. About 100 other laymen will be enrolled in extension courses.

A FRIGHT FOR PIGEONS: Noisy pigeons who cooed during services at St. Luke's, Washington, D. C., have deserted the church roof. The Rev. Dillard Brown put fear if not reverence in the birds' hearts by placing a toy snake of realistic design on the roof. Since then no pigeon has either landed on the roof or applied for a letter of transfer to a snakeless parish.

UNINVITED, HE'S STILL COMING: Despite a turndown by the Church Federation of Greater Chicago, Billy Graham plans to conduct a revivalistic campaign in that city in 1961 or 1962. A poll by the Federation found churches with a membership totaling 338,000 favoring a campaign, while churches with a membership of 693,000 refused support. Among the lat-

ter was the diocese of Chicago. Dr. Graham said he was "greatly encouraged that such a large and substantial number of churches have voted to support such a crusade." Meantime, the Federation is going ahead on plans for its own "pilot evangelism project," involving some 3,000 to 4,000 local Illinois churches.

HOODS & ROBES: In London, Dr. Fisher, the Archbishop of Canterbury, has conferred the honorary Doctor of Divinity degree upon Presiding Bishop Sherrill. He conferred the same degree upon the Most Rev. Walter F. Barfoot, Archbishop of Rupert's Land; the Most Rev. Arbindo Nath Mukerjee, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma, and Ceylon; and the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Holy Catholic Church in Japan.

Such degrees have been conferred by archbishops of Canterbury since the Reformation, and recipients wear the hood and robe from the university attended by the conferring archbishop. Dr. Fisher received the A. M. from Exeter College, Oxford, in 1913.

LAW AND FAITH: NCC is calling a conference on Christianity and the law to examine the relationship between a lawyer's religion and his work. It will be held at the University of Chicago, Sept. 7-10. Conference chairman will be Churchman William Stringfellow of New York, and Churchman Wilbur Katz of Chicago's law faculty will be a program participant.

POAU ATTACKS SCHOOL EXEMPTION: Proposals to exempt private and Church-related schools as well as public schools from certain federal excise taxes have been attacked by the Protestants and Other Americans United for Separation of Church and State, extremist separation-of-Church-and-State group. Exemptions are proposed in H.R. 7125 introduced by Rep. A. J. Forand (D., R. I.).

FROM LONDONERS, NO ROCKS EXPECTED: Vice President Nixon plans to represent President Eisenhower at the dedication of the American Memorial Chapel in St. Paul's Cathedral, London, November 26. The Nixons will be guests of the Queen.



GENERAL CONVENTION

MARRIAGE

Impediment List Changed

Convinced that the Church as a whole wants to continue the present marriage canons essentially as they are, the Joint Commission on Matrimony is proposing only two canonical amendments in its report prepared for General Convention. These would amend the subpoints of Canon 17, Section 2 (b) and delete Section 2 (d) of Canon 18. •

The change in Canon 17, Section 2 (b) would alter the list of impediments to a marriage. The present numbered subpoints on consanguinity, failure to reach puberty, and concurrent contract would remain in their present wording, but would be renumbered. In place of the six other subpoints of the present canon, there would be a single point, which would read, "(4) Lack of free will and competent consent on the part of either party (including fraud, duress, mental deficiency or insanity, and such defects of personality as to make such consent impossible)."

The points to be dropped from the canon are:

"(2) Mistake as to the identity of either party.

"(3) Mental Deficiency of either party sufficient to prevent the exercise of intelligent choice.

"(4) Insanity of either party.

"(6) Impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other.

"(7) Facts which would make the proposed marriage bigamous.



Matrimony: Church's teaching follows classic Western moral theology.

"(9) Attendant conditions: error as to the identity of either party, fraud, coercion or duress, or such defects of personality as to make competent or free consent impossible."

Canon 18, Section 2 (d), the deletion of which the Commission proposes, reads:

"Any person in whose favor a judgment has been granted under the provisions of this Canon may be married by a minister of this Church, *provided*, that if the marriage is proposed to be solemnized in another jurisdiction than the one in which said judgment has been granted, the said judgment shall have previously been submitted to and approved by the Ecclesiastical Authority of that jurisdiction."

The Commission also proposes a resolution to General Convention which would set aside the Third Sunday after the Epiphany as Marriage Renewal Sunday. The Commission also requests its own continuance with an appropriation of \$2,500.

A major project of the Commission was the drafting of a statement on marriage for consideration at Lambeth. The full text of the statement, which was drafted by Bishop Bayne of Olympia, and edited and approved at a Commission meeting, is reprinted here:

Appendix to the Report of the Joint Commission on Holy Matrimony

The Teaching of the Episcopal Church with Respect to Holy Matrimony

(A statement adopted by the Joint Commission on Holy Matrimony, March 26, 1958, for presentation and discussion at the Lambeth Conference.)

The doctrine and discipline of Holy Matrimony in the Episcopal Church is contained chiefly in the Book of Common Prayer and in Canons 16, 17, and 18. The form of Solemnization of Matrimony parallels other Anglican forms, and expresses the general line of Anglican doctrine. In particular, the vows exchanged by the two persons are clear statements of what we hold to be Christ's doctrine of marriage—"I take thee . . . to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight (or give) thee my troth."

Every person desiring to marry in the Church must also sign the following declaration (Canon 17) which expresses the Church's teaching even more fully:

"We, . . . and . . . , desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization of Holy Matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost

effort to establish this relationship and to seek God's help thereto."

Thus, the teaching of the Episcopal Church follows, in basic structure, classic Western moral theology. The ministers of the marriage are the husband and wife, who freely enter into a lifelong contract into which they are competent to enter, and receive God's blessing through His Church as a social and visible witness that their marriage is begun without impediment or doubt, and both requires and will have, if they seek it, God's gracious help in establishing and fulfilling it.

It may be noted, in passing, that the Episcopal Church apparently breaks some new ground, in its statement of the ends or purposes of marriage and the order in which they are stated. The "procreation (if it may be) of children" is not held to be necessarily the primary end of marriage; it is the second of three such ends stated; and it is clear from this ordering that it is not the doctrine of the Episcopal Church that the procreation of children must necessarily override the other purposes expressed in marriage. This reordering of the purposes of marriage has an important bearing on the moral theology of contraception and family planning and of the due relationship of husband and wife.

Canon 17 sets forth that the minister solemnizing a marriage is required to assume responsibility for establishing the civil and ecclesiastical right of the parties to marry. In particular, he is required to establish that none of nine impediments exist. They include (1) a limited consanguinity (extending only to natural parents, siblings, aunts, uncles, nieces and nephews), (2) the traditional impediments to consent, i.e. mistaken identity, mental deficiency, insanity, non-age, fraud and coercion (including undisclosed sexual perversion or venereal disease as a specific form of fraud), and bigamy, (3) a concurrent contract inconsistent with the marriage vow and, finally, (4) "such defects of personality as to make competent or free consent impossible."

The minister must also ascertain that at least one of the parties has been baptized. He must instruct them personally in the nature of Holy Matrimony, requiring them to sign the declaration quoted above. He must have three days' notice of any marriage save for weighty cause, when he may dispense from this requirement on adequate proof of responsibility, in which case he must immediately report the action to the Ecclesiastical Authority. He may decline, at his discretion, to solemnize any marriage; he may not solemnize any marriage except in accordance with the canons; and he must not solemnize any marriage where either party has been the spouse of anyone else now living, except where the Ecclesiastical Authority has specifically permitted it.

Canon 18 contains the provisions governing such permission. In brief, under this canon, any member of the Episcopal Church in good standing may apply for judgment as to marital status, or for permission to marry, despite any previous marriage by either party, regardless of whether the previous spouse is still living, and regardless of the nature or cause of the dissolution of the former marriage. The Ecclesiastical Authority, if satisfied that the parties "intend a true Christian marriage" and that at least a year had elapsed since the final decree of divorce or annulment, may, either personally or through a court, examine the case. If any one of the impediments is

found to exist or to have existed which "manifestly" establishes that "no marriage bond as the same is recognized by this Church exists," a judgment to that effect may be issued and the marriage may then be solemnized in that jurisdiction, or in any other if the judgment is approved by the Ecclesiastical Authority concerned.

In basic structure, this is "an annulment canon." The impediments listed are, in the main, the familiar ones — fraud, incompetency, coercion, etc. — which are inescapably impediments wherever the freedom and competence of the parties to a marriage are regarded as essential. Consanguinity, although not an impediment of this character, is clearly forbidden by both natural and divine law. Two new impediments appear, however, which deserve mention. One is a "concurrent contract inconsistent with the contract constituting canonical marriage," of which examples might be (1) a mutual agreement not to procreate children even though there was no adequate reason for such action, or (2) a mutual agreement to seek divorce after a trial period of married life. This impediment requires little justification where the existence of such an agreement can be established. It could, perhaps, be taken as an instance of mutual fraud.

The second impediment is the much-discussed "defects of personality such as to make competent or free consent impossible." This ground was developed by the Joint Commission on Holy Matrimony in the draft canon presented in 1946. Although the draft was radically reworked before adoption by the Convention, this impediment was included as presented. It was intended to open new ground, to permit examination of deep-seated emotional disorders and deficiencies as a cause of marital failure. It was the feeling of the Commission in drafting it that

Church to recognize frankly that such psychological impediments do exist, often manifesting themselves long after the marriage is solemnized, when the tensions of children or of job insecurity and the like take their toll.

Most debated of all the provisions of this canon, however, is the celebrated ambiguity, under which an impediment must be established "to exist or to have existed," in order for a favorable judgment to be given. At first glance, at least, this ambiguity seemed to cut at the nerve of traditional annulment procedure. On this ground, many bishops will refuse to give favorable judgment except where the impediment can be certainly shown to have existed at the time of marriage. Others have welcomed the flexibility which the phrase grants, since it permits them to deal with personality defects which often are latent at the time of the marriage and only appear later in life. Still others welcome the ambiguity because it permits them, in effect, to apply a doctrine of "spiritual death" (or a variation of it) in place of the traditional, legal, Western procedure of annulment.

