

# The **+** WITNESS

NOVEMBER 24, 1960

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## WIVES OF TOP BRASS

**A**TTENDING the national Episcopal school leaders' conference in Washington, D.C. with their husbands were, left to right: Mrs. Stephen F. Bayne, Jr., of London; Mrs. David R. Hunter, wife of the director of the Department of Christian Education, National Council; and Mrs. Arthur Lichtenberger, wife of Presiding Bishop.

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## MEETING OF CHURCH SCHOOL LEADERS

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In Leading Churches

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Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

### Bishop Bayne Tells School Leaders Of Tasks in Revolutionary Age

★ Church schools are in business to prepare for participation in today's world revolution, said Bishop Stephen F. Bayne of London, Executive Officer of the Anglican Communion, to 500 Episcopal school leaders at their first national triennial conference.

At the meetings November 3-5 in Washington, D.C., Bishop Bayne focussed a powerfully realistic searchlight on the Church school, as he discussed its curriculum, worship, and relationships.

He scorned attitudes that seek refuge in the safety of the past and fail to face the present world revolution. He demanded depth and greatness in school worship, decried "romantic fluff." He urged social adjustment or divine discontent. And he gave specifics in each field as he led the three theme sessions.

The significant and unique function of the Church school, began Bishop Bayne in his lecture on curriculum, is to bear Christian witness, to be "the salt and the leaven." The school must prepare for the present, not the past, by operating in today's revolution, he said.

"The revolution and the age which lies ahead are far more than merely the opening of a new frontier of outer space. The revolution is a vast convulsion and upheaval everywhere in the world, putting to an end once

and for all the rule of the white west. It is an immeasurable convulsion of all those who have taken second place for so long, reaching out for what has been the good fortune of others to have. It is a revolution in social and political organization, economic structure, government, international affairs. To people emerging from tribalism and primitive society and leap-frogging a thousand years into the 1960s, there is a need for everything, except the hunger for what they have not had — the hunger for plenty and dignity, a place in the world. This vacuum is the most potent fact of the revolution, and it is to that vacuum that the west, the school must speak. The job of the American school is to train youth for that. To call it the space age is a dangerous phrase, because it may disguise exactly the heart of the problem."

"We tend to judge our schools too harshly on their technical and scientific standards," he went on. "The problem of education for the new world is not really a problem that's going to be solved by courses in physics and mathematics. It is basically a sociological problem rather than an educational one. The downgrading of pure science, the fact that not enough men and women take the life of scientific research seriously, the fact that we are bemused by the image of technology, the fact that the successful man of the

American dream, the ideal American is not a dedicated scientist or a teacher, but a tolerant, moderately well-educated, passive, rich manager — this is the danger signal."

As the school is part of history and must operate within it, the Church school curriculum must introduce the pupil to the western civilization against which the present revolution rebels, he declared. The world worries that Americans have lost the dynamic drive toward the building of a new society — and worries rightly, he suggested.

Bishop Bayne questioned curricula as to the teaching of theology, history, languages, and literature.

"You cannot have anything that pretends to be a Christian school that is not solidly anchored in theology from the very beginning for every student, no matter what his background is," he said. "The challenge of communism is that it is a heresy of the west, presenting itself as the only viable way of revolution for the next generation. It is a spiritual and theological challenge, to the ideas around which the new society is to be built, to the dignity of a man, to the immortality of the human spirit, and to responsible freedom. So theology is one of the most commanding and urgent and central things, not a frill . . ."

History must be taught in relation to the present convulsion, he said.

Advocating more and earlier

language teaching, he deplored the fact that "Americans traveling abroad encapsulate themselves in a little English-speaking ghetto." The teaching, reading and writing of imaginative literature, drawing man larger than life, are theological tasks, he stated.

"Today's curriculum must be the food of revolutionaries, the food that will nourish and strengthen children to take their part in this revolution, to help them identify it, to help them develop the Christian spirit that will help them to build the perennially new society which lies at the other side of this revolution. This is our task," he concluded.

Worship, the corporate worship of the school, continued Bishop Bayne in his second address, is the distinctive mark of the Church's schools.

"God creates truth, God teaches, God creates the mind that can understand," he said. Therefore, worship becomes natural to the Christian teacher and the Christian school, and worship raises the act and art of teaching to their highest level.