Certainly a doctrine of "spiritual death" has a legitimate place in Christian moral theology, although it is not commonly found outside of the Orthodox Churches. It is, however, new in Anglicanism, which has generally followed the "Western" line; and much discussion has been aroused, and much negative criticism as well, because the doctrine seems to some to slip into Canons by ambiguity rather than by frank debate and adoption.

The ambiguity has also given rise to a popular impression that there are two schools of thought among bishops — one loosely called "a legalistic attitude" and the other "a pastoral approach." Actually, no such distinction is valid nor could it be; every judgment under this canon is given by a pastor acting under law, and therefore must of necessity be both pastoral and legal. But the distinction reflects the major difference between those who hold to a strict annulment procedure, and those who prefer a procedure based on a belief in what is traditionally called a doctrine of "spiritual death."

It has been notable that, in practice, there seems to be little difference in the judgments given by bishops, in similar cases, regardless of which school of thought they follow. Comparisons of cases have been made by the commission, most recently in 1957; and it was clear that applicants would have had much the same answers no matter to which of perhaps 60 or more diocesan bishops they applied.

Other, less celebrated ambiguities also appear in the Canon. The most annoying, apparently, is also the least significant — that is the phrase "in intention lifelong" (Canon 18, Sec. 2 (b)). The interpretation of such a phrase must clearly be governed by the far more sharply defined terms of the pre-marital statement in Canon 17, "a lifelong union of husband and wife as it is set forth in the . . . Book of Common Prayer." Thus, the ambiguity seems to be no more than an infelicity of phrase.

More significant, perhaps, is the difficult phrase, "that no marriage bond as the same is recognized by this Church exists." In one sense, this might seem to make each bishop a sole authority for determining the validity of any marriage. In another sense, it simply

ATOMIC ENERGY

A Reactor Bears Witness

The gift of a nuclear reactor from the Church to St. Paul's University, Tokyo, is recommended for consideration by General Convention in the report of the Joint Commission on the Peaceful Uses of Atomic Energy.

Convention will be asked to set aside \$400,000 for the gift "in the name of the whole Church."

The nuclear reactor would be used by St. Paul's University for its research program for faculty and students in the fields of physics, chemistry, and biology. It would be "equipped with facilities for producing radioactive isotopes for clinical use by St. Luke's Hospital," the report says.

St. Paul's University and St. Luke's Hospital, both in Tokyo, were founded by the Church and are maintained by the Nippon Seikokwai, the Japanese branch of the Anglican Communion.

The Commission on Atomic Energy says that "any study and understanding of the peaceful uses of atomic energy would . . . require a sharing of the potential and the realized blessings of atomic energy. The most meaningful sharing would be with those people who have known little of its blessings but much of its curse — those of the Far East."

According to the Commission, "the only institutions related to the Church in the Far East possessing trained personnel and able to develop and share the blessings of atomic energy are St. Paul's University and St. Luke's Hospital in Tokyo."

"The Commission believes that an atomic reactor given to these Christian institutions for peaceful study, research and medical therapy would be a powerful Christian Witness in Japan," its report says.

Vice chairman of the Joint Commission

Marriage Thanksgiving

A service of thanksgiving for husbands and wives, to be held annually on the last Sunday of June, has been instituted at St. Philip's Church, New York City. Ninety couples of the parish, married in June of any year, were invited to participate.

freedom and competence to marry were matters profoundly affected not merely by impediments clearly to be established in legal terms, such as insanity or fraud, but also by emotional and psychological impediments which were not susceptible of legal definition at all.

There are no precise tests which can establish such a psychological impediment (if one exists); and this difficulty has beset both the interpretation and the application of this canon. Few would deny that such personality defects — in the form of the persistence of infantile patterns of conduct, over-dependence on parents, inability to accept marital responsibilities, and the like — exist. Many more, however, would feel that to establish such defects with certainty is an impossibility (at least in our present stage of psychological knowledge), and that a judgment based on such a ground must necessarily be so subjective and vague as to rob the law of the clarity any honest law requires. Many others, however, feel that it is of great importance for the



St. Luke's Hospital, Tokyo.
Isotopes for Christianity.

Continued on page 28

Crisis Plea

A plea, relative to the mid-East situation, has been telegraphed to UN Secretary General Dag Hammarskjold and heads of several UN delegations by the Commission of the Churches on International Affairs, a joint agency of the International Missionary Council and the World Council of Churches. Signed by Dr. Richard M. Fagley, CCIA's executive secretary, the message said:

"On behalf of the officers of the Commission of the Churches on International Affairs, I stress the solemn urgency that immediate and positive steps be taken to prevent a deepening of the crisis in the Middle East. All channels of consultation that are open should be utilized including the available procedures of the United Nations, a possible meeting of heads of state within the UN framework, as well as the normal avenues of diplomacy.

Pro Aid, Con Cuts

Representatives of religious organizations have urged the Senate Appropriations Committee to immediately restore cuts made by the House of Representatives in funds for the U. S. National Security program.

In an open letter to Congress, 34 prominent religious leaders called for restoration of the appropriation cuts.

Joining in testimony on behalf of the foreign aid program at a public hearing in Washington, D. C. was Charles P. Taft, Churchman, and vice-president of the National Council of Churches.

Indian Welfare

Indian Americans have better health and more opportunity for education than ever before in history; but there is still much progress to be made before their levels of health and education equal those of the general population.

This is the consensus of 250 delegates, who met June 30 to July 5 at Estes Park, Colo., at the Triennial Assembly of the National Fellowship of Indian Workers.

Resolutions called for opposition to the acquisition of Indian homelands of the Kiowa Indians by the United States Army, support for increasing Public Health service among Indians, and, especially in view of Alaskan statehood, the urging of protection for land and fishing rights of Alaskan natives.

Elected Fellowship president for the next triennium was Dr. Ben Reifel, Churchman and area director of the Bureau of Indian Affairs, Aberdeen, S. D. Dr. Reifel is also a lay deputy to General Convention from the district of South Dakota. Mr. Gordon Plowe, who is the assistant secretary of the Division of Domestic Missions and Church Expansion in the Home Department of National Council, was elected treasurer.



Voorhees Junior College: Lines of communication must be kept open.†

on the Peaceful Uses of Atomic Energy is the Rev. William G. Pollard, a priest who is executive director of the Oak Ridge Institute of Nuclear Studies, a non-profit Tennessee corporation of 36 southern universities operating under contract with the U. S. Atomic Energy Commission.

In its report to the Church's General Convention, the Commission states that "there is no ground whatever" for a fear that "at some future time" the nuclear reactor could be converted to military purposes.

"The uranium in the reactor fuel elements is insufficient to have military value," it says. "The only other way in which the reactor could be used for military purposes is to make plutonium by exposing normal uranium, or U-233 by exposing thorium, to the neutrons in the reactor. However, the total production of either which could be achieved in a reactor of the proposed type is so minute as to make it valueless for military purposes."

The Commission report also deals with the attitude of the U. S. government toward the proposed gift. "While we cannot speak officially for the government, they have given full support to all our work and have expressed unofficially the greatest enthusiasm for what we have been doing," the Commission declares.

"Both the State Department and the Atomic Energy Commission look upon the gift of a nuclear reactor to a Japanese university by the Church in America as a most effective contribution to President Eisenhower's 'Atoms-for-Peace' program in which the United States is an active participant."

ACI

Double Support Needed

Calling for an increase of more than 100% in financial assistance to Negro schools, the American Church Institute for Negroes* said the existence of these schools was threatened. Highlights of the Institute's report to General Convention:

"Today, the United States is plunged into a critical period of racial integration. New

legislation, renewed social concern, and steady Christian witness seek to heal old wounds that reopen as the nation strives to reconcile its preaching and practice. In spite of these efforts, however, racial tensions continue. Unfortunately, these are focused primarily in the schools. Now, more than ever, it is imperative for the Church to keep open the lines of communication between races. . . .

"There are now four schools and one college center in the American Church Institute: St. Paul's College (formerly St. Paul's Polytechnic Institute), Lawrenceville, Va.; St. Augustine's College, Raleigh, N. C.; Voorhees Junior College, Denmark, S. C.; Okolona College, Okolona, Miss.; and Fort Valley College Center, Fort Valley, Ga.

"St. Agnes' Nurses' Training School is about to be closed due to the erection of a new nurses' training school in the area of Raleigh, N. C., and has been dropped from the American Church Institute for Negroes schools. Fort Valley College Center has named its chapel St. Luke's, and the half of the work designated as college work alone is under the care of the American Church Institute for Negroes. . . .

"Voorhees Junior College and Okolona Junior College continue to do outstanding work in their respective areas and are rated highest among schools of similar standards.

"Through Institute schools, Negroes have received . . . academic training . . . [and training] in trades and industry, domestic science, business and agriculture. Religious life is stressed; there is a chaplain at each school, and many outstanding organizations and movements of the Church are actively functioning, such as the Woman's Auxiliary, the Laymen's League and the Girls' Friendly Society. . . .

"It is imperative that there be a substantial — over 100% — increase in the financial assistance given these schools through the American Church Institute for Negroes. This critical need threatens the very continued existence of the schools. Unless they are able immediately to meet increased cost of operation, i.e., salary increases and capital expenditures, they will be unable to retain their present academic rating which in turn will eliminate their chances of receiving help from foundations that are presently assisting them, and prospective ones. A number of institutions similar in work to these schools have been forced to close their doors at this time when they are desperately needed. Faithful, devoted, hardworking, deeply rooted teachers, students and parents look for guidance and material support."

†Pictured is Voorhees staff during 1958 graduation exercises.

*Rev. William G. Wright, president; Rev. Tollie L. Caution, secretary; Lindley M. Franklin, Jr., treasurer.

EDUCATION

Father Knows Best

THE LIVING CHURCH asked Robert Young, Churchman, movie actor, and TV's star of "Father Knows Best," what he thought of Church Schools. Hewrote: "Two of our daughters have graduated from Bishop's School, La Jolla, Calif. A third is currently enrolled, and a fourth will enter in two years. That certainly states our attitude . . . Sincerely, Robert Young."

Money for Study

The Lilly Endowment, Inc., of Indianapolis, Ind., has made a grant of \$5000 to Kenyon College, Gambier, Ohio. This has made possible the appointment of a committee to study Bexley Hall, the divinity school of the college. The committee will explore the seminary's finances, admissions policy, curriculum, and area of support, and will serve in an advisory capacity to Kenyon's president and board of trustees.

70 Years Later

St. John's Military School, Salina, Kan., awarded a diploma this spring to Charles F. W. Seitz, who, back in 1888, had dropped out of the school three weeks before graduation in order to accept a job in a drug store. This year at commencement, 70 years later, Mr. Seitz received his diploma. St. John's hailed him as its "oldest living alumnus." Mr. Seitz is the father of the Rev. Oscar J. F. Seitz, professor of New Testament at Bexley Hall, Gambier, Ohio.

Home Away from Home

Bishop Barth of Tennessee has dedicated two new college centers. One is a church and student center at Cookeville, Tenn., near the campus of Tennessee Polytechnic Institute; the other, a new chapel and student center serving Vanderbilt University and Peabody College for Teachers, George, Tenn.

A report from the chairman of the department of college work points out that the Church is at work on every state college campus in the diocese and at several privately endowed colleges.

Bishop Barth said, "In a very real sense,

these centers represent home away from home to the university student, where he or she may find the same worship, the same altar, the same service which were enjoyed in the home community."

Signs of Development

Among signs of development and progress in Church-affiliated private boarding schools (which number nearly 100):

A new recreation building will be added to **St. John's Military Academy**, Delafield, Wis., and will contain a canteen, lounge area, game room, indoor rifle range, and hobby craft shop. Completion of the building is expected in September.

A development Fund Drive, as a part of its 125th Anniversary celebration, began in March at the **Hannah More Academy**, Reisterstown, Md. During the past two years, the Academy has attempted to be of more help to the diocese of Maryland, and to make the diocese more aware of the school. The student body is at present the largest in the school's history. At the last diocesan convention, the heads of **Hannah More Academy** and **St. James' School**, St. James, Md., announced a competitive two year scholarship to be awarded to a boy and girl from a Church family in the diocese of Maryland, to be in the amount of \$1,000 per year.

St. Helen's Hall, Portland, Ore., is about to enter its 90th year, with plans for an expanded program in mathematics and an enriched speech arts department.

Conference Week was held at **Margaret Hall School**, Versailles, Ky., in midwinter, and the theme, "Creation, Science, and God," was discussed by Dr. Robert Moon, research physicist at the University of Chicago, and Fr. Julien Gunn, O.H.C., and seven students from **St. Andrew's School**, St. Andrews, Tenn. Conference Week, a feature at Margaret Hall since 1945, deals with some immediate problem of society.

Shattuck School, Faribault, Minn., is celebrating its centennial this year, and reports that a new rectory and faculty house were built in 1958. Plans are already drawn for a physical activities building, two more dormitories, and more faculty houses.

The newest classroom and science building, Ascension Hall, was completed recently at **St. Andrew's Priory**, Honolulu.



Coulson Studio

The bells of Sewanee.

It contains new chemistry and biology laboratories and an adjoining science lecture room.

Tons of Bells

The University of the South at Sewanee, Tenn., has received a 56 bell carillon which has been placed in Shapard Tower of the university's new All Saints' Chapel. The bells are a centennial gift of W. Dudley Gale, great grandson of the school's principal founder, Leonidas Polk, first bishop of Louisiana.

Founded in France by Les Fils Georges Paccard, Annecy, France, and designed by bellmaster Arthur Bigelow of Princeton University, the carillon weighs 23 tons, cost about \$65,000, and has almost a five octave range.

The largest bell weighs nearly four tons, the smallest, less than a pound. Each bell bears a different inscription. The carillon is reported to be one of the world's largest.

Day Only

The Board of Trustees of St. Bernard's School, Gladstone, N. J., has announced the resignation of Donald R. Williams as headmaster, and the election of John M. Durward, English Department head, director of admissions, and assistant headmaster, to succeed him. The board also announced that the school will discontinue operating as a boarding school and continue as a day school.

Faculty Salaries

Small private colleges, most of which are related to a Church, have increased faculty salaries by an average of 13% in the last two years, announces the National Education Association. However, says NEA, the median faculty salary at small liberal arts colleges is \$4,610 a year, while at large private universities it is \$6,194, and at state universities, \$6,370.



Blessing of the school at Margaret Hall, Versailles, Ky.

The Infant

Statehood for Alaska may create new work for the Church there, involving some problems as well as some blessings.

In reply to a LIVING CHURCH query, the Ven. Norman H. V. Elliott, archdeacon of the Yukon, said:

"If, as those favoring statehood claim, Alaska's status as a state will bring many new and large industries here, these effects might occur:

"(1) New industries established in the major cities would greatly increase the population of those cities. If the Episcopal Church draws new members from this increase, present facilities might have to be enlarged and/or new churches and parish-halls erected.

"(2) New industries established in what are now wilderness areas might possibly create new towns and cities about them (such as have developed at uranium, oil, and aluminum sites in the U. S. and Canada). Such would demand the establishment of missions in these new centers of population.

"(3) There are some who claim that the establishment of new industries in the present cities and towns would mean the end of village life for the Indian and Eskimo people since they would be attracted to the cities by the opportunities for steady employment. I believe this to be fallacious thinking (and perhaps wishful thinking) by those who neither know nor understand the native people of Arctic and Interior Alaska. If such does occur, it would mean the closing of many of our native village missions and the establishment of missions in the cities for the native population. The establishment of such city native missions would be an absolute necessity because the majority of the native people of Arctic and Interior Alaska do not feel 'at home' in a 'white' parish; nor do they participate in the activities of the parish because such activities are based on the interests, needs, and level of the 'white' parishioners and frequently fail to meet the interest and needs of the native.

"(4) Should the above mentioned effects occur, the budget for the missionary district of Alaska would have to be greatly increased to provide for the construction and establishment of the needed churches, missions, and facilities.

"(5) Statehood for the present Territory may mean the eventual end of hospitalization of the native people of Alaska in institutions and hospitals in Washington, Oregon, and other far-off places. The establishment of state hospitals and prisons within Alaska would, indeed, be a major blessing of statehood. Such institutions would provide opportunities for full-time chaplains.

"Growing to the full stature of a state will, like an infant growing to manhood, take many, many years. No doubt, statehood will have some effect upon the Church—perhaps a great effect—but not in the immediate future."

The decision on whether Alaska would be transferred from the Church's national Overseas Department to the Division of Domestic Missions must be made by National Council.

by the Rt. Rev. Stephen Bayne, Jr.

Bishop of Olympia

The Puzzle of Establishment

Is the relation of Church and State in England good or bad?

The ambiguous Establishment of the Church of England, our mother Church (or sister Church, or whatever the contemporary relationship is), remains a puzzling anomaly within our Anglican household. I suspect my first judgment on it, years ago when I first discovered England as an undergraduate, was unfavorable. It seemed anachronistic, undemocratic, and painfully restrictive. A Church unable to elect its bishops, unable even to revise its own Prayer Book except with the consent of Parliament, seemed to be paying a ridiculously high price for whatever social advantages there might be to the prestige of being the official Church of the land.

The years have mellowed my own first judgment; now I do not wholly know what I think. On the debit side one would certainly include all the traditional difficulties which Establishment creates. Our American Church, for example, can legislate freely as to who may or may not be married in our churches—but not so our English brethren, whose buildings are public buildings, open to anybody who wishes to be married in them, no matter what other marriages have gone before. We may edit and revise our liturgies as we see fit; the clergy in England must continue to use the 1662 Book of Common Prayer until Parliament sees fit to permit its revision—either that or venture forth in the use of various semi-official Prayer Books which have no proper standing and which confuse and divide parishioners.

These are the most commonly cited things, and there are dozens more. All of them come up for discussion in our Lambeth committees, not because we are given to criticizing one another's ways, but because so frequently a suggestion which makes good sense in Canada or Africa or India simply cannot be considered against the English background.

One meditates about these matters and begins to see that there is a credit side, too. A week or so ago, I attended a dinner given by the group—the Moral Welfare Council—which had produced the excellent report on the family, which is the basic document for the Lambeth committee of which I am chairman. It was a group of 30 or so, attended and addressed by the two Cabinet ministers, for the

Dominions and the Colonies, who are the ones most concerned with population problems, with which my committee deals. It was not courtesy or the pressure of influential friends which brought two busy political leaders to the dinner. I felt that the motive was quite another: it was an acceptance of a sense of responsible partnership between Church and State, with both parties quite properly concerned with the same problem, with each looking to the other for an appropriate share in meeting a common need.

It is the kind of partnership which is almost if not entirely impossible in our American scene. We have, for doubtless good and certainly inescapable reasons, accepted the secular ideal of the State, with the Church an entirely private institution concerned with "religion," and unconcerned with the public welfare, which is the State's concern. I do not see any point in quarreling with our American solution; but I think I see how it breeds irresponsibility on both sides, breeds an attitude in political government which tends to exclude any sense of moral and religious responsibility, breeds a parallel irresponsibility in the Church which never has to face the real, practical, and pressing day by day problems of government.

I like this sense of responsibility. It can nourish, and I dare say it has, a false piety in government and pomposity in the Church. But this need not necessarily happen. It can also be that such minor matters as the 29 bishops in the House of Lords can be a reminder to secular power that the State recognizes a law greater than itself. It may also be a healthy reminder to bishops that the daily work of government goes on, exacting its daily toll of responsible discussion for the welfare of many. There have been times when I, like any other bishop, have needed just this sobering sense of responsibility, not for the Church alone, but for the nation as well.

I haven't any easy answer to this. I said it was an ambiguous matter, and so it is. I would only counsel someone not to make a light or quick decision, one way or the other, and weigh the cost of Establishment and the worth of it most thoughtfully. I'm glad I don't have to decide it!





Many adolescents are at a critical stage in their religious development.