He warned against indoctrination, rather than true teaching, and against making school worship merely a tribal rite for the local, tribal deity of the school community instead of for "the only God there is."

"There is a command to greatness in worship even for tiny children," he said. "Tiny children are not very tiny spiritually. They may not understand completely, but their feelings are all right."

Worship should be tested, he suggested, as to its being truly ecumenical, as to winning individual participation, as to reality, and as to relevance.

"God is not an Episcopalian, God is not even a Christian," he pointed out as to ecumenicity, distinguished it from mere in-

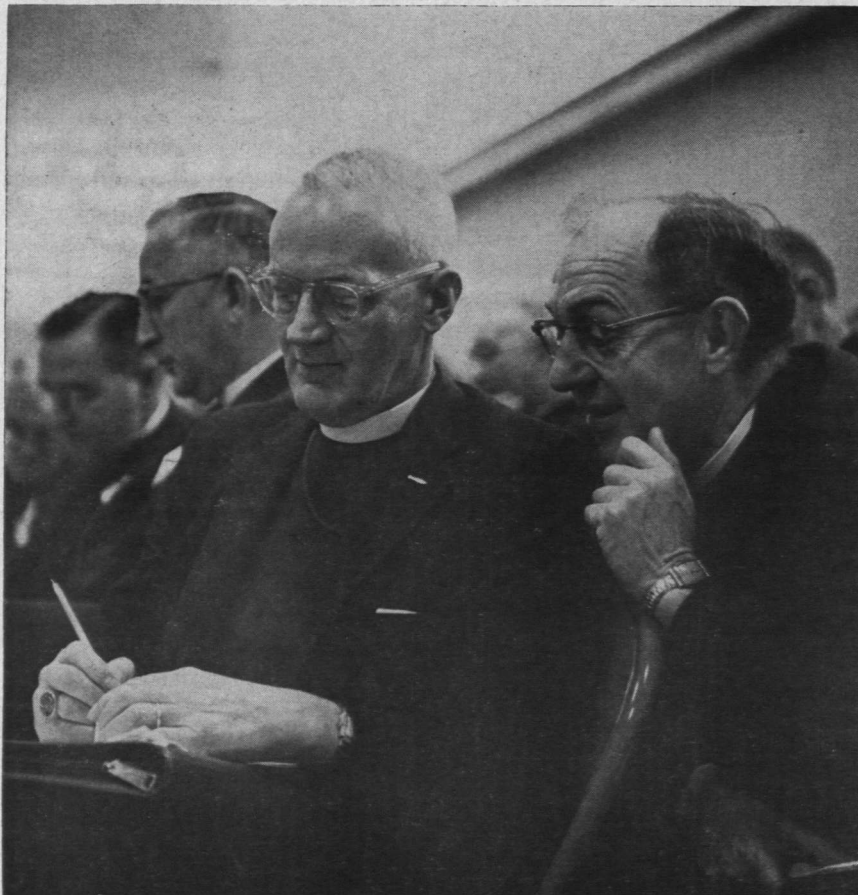
terdenominationalism or undenominationalism. Ecumenical worship realizes that God is the only God there is, and then tries to meet the needs and reflect the depths of other religions.

Participation in worship by individuals is part of school life, he said — sincere participation in prayers, without any denominational test. He called for reality in worship, which cannot be "simply a kind of liturgical hypnosis" perpetuating the Episcopal Church and the tradition and life of the school. And he demanded relevance, asking "What do we pray about? How specific is our involvement with the world outside? When our children pray for peace, do they pray for willingness to understand the causes of peace and to pay the price of peace?"

School relationships involve the school as a community in itself, as a part of the wider outside community, and as a microcosm of the ideal community, said Bishop Bayne in his final address.

Picturing the community as "a network of obligation and privilege," a delicate structure always under tension, he said, "The community of the Church school is not different from others; it simply understands itself better and so has a lot more to live up to . . . The Church school is bound to a fuller sense of obligation and duty than the secular school understands itself to be."

Mentioning racial integration, he noted the often-expressed official Episcopal position and asserted: "There is no place for a school of the Episcopal Church



BISHOP BAYNE, who led the conference of Church School leaders, shares a doodle with Bishop Lewis of Olympia. The picture was taken last year at a meeting of the National Council. Behind Bishop Bayne is Bishop Emrich of Michigan and the Rev. Gardiner M. Day of Cambridge, Mass.



which is 'segregated' on the basis of race, or which would not meet a full and fair test on the terms of the 1954 dictum of the Supreme Court."