Most schools have a goodly sprinkling of middle and low income families represented.

By Bill Andrews

BOARDING SCHOOL for the LOW INCOME FAMILY

Does it make sense?

I'm one of the many Churchpeople who was resistant to the idea of sending his children to a Church boarding school.

The stereotype of the boarding school which was in my mind was that of a snobbish institution catering to the children of wealth. Neither my wife nor I felt cheated because we took our secondary education in public schools. We were not disappointed in the education our son has just received in public high schools.

Yet this spring, just as we were preparing to shoulder the new financial burdens of our son's college education, my wife and I came to the conclusion that we should offer our daughter the chance to attend a Church boarding school for her four high school years. She was interested. All of us visited a school. She became enthusiastic and is now enrolled for fall.

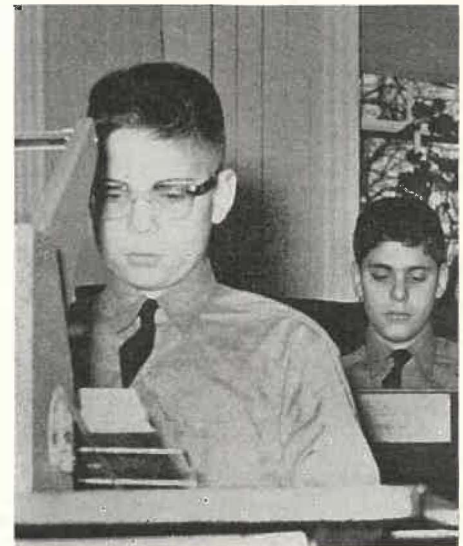
Financially, this will be difficult for us. Even though both the boy and girl will be receiving some scholarship aid, education will take just about 25% of our family income for the next year.

A good many reasons which might indicate the desirability of boarding school don't apply in our case. For example:

✓ We aren't interested in giving our daughter a boost up the social ladder. We aren't wealthy, aren't likely to become so. We aren't seeking for ourselves or our daughter any entree into circle closed to us.

✓ Our daughter isn't a problem child —

Picture credits: Top: St. Helen's Hall, Portland, Ore., altar guild (left) and informal spring dance (right). Lower right: Students at St. John's Military Academy, Delafield, Wis.



Church schools can develop strengths, as well as correct weaknesses.

or at least no more of a problem than any adolescent is.

✓ There is nothing in the family situation which makes it difficult for us to keep her at home. On the contrary, we look forward with anything but pleasure to a home without children's constant presence.

The two reasons that played the most prominent part in our decision were religious and scholastic.

On the religious side, our daughter has been showing heightened interest and activity. We think she is at a stage of religious development when she will profit from association with women living the religious life. This indicated the desirability of a school operated by one of the orders of women.

On the scholastic side, our daughter has
Continued on page 29

EDITORIALS

Fifty to One

On June 15, the cornerstone of the new church building for St. Paul's Parish, Minneapolis, was laid with appropriate ceremonies. The Church is handsome and impressive. The parish house is equipped in almost luxurious fashion. The rectory is a remodeled mansion. The site has been selected with care and thought.

In the course of the formal and joyous occasion, a speech was made by Mr. David E. Bronson, chancellor of the diocese and a member of St. Paul's.

It is such a striking statement of such a universal problem that we think extensive quotations from Mr. Bronson's address are called for. After briefly tracing the history of the parish and thanking the principal donors to the project, he said:

"According to my figures, . . . the cost of this church represents approximately 50 years of contributions of this parish to the missionary effort of our Church. We are spending on ourselves 50 times what we have spent in the diocese and the Church at large for the expansion of the Kingdom. The new church was needed and I'm not criticizing ourselves for what we're doing. I'm participating in it wholeheartedly, and so are you. But I'm thinking, and I believe you are thinking of those boys of ours, recently out of seminary and now serving as young priests in the missionary work of our Church. I'm multiplying them all over the landscape in this country and abroad and I'm



Church schools, inheritors of solid western educational tradition, can help American education combat errors of some of its new-found friends. (Photo is of St. Agnes' School, Richmond, Va.)

realizing, with you, how needed they are and how great our responsibility is to support them. I am thinking, with you, of St. Luke's and St. James' and St. David's, to mention just three of our local parishes that we have started at our own expense, and which have now become self-supporting, independent parishes, working for the same cause for which we work, and of how we must continue in that effort.

"So, we are not thinking today so much of this as a magnificent edifice for us, but we are realizing that with it we now have 50 years ahead of us to make up to others for the things that we are spending on ourselves. This is beautiful! We love it! But our responsibility goes deeper than a building to the glory of God and to the gratification of ourselves!"

Every parish which, like St. Paul's, is undertaking an enrichment of its own physical plant needs to remind itself often of the truth of Mr. Bronson's argument.

Charity truly begins at home, but if it stops there, its name is selfishness.

Defend Me From My Friends!

Education in America today might well say (with Maréchal de Villars), "Defend me from my friends; I can defend myself from my enemies."

Education has suddenly acquired a host of new friends. Sputnik, with its revelation of the tremendous advances in Soviet education, has made countless people wake to the fact that national prestige, and perhaps even national survival, depend upon our placing an increased emphasis upon education.

At first glance this seems to be a fine thing. Pride is not only a deadly sin—it is a deadly barrier to progress. The large dent hammered into America's self-assurance in her educational supremacy should stimulate constructive thought and action in the field of education, and we should all profit from that thought and action.

Unfortunately, not all the new enthusiasts for education are well equipped to guide education into her new destiny. Not a few of them are holding up the Soviet system of education as an ideal to be imitated. Many are thinking of education almost entirely in terms of the production of technicians for the munitions industry.

Education's great triumphs in western culture have been based on a concept far broader than that of the Soviet system. We have, for centuries, held to the view that education is something involving the whole man—body, mind, and spirit. Western education has a tradition of Church sponsorship and continuing Church interest.

Today, the public schools are under mounting pressure to complete the process of secularization. Organ-

ized forces campaign to remove spiritual concerns from the school curriculum. Now, under the impact of Sputnik, pressures are being applied to remove the emphasis upon general culture from education.

Here the Church schools have a special mission and a special opportunity to serve. As explicitly religious schools, they need make no apologies for the inclusion of religious elements in their instruction and their corporate life. As inheritors of the solid western educational tradition, they can hold high the idea of broad cultural education in contrast to narrowly technical training.

The Church schools are in a strong position to do this because they have, by and large, done an outstanding educational job, when measured by secular standards. The results of this year's National Merit Scholarship examinations, in which Church school students took seven times as many scholarships as their mere numbers would have led us to expect, underline the truth that broad cultural education under religious auspices is still the best education.

We are not urging our schools to stand pat, to stop experimenting, to be self-satisfied. But we are saying that the Church and her people are rich in the possession of a fine group of schools which can serve a real need in helping American education combat the errors of some of its new-found friends.

Essay Contest

The subject for THE LIVING CHURCH Essay Contest for 1959 is "The Church School."

We hope that the young students in our Church schools who participate in the contest will speak from their own experience and their own ideas. The value of the essays in previous years has been that the best of them rejected stock phrases and adult-inspired clichés to speak straightforwardly to issues as young people see them.

The topic for the contest is deliberately left general. We'll be happy to consider essays which deal with a variety of specific topics within the general subject. An essay might, for instance, be titled, "Why I Chose a Church School," or "What I Like (and/or Dislike) about My Church School." It might take up a particular aspect of Church school life, or a specific problem in that life. Or it might be some entirely different approach from any of these.

Prizes in the 16th annual contest will be: first, a gold medal and \$100; second, a silver medal and \$50; third, a silver medal and \$25. In addition, a bronze medal will be made available to each school which elects to conduct an intramural contest on the subject given above. This medal would be awarded to the student selected by the school itself.

The official rules and other information about the contest will be announced about the time school opens in the fall. Prizewinners will be announced in the spring education issue of THE LIVING CHURCH in 1959.

When You Build a Church—II

by the Very Rev. William S. Lea

We suggested last week that it is imperative for a parish building committee to consider what parishioners want their building to say. In the great periods of the Church's life, church building has been an expression of an articulate spirit, it has given substance to the ideals by which the men of faith have lived and in which they have died.

Look more closely, now, at the early Church. The first men of faith stood in the immediate glow of our Lord's Life, Death, and Resurrection. Even after the bitter days of persecution had rubbed off some of the joy of the earlier, more ecstatic days, an essential glory remained and found expression in the artistic forms which were produced. The Eucharist was celebrated with great joy. The Offering was an exciting drama in the services. Each person had a "liturgy," and actually knew that he participated in the offering of the Holy Sacrifice and was in no sense merely a passive observer. There was, therefore, a tremendous fellowship in worship. This may, in part, explain why some of the earliest churches were built "in the round," with the altar in the middle. The first church architects were interested in expressing both the joy and the togetherness of Christian worship. (It is to this primitive ideal of worship that many of the leaders of the Liturgical Movement point today.)

When we build a church, we repeat, it is essential that we know a lot about the real purpose of the church and of Christian Worship in particular. It is most unfortunate that so many of our churches were built before the contemporary studies in the Liturgy had revealed so many of the mistakes of the Gothic age. Most of our churches have been built with such deep chancels that the altar is completely cut off from the people. (These great choir spaces are appropriate if a college or a monastic community wants a little church in front of the big church in which to say the daily offices. But such a function is now served by small chapels — if the parish be large enough to provide such.)

If I were an architect who had been asked to design a church for a particular parish, I should feel obligated to insist that the parish define its ideals. I should want to know what these people believe, how they understand what happens in Christian worship, what they consider to be the true purpose of their parish. In short, I should want to know what it is like to be a member of such a parish and to be involved in its life and purpose. This calls for a deeper relationship between building committees and architects than is usually achieved. But if such a relationship exists, glorious things can be accomplished, and we may yet build worthily in the sight of the Lord.

BOOKS

21 Questions

Are love and sex the same thing? Should engaged couples have sexual intercourse with each other? How does one know when love is real? These are three of the 21 questions relating to love and sex to which straightforward answers are given by William P. Wylie in *Questions Men Ask*, published for the White Cross Trustees in association with the Church of England Moral Welfare Council and available in America from Outlook Publishers, 1 N. 6th St., Richmond 19, Va. (20 cents each; \$2 a dozen).

The questions answered in this 24-page booklet are a selection from a large number of similar queries asked in Padre's Hours in the Royal Air Force or the Army. Addressed primarily to men, they will, however, be of interest also to women and girls and to parents, teachers, and counselors of young people generally.

William P. Wylie has in *Questions Men Ask* given us a booklet that can be wholeheartedly recommended for its purpose.

FRANCIS C. LIGHTBOURN

THE UNFOLDING YEAR. Devotions for the Liturgical Seasons for Public and Private Use. Compiled by **Francis L. Wheeler**. London: Faith Press. New York: Morehouse-Gorham. Pp. x, 128. \$2.65.

Prayers, antiphons, litanies, and the like, drawn from various sources and arranged according to the Church's seasons make up *The Unfolding Year*, which Francis L. Wheeler, an English priest, has compiled for use in private and also, perhaps, after the Third Collect at Evensong to relieve the austerity which many claim to find in the Prayer Book Office as it stands.

Most of the material included in *The Unfolding Year* is in full accord with the ethos and teaching of the Prayer Book, and could certainly therefore be used in private and perhaps, indeed, with the bishop's sanction, in public as well. Here and there appears a phrase or so of dubious theological character (as under "Feasts of the Blessed Virgin Mary"), but the bulk of the material is in this respect unexceptionable.

The idea of enriching the Office by seasonal devotions after the Third Collect has at least the merit of leaving intact the basic structure of a scheme which, however austere it may be, has about it a rationale of its own which deserves more appreciation than it gets in some quarters.

Certainly there is in *The Unfolding Year* a wide range of material of real spirituality and liturgical beauty.

FRANCIS C. LIGHTBOURN

In Brief

CHURCH AND RACE IN SOUTH AFRICA. Papers from South Africa, 1952-57, illustrating the Churches' search for the will of God. Edited by **David M. Paton**. SCM Press, 56 Bloomsbury St., London, W.C. 1. Pp. 127. 8/6 (about \$1.25 if ordered direct). Adequately described by subtitle. Includes excerpts from diocesan charges of Bishop of Johannesburg, as well as statements from Roman Catholic and Dutch Reformed bodies.

THE COMMUNION SERVICE. The Prayer Book Service with a Commentary. By **Mervyn Stockwood**. SCM Press, 56 Bloomsbury St., London, W.C. 1. Pp. 32. Paper, 1/6 (about 25 cents if ordered direct). Text of English 1662 rite and commentary on facing pages. Somewhat weak on material for communicant's preparation and thanksgiving, and perhaps also on Real Presence of our Lord in the Sacrament; but strong on element of "action" in the service and upon corporate character of the Eucharist; hence it should appeal to exponents of Liturgical Movement. Usefulness limited for American Churchmen, since based on English Prayer Book; but an American edition could easily be made.

JESUS, LORD AND CHRIST. By **John Knox**. Harpers. Pp. x, 278. \$4. A trilogy comprising *The Man Christ Jesus* (1941), *Christ the Lord* (1945), and *On The Meaning of Christ* (1947). John Knox has been Professor of Sacred Literature at Union Theological Seminary since 1943. In an advance review of the present work, the Rev. W. Norman Pittenger, professor of Christian Apologetics at the General Theological Seminary, says: "There can be no question that Professor Knox has given us in these books [here brought together] the very quintessence of honest, even radical, criticism coupled with equally honest and deeply Christian conviction as to the abiding significance of the Man Jesus who is also Christ our Lord."

Books Received

THE STORY OF THE CHRISTIAN CHURCH. By **Winthrop S. Hudson**. Harpers. Pp. xii, 107. \$2.25.

WITH WONDER IN YOUR SOUL. By **Robert Newell Zearfoss**. World Publishing Co. Pp. 149. \$2.75.

HE IS LORD OF ALL. By **Eugene Carson Blake**. Westminster Press. Pp. 61. \$1.

A TOOL IN HIS HAND. By **Ann M. Harrison**. Friendship Press. Pp. 170. Cloth, \$2.75; paper, \$1.50. [The story of Dr. Paul W. Harrison of Arabia.]

CAUGHT IN THE MIDDLE. By **Gloria M. Wysner**. Illustrations by **Alan Moyler**. Friendship Press. Pp. 116. Cloth, \$2.95; paper, \$1.50. [The tensions, etc., of youth in the Middle East.]

THE EPISTLES OF PAUL TO THE THESSALONIANS. An Introduction and Commentary. By the Rev. **Leon Morris**, Vice Principal, Ridley Hall, Melbourne. Eerdmans. Pp. 152. \$2. [Tyndale New Testament Commentaries.]



The altar is often the center of Church school life. Here students at Texas Military Institute, San Antonio, serve as acolytes.



Students at St. Mary's School, Peekskill, N. Y., get ready for dramatic production.



Athletics are cheered for at St. Mary's Hall in Faribault, Minn.

CHURCH SCHOOLS

Here are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, have a special, though unofficial, interest in the Church.

PRIMARY AND SECONDARY

BOARDING BOYS AND GIRLS

California

Bishop's School, La Jolla. (girls)
Harvard School, North Hollywood. (boys)

Connecticut

Abbie Loveland Tuller School, Washington. (coed)
Choate School, Wallingford. (boys)
Kent School, Kent. (boys)
Pomfret School, Pomfret. (boys)
Rectory School, Pomfret. (boys)
St. Margaret's School, Waterbury. (girls)
Salisbury School, Salisbury. (boys)
South Kent School, South Kent. (boys)
Watkinson School, Hartford. (boys)
Wooster School, Danbury. (boys)

Delaware

St. Andrew's School, Middletown. (boys)

District of Columbia

National Cathedral School, Mount St. Alban, Washington. (girls)
St. Albans, The National Cathedral School for Boys; Mount St. Alban, Washington.

Indiana

Howe Military School, Howe. (boys)

Iowa

St. Katharine's School, Davenport. (girls)
St. Monica's School, Des Moines. (girls)

Kansas

St. John's Military School, Salina. (boys)

Kentucky

Margaret Hall School, Versailles. (girls)

Maryland

Hannah More Academy for Girls, Reisterstown.
St. James School, St. James. (boys)
St. Paul's School for Boys, Brooklandville.

Massachusetts

Brooks School, North Andover. (boys)
Groton School, Groton. (boys)
Lenox School, Lenox. (boys)
St. Anne's School, Arlington Heights. (girls)
St. Mark's School, Southboro. (boys)

Michigan

Cranbrook School, Bloomfield Hills. (boys)
Kingswood School, Cranbrook. (girls)

Minnesota

St. James' Military School, Faribault. (boys)

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Teachers' manuals IV to IX, each .75
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When Writing Schools Please Mention
THE LIVING CHURCH



Scholastic achievement holds high priority in Church schools. (Here, at St. Stephen's School, Austin, Texas, Bishop Hines of Texas presents the bishop's medal to Robert Munday, the graduating senior with the highest academic average for the last two years of school.) Other activities aim to turn young students into mature adults.

St. Mary's Hall, Faribault. (girls)
Shattuck School, Faribault. (boys)

Mississippi

All Saints' Episcopal Jr. College, Vicksburg. (girls)

Nebraska

Brownell Hall, Omaha. (girls)

New Hampshire

Holderness School, Plymouth. (boys)
Saint Mary's-in-the-Mountains, Littleton. (girls)
St. Paul's, Concord. (boys)

New Jersey

St. John Baptist School, Mendham. (girls)

New York

Abbie Loveland Tuller School, Sag Harbor. (girls)
Cathedral Choir School, Cathedral Heights, New York City. (boys)
Cathedral School of St. Mary, Garden City. (girls)
Darrow School, New Lebanon. (boys)
DeVeaux School, Niagara Falls. (boys)
Greer School, Hope Farm. (coed)
Hoosac School, Hoosick. (boys)
Malcolm Gordon School, Garrison-on-Hudson. (boys)
Manlius School, Manlius. (boys)
St. Agnes School, Albany. (girls)
St. Mary's School, Peekskill. (girls)
St. Paul's School, Garden City. (boys)
St. Peter's School, Peekskill. (boys)
St. Thomas Church Choir School, 123 West 55th St., New York City. (boys)
Trinity-Pawling School, Pawling. (boys)

North Carolina

Appalachian School, Penland. (coed)
Christ School, Arden. (boys)
Patterson School, Lenoir. (boys)
Perry's School, Tarboro. (coed)
St. Mary's Junior College, Raleigh. (girls)

Oregon

St. Helen's Hall, Portland. (coed)

Pennsylvania

Church Farm School, Glen Loch. (boys)
Grier School, Tyrone. (girls)
Valley Forge Military Academy, Wayne. (boys)

Rhode Island

St. Andrew's School, West Barrington. (boys)
St. George's School, Newport. (boys)

South Dakota

Hare School Dormitory, Mission. (Indian boys)
St. Elizabeth's School, Wakpala. (Indian boys and girls)
St. Mary's School, Springfield. (girls, inter-racial)

Tennessee

St. Andrew's School, St. Andrews. (boys)
St. Mary's School, Sewanee. (girls)
Sewanee Military Academy, Sewanee. (boys)

Texas

St. Mark's School of Texas, Dallas. (boys)
Saint Mary's Hall, San Antonio. (girls)
St. Stephen's Episcopal School, Austin. (coed)
Texas Military Institute, San Antonio. (boys)



Grace and coördination are sought in ballet class in the new gymnasium of St. John Baptist School, Mendham, N. J.



Bishop Bayne of Olympia, president of board of trustees, at Annie Wright Seminary, Tacoma, Wash., at spring commencement. In background is Miss Ruth Jenkins, headmistress. The bishop's daughter was among graduates of 1958 class.

Utah

Rowland Hall, Salt Lake City. (girls)

Vermont

Rock Point School for Girls, Burlington.