Another problem of relationship faced by Church schools, he said, is to prepare children for a larger share in the wider world, via school and class projects, exchange of teachers and students, prayers, etc. "One adequately prepared American boy or girl sent abroad for a year is worth quite a lot of Polarises . . . There is really a world community, and we need consciously to remember this in our school programs."

He urged order and structure within school life, but with periodic reappraisal of intra-school relationships.

Conformity, adjustment, he said in conclusion, are not rightly "dirty words." The question is: why a person conforms, what he conforms to, what is the result? The child should be brought to a reasonable, mature conformity which expresses reasonable choice, he explained, but added: "It is part of the universal job of the school to teach people how to adjust to their society. The farther end is to be maladjusted, as our Lord was, to adjust so well that we end with a kind of divine maladjustment. The way to be maladjusted creatively and positively is a bit more difficult than being maladjusted per se. I'm not against beatniks for not conforming, but because their non-conformity doesn't gain anybody anything . . . It is always the duty of the Church to be non-conformist in the important things, so the divine discontent of Christ can be made clear."

#### Bishop Lichtenberger

Presiding Bishop Arthur Lichtenberger opened the three-day conference with a sermon delivered in the National Cath-

edral, which is featured in this issue.

The Rev. David R. Hunter, director of the department of education of the National Council, discussed responsibility of the Church school to the parish church as he addressed the first plenary session.

"Whether a church school is organically a part of a parish church or not, it is essentially indistinguishable from the parish church in function, for it has the same fundamental task of nurturing and training people for their ministry as Christians in an essentially un-Christian world," he said.

"There is the greatest reason



David Hunter

for the existence of Church schools in our day," he stated, "but only if they are carrying out their mission by facilitating and stepping up the cultural battle of our time, enabling these people to change the culture of our time, to make these distortions (of their existence) less vicious in the lives of our children and of all who come after them in western culture."

#### Edward Lund

As final speaker, heard at the Saturday luncheon, Dr. F. Edward Lund, president of Kenyon College, considered "Education:

The Great Quest," in which master teachers are the foremost requirement for every school. This address is also featured this week.

#### Section Reports

Delegates discussed the theme talks in six sections, led by Mrs. Earluth Epting Abbitt of St. Thomas, Virgin Islands; the Rev. Donald M. Brieland of the Elizabeth McCormick Memorial Fund in Chicago; Ellsworth O. Van Slate, headmaster of St. Martin's School, Metairie, La.; the Rev. Robert N. Rodenmayer of Church Divinity School of the Pacific; Warren H. Turner, Jr., executive assistant to the Presiding Bishop; and the Rev. Kenneth W. Cary, headmaster of St. Matthew's Parish School, Pacific Palisades, Calif.

Every group asked for resources and help in curriculum and teaching materials. The elementary group headed by Brieland called for higher academic standards, more concern for individual pupils by keeping classes small, and more educational — or, rather, Christian freedom. Gospel teaching must be made relevant for young children, the group said, via vocabulary, contemporary and traditional art, teaching of theology, and other fundamental teaching.

The school administrators' group led by Mr. Turner recommended increased assistance to Church schools in teacher recruitment and training, informing Episcopal schools on services and programs available through other religious and educational bodies, study of the place of theology in a school's total academic program, and close cooperation of the Episcopal School Association with the department of education and the unit of parish and preparatory schools of the National Council.

Succeeding the Rev. E. Allison

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THE HEADMASTER



WARREN H. TURNER, assistant to the Presiding Bishop, leads group of administrators at School Conference

Grant, headmaster of Grace Church School in New York City, as president of the Episcopal School Association, John W. Shank, headmaster of St. Luke's Cathedral School in Orlando, Fla., was elected by delegates. Miss Ruth Jenkins, headmistress of the Annie Wright Seminary in Tacoma, Wash., was named first vice-president.

## APPEAL OF UPHAUS TURNED DOWN

★ The Supreme Court on November 14th dismissed an appeal of Willard Uphaus who was jailed a year ago in New Hampshire for refusing to reveal the names of guests at his World Fellowship camp at North Conway.

Justice Warren, Black and Douglas disagreed with the majority opinion. Justice Black declared; "This is another of that ever-lengthening line of cases where people have been sent to prison and kept there for long periods of their lives because their beliefs were inconsistent with the prevailing views of the moment. I believe the first and fourteenth amendments were intended to prevent any such imprisonment in this country."