Virginia

Blue Ridge School, St. George, Greene County. (coed)

Chatham Hall, Chatham. (girls)

Christchurch School, Christchurch. (boys)

Episcopal High School in Virginia, Alexandria. (boys)

St. Agnes School for Girls, Alexandria.

St. Anne's School, Charlottesville. (girls)

St. Catherine's School, Richmond. (girls)

St. Christopher's School, Richmond. (boys)

St. Margaret's School, Tappahannock. (girls)

Stuart Hall, Staunton. (girls)

Virginia Episcopal School, Lynchburg. (boys)

Washington

Annie Wright Seminary, Tacoma. (girls)

St. Paul's School for Girls, Walla Walla.

Wisconsin

Kemper Hall, Kenosha. (girls)

Northwestern Military and Naval Academy, Lake Geneva. (boys)

St. John's Military Academy, Delafield. (boys)

Wyoming

St. Michael's Mission School, Ethete. (Arapahoe Indian boys and girls.)

DAY SCHOOLS

Alabama

Advent Day School, Birmingham.

All Saints' Church Kindergarten, Mobile.

All Saints' Episcopal School, Birmingham.

Good Shepherd Parish School, Mobile.

Holy Comforter Episcopal Day School, Gadsden.

St. John's Parish School, Montgomery.

St. Paul's Day School, Spring Hill.

Arizona

St. Luke's Day School, Prescott.

Arkansas

Christ Church Episcopal School, Forrest City.

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Christ Episcopal Parish Day School, Ontario.
Palmer School for Boys and Girls, Walnut Creek.
St. Andrew's Parish Day School, La Mesa.
St. Augustine by-the-Sea Parish Day School, Santa Monica.
St. James by-the-Sea Nursery School, La Jolla.
St. James Parish Day School, Newport Beach.
St. John's Parish Day School, Chula Vista.
St. Luke's Parish Nursery School, San Francisco.
St. Matthew's Episcopal Day School, San Mateo.
St. Matthew's Parish School, Pacific Palisades.
St. Paul's Coöperative Nursery School, Burlingame.
St. Paul's Parish School, Pomona.
St. Stephen's Nursery School, Hollywood.
San Miguel School for Boys, National City.
Trinity Episcopal Nursery School, Redlands.

Colorado

St. Anne's School, Denver.

Connecticut

St. Paul's Day School, Riverside.

District of Columbia

Beauvoir, The National Cathedral Elementary School, 3500 Woodley Road, N.W., Washington.

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All Saints' Day Kindergarten, Lakeland.
Cathedral School, Orlando.
Christ Church Kindergarten, Ponte Vedra Beach.
Episcopal Day School, Pensacola.
Grace Chapel Parish School, Jacksonville.
Holy Comforter Kindergarten, Tallahassee.
Holy Trinity Episcopal School, Melbourne.
St. John's Parish Day School, Tampa.
St. Mark's Episcopal Parish Day School, Cocoa.
St. Mary's Parochial School, Tampa.
St. Paul's Kindergarten, Quincy.
St. Paul's by-the-Sea Episcopal Kindergarten, Jacksonville Beach.
St. Peter's Church Day School, St. Petersburg.
St. Philip's Day Kindergarten, Coral Gables.
St. Thomas' Episcopal Parish Day School, Miami.
Shadowland Kindergarten, Miami.

Georgia

Episcopal Day School, Augusta.
Good Shepherd Parochial School, Thomasville.
Happy Day Kindergarten, Covington.
Lovett Episcopal Day School, Atlanta.
St. Alban's Kindergarten, Augusta.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

August

3. Nebraska, U.S.A.
4. Nelson, New Zealand
5. Nevada, U.S.A.
6. Newark, U.S.A.
7. Newcastle, Australia
8. Newcastle, England
9. Newfoundland, Canada



Military discipline is part of program at St. John's Military Academy, Delafield, Wis.

St. Augustine's Parochial Child Care Center, Gainesville.
St. Elizabeth's Kindergarten, La Grange.
St. James' Kindergarten, Macon.
St. John's Day School, Bainbridge.
St. Michael's Episcopal School, Savannah.
St. Philip's Day School Kindergarten, Atlanta.
Trinity School, Columbus.

Idaho

St. Luke's Nursery School, Weiser.

Illinois

Grace Church Nursery School, Hinsdale.
St. Ann's Kindergarten, Chicago.
St. David's Nursery School, Glenview.
St. Dunstan's Pre-school, Westchester.
St. Edmund's Parochial School, Chicago.
St. Luke's Nursery School, Evanston.
St. Matthew's Day Nursery, Evanston.
School for Little Children, Western Springs.

Indiana

St. Paul's Day Nursery School, LaPorte. (coed.)

Kentucky

St. Francis-in-the-Fields Day School, Harrods Creek.
St. Mark's Day School, Louisville.
St. Mary's Episcopal Kindergarten, Madisonville.
St. Matthew's Episcopal Kindergarten, Louisville.
St. Thomas' Nursery, Lyndon.

Louisiana

Episcopal Day School, Lake Charles.
St. James' Episcopal Day School, Alexandria.
St. Martin's School, Metairie.
St. Matthew's Day Kindergarten, Houma.
St. Mathias Day School, Shreveport.
Trinity Parochial School, Baton Rouge.

Maryland

Church of the Redeemer Nursery School and Kindergarten, Baltimore.
Grace and St. Peter's School, Baltimore.
Immanuel School, Glencoe.
Norwood Parish Day School, Chevy Chase.
Richleigh Country Day School, Reisterstown.
St. Timothy's Day School, Baltimore.

Massachusetts

Applewild School, Fitchburg.
East Forest Park Nursery School, Springfield.

(Continued on page 22)

HOWE

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Emmanuel Nursery School, Webster Groves.
Grace Episcopal Church Nursery School, Jefferson City.
Taylor School, Clayton.

New Hampshire

Children's Wintergarden, Nashua.

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St. Bernard's School, Gladstone. (boys)
St. George's Nursery School, Rumson.
St. John's School, Mountain Lakes.
St. Mary's Hall, Burlington.
St. Uriel the Archangel, Sea Girt.

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Daily School of Grace Church Parish House, 254 Hicks St., Brooklyn.
Grace Church School, 86 4th Ave., New York.
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St. Hilda's and St. Hugh's School, 621 W. 113th St., New York. (coed.)
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St. Luke's School, Trinity Parish, 487 Hudson St., New York. (coed.)
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Trinity Episcopal Day School, Roslyn, L. I.
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St. Simon's School, Cincinnati.

Oklahoma

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(Continued on page 24)

GIRLS

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Episcopal Day School, Greenville.

Episcopal Day School of Rock Hill, Rock Hill.

Heathwood Hall Episcopal School, Columbia.

Mead Hall, Aiken.

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St. Martin's Pre-School Kindergarten, Columbia.

South Dakota

All Saints' School, Sioux Falls.

Tennessee

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St. Mary's Episcopal School, Memphis.

St. Paul's Parish Day School, Kingsport.

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All Saints' School, Austin.

All Saints' Tuller School, Forth Worth.

Christ Episcopal Day School, Nacogdoches.

Church of the Good Shepherd School, Austin.

Episcopal Church Day School, Wichita Falls.

Episcopal Day School, Brownsville.

Holy Cross Day School, Paris.

Holy Trinity Day School, Dallas.

Mary Boswell's School, Dallas.

St. Alban's Day School, Harlingen.

St. Andrew's Day School, Amarillo.

St. Andrew's Episcopal School, Austin.

St. Cyprian's Day School, Lufkin.

St. Francis Day School, Houston.

St. George's Day School, Dallas.

St. George Episcopal Kindergarten, Austin.

St. James' Day School, Texarkana.

St. John's Day School, Abilene.

St. John's Parish Day School, Dallas.

St. John's School, Houston.

St. Luke's Episcopal School, San Antonio.

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St. Matthew's Day School, Dallas.

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St. Michael's School, Fort Worth.

St. Paul's Episcopal Day School, Orange.

St. Paul's Parish Day School, Greenville.

St. Peter's School, Pasadena.

St. Saviour's Day School, McKinney.

St. Stephen's Episcopal Day School, Houston.

St. Thomas' School, Houston.

St. Timothy's Day School, Houston.

School of Childhood of Christ Episcopal Church, San Antonio.

Trinity Church Kindergarten, Jasper.

Trinity Episcopal Day School, Dallas.

Trinity Episcopal School, Galveston.

Trinity Kindergarten, Marshall.

Trinity School, Fort Worth.

Utah

St. Mark's School for Boys, Salt Lake City.

Virginia

Christ Church Day School, Winchester.

Christ Church Kindergarten, Alexandria.

Church of the Good Shepherd Parish Day School, Richmond.

Grace Episcopal Church School, Alexandria.

Parochial School of Emmanuel Church, Phoebus.

St. Andrew's Episcopal Day School, Warwick.

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Costa Rica

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Haiti

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Hawaii Episcopal Academy, Kamuela. (coed.)
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St. Andrew's Priory, Honolulu. (girls)

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Brent School, Baguio. (coed.)
Easter School, Baguio.
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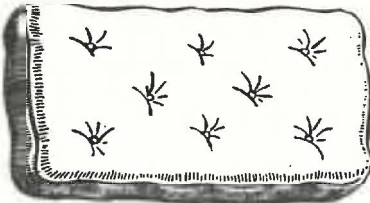
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Matrimony

Continued from page 9

begs the question. It may be hoped that future Conventions will work to clarify this sentence or else establish more satisfactory criteria for such a judgment.

The canons do not, at any point, now recognize adultery as a sufficient cause *per se* for either divorce or the remarriage of the "innocent party" following divorce. The reasons for this omission were two-fold. One was the general feeling of the Commission, apparently shared by the Church, that adultery was usually a symptom and only rarely if ever a cause of marital discord. The other was the commonly shared suspicion that the exception in St. Matthew was of most doubtful textual authenticity, and ought not to be recognized in contemporary canon law.

The canons do not bar from the Holy Communion those who divorce. Canon 16, however, states (Section 3 (a)) that the communicant status of any person married otherwise than as the two following Canons permit is in abeyance until the bishop gives judgment; and further states that such marital irregularity is a barrier to Baptism, Confirmation, and the Holy Communion, unless the bishop judges otherwise. Provision is made for the quieting of uneasy consciences, by appeal to the bishop by the persons affected as well as by the clergyman.

Finally, although the great bulk of the three Canons refer to the duties of the ministers and bishops, Canon 17 does specifically enjoin obedience on the laity as well. Not only may their marriage be not blessed, but they may not marry except in accordance with the disciplines the Canons establish. Nor may they approach legal action to dissolve a marriage without first bringing their difficulties to a minister, for his efforts at reconciliation.

The principal provisions of the doctrine and discipline of the Episcopal Church with respect to Holy Matrimony have been outlined, and some indication given as to the more debatable, and debated, sections. From this, it should be clear that there is no reluctance on the part of the Episcopal Church to declare its firm adherence to the traditional and Biblical standards of marriage as Christians understand it. There is a considerable measure of dissatisfaction with the present form of our Canons, for the reasons indicated—chiefly that they are imprecise, offer too much latitude of interpretation, rely too much on subjective judgment, and seem to give away with one hand what they claim with the other.

Further criticism might well be made that they do not deal directly with some of the most pressing marital situations, such as that of the adult convert, who comes later in life and perhaps after one or more unsuccessful marital experiments to a working faith, or to the still deeper and more troubling situation of the growing lack of any real understanding or expectancy of what marriage is and can be. To call the ignorance of a young couple, who have been drenched in secularism all their life, a "concurrent contract inconsistent with the contract constituting canonical marriage" is probably a correct judgment; but it is one difficult to establish, and failing to meet the actual situation of a great multitude of people in our society. A more direct and sharper attack would be welcomed by many.

So too do many look for second thoughts about baptism as a necessary prerequisite for both parties. Most of us would agree in a distaste for baptism under pressure, or enforced by canonical requirements. Yet it is manifestly unfair to expect the fulfillment of Christian standards from those who are not Christians and indeed may not even wish to be.

There is also no little dissatisfaction with the requirement that the minister must himself establish the freedom of applicants for marriage from any of the impediments listed. It is manifestly impossible for any minister, however gifted, to plumb some of the depths suggested by the impediments mentioned in Canon 17; and there is corresponding hope that the consciences of the clergy may be relieved from so sweeping an obligation.

It is, perhaps, unfair to generalize. Yet, it would be agreed by the great majority of the bishops who administer the discipline of the Church that the present canons, imperfect as they are, do permit a positive and redemptive approach to the heavy problems of marriage and divorce in our society; that they do permit approximate justice to be done without corroding our witness to Christian standards; and that, perhaps most important of all, they permit the accumulation of a store of experience which will, in due course, enrich and purify our moral theology in this area. This last is, perhaps, the most important function of any canonical legislation.

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BOARDING SCHOOLS

Continued from page 13

one particular ability (it doesn't matter which one for the purposes of this article). We hope she will develop this ability to a point where it can be put to significant professional use. So we chose a school which has the reputation of having a particularly fine faculty in the area of our girl's special ability.

The interesting thing about both of these points is that they could have had just as great force if our principal concern had been our daughter's religious and scholastic weakness. Special help and guidance might just as well have been needed as a corrective measure as for the development of strengths. The reversal of these two situations might have indicated a different choice of school, but it might well still have indicated the desirability of boarding school education under Church auspices.

We were fortunate in finding a Church school near our home which seems to be well-designed to meet our daughter's needs. It would have been difficult for us to add to our budget a substantial travel item. Also, as semi-childless parents, we'll appreciate the opportunity to run down to school to see our daughter on frequent week ends.

One point on which we checked was whether the school was monolithic in terms of the economic status of the fami-

lies of students. I doubt whether we would have sent our daughter to the school where she would be the one student from a low income family. But we found she won't be.

This school (like most Church schools) has a goodly sprinkling of middle and low income families represented — including a fair number of those notoriously poverty-stricken children, the children of priests of the Church.

It will cost a good deal to send my daughter away to school — not just in money, but also in terms of a standard of living and a way of life.

Notably, the cost is going to be shown in two things: a stepdown in the quality of our housing and a stepup in my wife's work schedule. We'll have to take a smaller apartment and probably a less desirable one. My wife will have to take on a heavy load of outside work to help balance the budget — or at least to bring it more nearly in line, so as to reduce the drain on our savings.

This is a real price to pay — yet my wife and I pay it gladly. We have, presumably, no greater task to perform in human society than that of preparing our children for life the best way we can. A contribution to their education would, therefore, seem to be one of the things worth even greater sacrifice than we are called on to make.

I don't feel qualified to offer specific

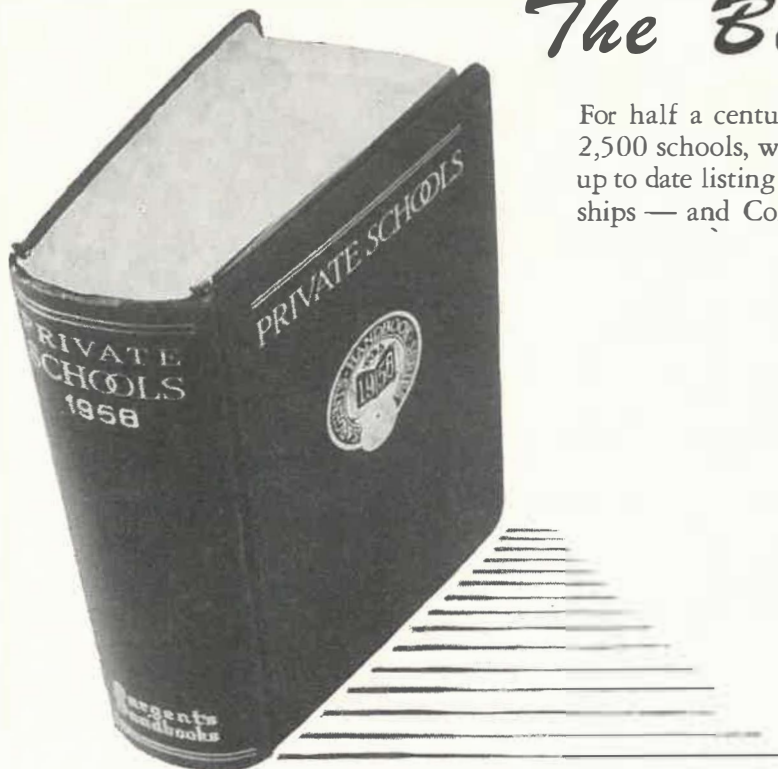
advice to parents on how to handle the education of their children. But it seems to me that many children are quite adequately served by public high schools. Others, I believe, will greatly profit by attendance at Church boarding schools.

As I've said before, I think children who would profit from such schooling might be either those with special abilities which could be developed or special weaknesses needing correction.

A somewhat similar contrast in reasons might exist in the area of family relations. The child of a broken home, or of a home in which special tensions exist, might find in the Church school a sense of belonging that would be invaluable in the difficult adolescent years. On the other hand, the child who is secure in the love of parents and who freely chooses to accept boarding school education should find in the efforts and self-denial of the parents to make that education possible another evidence of their love and concern.

Certainly the decision on the choice of school is a complex and highly individual one to be made with thought, careful study, and much prayer.

If, on the balance of all the evidence available, a Church boarding school seems to be the right answer for a child, we believe that the parents will find, as we have, that a low income need not bar their child from the education he or she should have.



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PEOPLE and places

Ordinations

Priests

Honolulu—By Bishop Kennedy, on June 11: The Rev. Paul Nakamura, a graduate of the Central Theological College in Tokyo. He is the first Okinawan to be ordained to the priesthood of the Episcopal Church. He is in charge of the Church of the Holy Spirit on the island of Izena.

(In the course of other visitations, Bishop Kennedy confirmed 37 lepers at the Airaku-en Leper Colony. The visit was Bishop Kennedy's ninth, but Mrs. Kennedy accompanied him for the first time. Miss Mirium Yamakawa, who attended General Convention in Honolulu and spoke at one of the joint sessions, served as Bishop Kennedy's interpreter.)

Montana—By Bishop Sterling: The Rev. Martin Risard, on July 10; serving the Church of the Good Shepherd, Bridger, and nearby field.

Oregon—By Bishop Dagwell. The Rev. F. A. Barnhill, a former congregational minister, on July 7; curate, St. Paul's, Salem, Ore. Address: 1444 Liberty St. S.

Pennsylvania—By Bishop Armstrong, Suffragan, on July 12: The Rev. Milton S. Leber, curate, All Saints', Torresdale; and the Rev. Edward H. Mansley, curate, St. Luke's, Germantown.

Deacons

Chicago—By Bishop Shires, Suffragan of California, acting for the Bishop of Chicago: Samir Jamil Habiby, on June 29.

Indianapolis—By Bishop Kirchoffer, assisted by Bishop Craine, Coadjutor, June 21: James H. Kirchoffer, son of Bishop Kirchoffer, to be vicar of Trinity Church, Lawrenceburg, Ind.; Robert Ayres MacGill, vicar, Church of the Nativity, Indianapolis; Ian D. Mitchell, curate, Trinity

Church, Anderson, Ind.; Edward O. Waldron, vicar, St. John's, Mount Vernon, Ind.; Robert B. Wheeler, vicar of a new mission at Benton Harbor, Mich.; David E. Merryman, curate, St. John's, Lafayette, Ind.; Edward H. Palmer, curate, St. Paul's, New Haven, Conn.; Curtis E. Ross, curate, St. Paul's, Richmond, Ind.; and John L. Said, curate, Grace Church, Muncie, Ind.

Louisiana—By Bishop Noland, Suffragan: James Reed, on June 19; to serve St. Andrew's, Bayou du Large. Robert J. Dodwell, on June 20; staff, St. James', Alexandria, La. Alan D. Calcote, on June 21; staff, St. Paul's, New Orleans. John B. Austin, on June 29; to work in diocese of Tennessee.

Michigan—By Bishop Crowley, Suffragan: Harold Arnberg, one of the founders of St. Luke's Church, Allen Park, Mich., was ordained deacon at the church on July 12. He last year resigned his position as assistant to the president of the Stainless Ware Co. to study at the diocesan school of theology and serve as a lay reader. His wife, enthusiastic about the coming ordination, joined her husband in studies at the school. They have four grown children.

Natal, South Africa—By Bishop Inman: Lorraine Bosch, a young white man from Africa, was ordained deacon on June 7 at the University of the South, where he has been a senior.

The service was held in accordance with the customs of the Anglican Church in South Africa. There, prayers for the president of the United States and Queen Elizabeth must be said in a language other than that in which the rest of the service is said. At the ordination service, Zulu was the language chosen by the Bishop of Natal for some of the prayers.

The new deacon hoped to spend several months serving at Columbus in the diocese of Atlanta.

Oregon—By Bishop Dagwell: Eugene B. Con-

nell, Jr., on June 11; curate, St. Mary's, Eugene.

Pittsburgh—By Bishop Thomas, Suffragan, on June 28: Douglas S. Slasor, who will be in charge of work with the deaf in the dioceses of Pittsburgh and Harrisburg; and Charles E. Wiant, in charge, churches at Canonsburg, Pa., and Carnegie. Both the Rev. Mr. Slasor and his wife are deaf as the result of childhood illnesses.

San Joaquin—By Bishop Porter, retired Bishop of Sacramento, acting for the Bishop of San Joaquin: Edward E. Murphy, to be curate of St. Matthew's Mission, San Andreas, Calif.

South Florida—By Bishop Louttit, on June 22: Allen B. Purdom, Jr., vicar, All Saints', Jensen Beach; and Robert D. Terhune, Jr., vicar, St. Dunstan's, Largo, Fla. By Bishop Moses, Suffragan, on June 29: Robert N. Huffman, to serve churches at Belle Glade and Pahokee, Fla.; and Alfred L. Durrance, to serve churches at St. Cloud, Fla., and Pinecastle.

Tennessee—By Bishop Vander Horst, Suffragan, on June 22: Mallie C. Baker, in charge, St. James', Union City, and Jack B. Van Hooser, assistant, St. James', Knoxville; on June 24: Thomas M. Hutson, in charge, Holy Innocents', Trenton, Tenn., and Claudius I. Vermilye, Jr., in charge, Christ Church, Alto; on June 29: Don Dalzell Miller, assistant, St. John's, Knoxville.

Upper South Carolina—By Bishop Cole: Ralph Foley Johnson, on June 11; in charge, Church of the Incarnation, Gaffney, S. C.; and Harry E. Lawhon, Jr., on June 17; in charge of the Church of Our Saviour, Trenton, S. C., and Trinity Church, Edgefield.

Changes of Address

Bishop Washburn of Newark and Mrs. Washburn will be in residence at the rectory of Grace Church, Orange, N. J., during August. On September 1 they will move into their new home on White Birch Rd., RFD, Ridgefield, Conn. Until November 1, when he retires as Bishop of Newark, Bishop Washburn will travel to Newark for such meetings and business as require his presence.

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POSITIONS WANTED

CATHOLIC Priest, married, wishes parish in Seventh or Eighth Province. Reply Box C-175, The Living Church, Milwaukee 2, Wis.

PRIEST 16 years, 45, married, 3 children, desires change. Parish preferred, will consider mission or curacy. Available September 1st. Reply Box E-177, The Living Church, Milwaukee 2, Wis.

PRIEST desires position as Director of Religious Education with responsibility for development of parish educational program. Fully qualified and experienced. Reply Box H-178, The Living Church, Milwaukee 2, Wis.

EXPERIENCED PRIEST, 42, completing graduate work and Curacy; central Churchman; 15 years in town parish, mission field and teaching; wishes rectorship in medium size parish near good schools. Recommendations. Reply Box T-179, The Living Church, Milwaukee 2, Wis.

MATURE PRIEST wishes position in South East or South West where counseling, teaching and calling are important. Prefers large city. A.M. degree in Psychology. Reply Box W-171, The Living Church, Milwaukee 2, Wis.

RETREATS

RETREATS AT HOLY CROSS, West Park, N. Y., For Priests: September 8-12. For Seminarists: September 15-19. Retreats begin Mondays 6 P.M. and close after breakfast on Fridays. Apply Guestmaster, O.H.C.

CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

The Rev. Frederick H. Belden, honorary canon of the Cathedral of St. John, Providence, R. I., formerly addressed in Wickford, R. I., may now be addressed at 14 Gold St., North Kingstown, R. I.

The Rev. Knight Dunkerley, rector of the Church of the Ascension, Troy, N. Y., formerly addressed on Pinewoods Ave., may now be addressed at 550 Congress St.

The Rev. Stanley W. Ellis, rector of the Church of the Good Shepherd, Waban, Mass., sailed for England on July 24 with his wife and daughter to begin a year's exchange of work with the Rev. Alan St. George Colthurst, vicar of the Church of St. John the Baptist, Aldenham.

Both priests have been active in the affairs of their respective dioceses and expressed the hope that the exchange will further good relations between English and American Churchpeople.

The Rev. Philip S. Harris, who will begin work as rector of St. James' Church, Milwaukee, early in August, will live at 2611 N. Grant Blvd.

The Rev. Albert Huntington Hatch, who took charge of the Church of the Holy Apostles, Savannah, Ga., several months ago, may be addressed at the church, 608 Hampton St.

The Rev. Robert L. Howell, who was ordained deacon, is now doing supply work in the diocese of Virginia. Address: 4684 S. Thirty-Fourth St., Arlington.

The Rev. George M. Jarvis, IV, who has been serving Christ Church, Harvard, Ill., may be addressed at the Order of the Holy Cross, West Park, N. Y., after August 10.

The Rev. Francis B. Rhein, rector of Emmanuel Church, Harrisonburg, Va., formerly addressed in Boyce, should now be addressed at Emmanuel Church.

The Rev. Arnold M. Ross, of the diocese of Maryland, formerly addressed at Tavares, Fla., may now be addressed at 905 Palmetto St., Clearwater, Fla.

The Rev. Grant R. Sherk, Jr., who is in charge of St. Dunstan's Mission, Falls Church, Va., may now be addressed at McLean, Va.

The Rev. David McDaniel Simms, who was recently ordained deacon, is working this summer at the New York city mission and may be addressed at 38 Bleecker St., New York 12.

The Rev. Julius A. Velasco, of the diocese of Maryland, formerly addressed at 8606 Quentin Ave., Baltimore 14, may now be addressed at 5812 Edgemark Rd., Apt. C, Baltimore 14.

The Rev. Charles T. Webb, retired priest of the diocese of New Hampshire, formerly addressed in Exeter, N. H., may now be addressed at 15 Park Court, Durham, N. H.

Women

Miss E. Dorothy Asch, formerly at Kalamazoo, Mich., is now director of Christian education at Christ Church, Whitefish Bay, a suburb of Milwaukee, Wis.

Mrs. Carol S. Davis, formerly at St. Paul, Minn., will work with Episcopal Church students at Mary Washington College, Fredericksburg, Va.

Mrs. Mabel Steele Hoover, manager of the Morehouse-Gorham Church Book Store in New York since 1951, will retire at the end of July. She is a member of the Church of St. Mary the Virgin in New York. (Mrs. Hoover's successor will be Mr. Edward A. Kelley, who has been assistant manager.)

Degrees Conferred

The Rev. C. Kilmer Myers, vicar of the lower east side missions of Trinity Parish, New York, recently received the degree of doctor of sacred theology from Berkeley Divinity School.

Births

The Rev. Arch Hewitt, Jr. and Mrs. Hewitt, of St. Stephen's Church, Romney, W. Va., announced the birth of their second son, Daniel Coleman, on May 8.

Marriages

The Rev. R. Sherman Beattie, associate on the staff of the Church of the Heavenly Rest, New York, was married on June 28 to Miss Joan McAlevey, of New York.

The Rev. Lewis A. Payne, curate at Trinity Church, Rock Island, Ill., and Miss Margaret Arwen were married on June 14 at the Cathedral of St. John, Quincy, Ill.

The Rev. James H. Waring, curate of the Church of the Holy Communion, South Orange, N. J., and Miss Virginia Byrd Knodel of Irvington, N. J., were married on June 28.

The Rev. Frederick John Warnecke, Jr., and Miss Abigail Grayson Brown were married on June 21 at St. Alban's Church, Washington.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Clarence D. Sears, organist and choir director of Kansas City, Mo., died on June 8 at the age of 79 in Kansas City.

Born in New York state, Mr. Sears served several parishes in New York, New Jersey, and Washington, D. C. before coming to Kansas City, where he was organist and choir director for St. Paul's Church for 45 years.

James Michael Yoder, son of the Rev. and Mrs. J. Willard Yoder, Montclair, N. J., died at birth on June 7.

Mr. Yoder is rector of St. John's Church, Montclair.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc.; who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

August

- Rev. G. B. Armstrong, Bracebridge, Ontario, Canada.
- Brothers of St. Joseph, East Moriches, N. Y.
- St. Anna's Home, Philadelphia, Pa.
- St. Saviour's Church, Maspeth, N. Y.; St. Augustine's, Croton-on-Hudson, N. Y.; Christ Church by-the-Sea, Cristobal, Canal Zone; Church of the Transfiguration, Brooklyn, N. Y.
- St. James' Church, Paso Robles, Calif.
- Rev. A. Alden Franklin, Spokane, Wash.
- St. John's Church, Kenner, La.; Teachers of the Children of God, the Tuller School, Sag Harbor, N. Y.



ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk. E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. MARY'S 2290 S. Clayton (at Iliff)
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

FAIRFIELD, CONN.

ST. PAUL'S Old Post Road
Rev. Oliver Carberry, r; Rev. Russell Smith, c;
Rev. Eaton V. W. Read, d
Sun 8, 10; HD 10

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I. Densmore, Headmaster & Director of Christian Ed.
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

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