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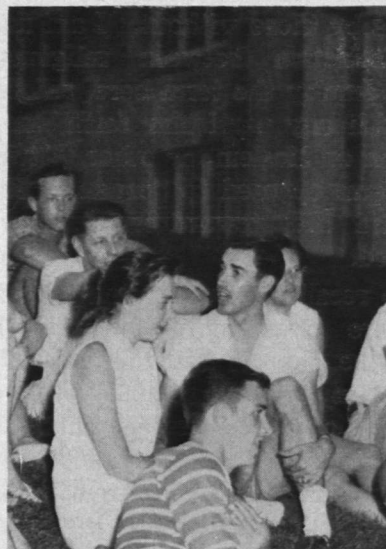


# What SHOULD The Church Be Doing?

## IN CHURCH-RELATED SCHOOLS

By F. Edward Lund

*President of Kenyon College*



Youth is ever an age of infinite yearnings and great hope.

EVERY man is born a stranger to the earth — as a child filled with hope, eagerness, with expectation, we are also puzzled, lonely, querulous, conscious of being separate from other men. Alien to the world, we are strangers even to ourselves — searching alike for the meaning of life as for the purpose of our individual existence. Life, indeed, for every man is a great quest for selfhood . . . .

Existentialism (paradoxically) is a valid approach to life to the degree that it portrays life as something more than existence, as more than what happens to us, though for many, life is perpetually something which is about to happen — an endless expectancy — and for others perhaps only less tragically, life is (subsistence) something merely to be endured — a routine of drudgery, as is the case with the housemaid who lamented, "Life is so daily!"; for to the sentient being events acquire validity, even reality, simply to the degree our consciousness is increased, our awareness. This is the purpose of education; but by this I do not mean to repeat the banal patois of the educationist that "life is real to the degree that it is meaningful" — which, upon examina-

tion, simply intimates a shallow relativism; the individual's relation to the group, or creates a mystique of materialism in defining the relationship of the group to the state, or some vague mixture of utility and idealism, personal exercises and social service.

What I speak of today, and approach existentially, is the inward life of the mind, what platonically we may define as life grasped not as experience — what happened or is merely endured — but life defined in conscious idea. In this sense, knowledge, study, insight, yes, even imagination, and dreams, are as real, perhaps more real, than the three-dimensional world in which we find ourselves imprisoned. "The mind," as Carlyle expressed it, "grows like a spirit, by mysterious contact of spirit, thought kindling itself at the fire of living thought."

In pedestrian language this seems to say that the ultimate reality of every man rests in his own mind. Knowledge of ourselves we gain from other men; and no man is truly alive who does not see himself in other men. One dicta of classic pedagogy leads to another: from the premise that "the proper study of mankind is man," which is humanism, we are thrust toward a religious concept, "the unexamined life is not worth living."

Address at final luncheon of Episcopal Schools Conference, Washington, D.C., November 5, 1960

### Honest Doubt

**D**OES this precipitate use of the term "religion" confuse you? If so, it is perhaps because religion is a much abused term—abused as much by those within the Church who should know better as by those without. I am unhappy over the distinction between religious and secular. As I employ the term here, religion has little to do with any particular faith, or orthodoxy, Christian or Moslem, or other. It is used simply as a term opposed to "pagan." It is an attitude toward life, toward one's fellow man, and toward God.

We need to recall Tennyson's magnificent assertion: "There lives more faith in honest doubt, believe me, than in half the creeds." And in this connection, I would remind you of Archbishop Temple's classic statement that "God is not primarily interested in religion." When I say that man's narcissistic concern with himself must proceed to religious depth, if life is to have meaning and lucidity, I do most certainly claim that man cannot remain indifferent to God, he cannot remain pagan, he must either accept or reject, believe or disbelieve, follow or rebel. Our religion is an overview of the world and of our place in it. For ultimately, to evade God means to evade life. There is no such thing as human self-sufficiency. Self-sufficiency which is another attempt to escape life brings spiritual death.

In the humanistic concept of life, that great concept of truth extending back to Greek and Hebraic origins, all life is interdependent and all truth is unified. This unity in nature is discovered whether one peers through a microscope at microorganisms or whether one gazes at the universe through a gigantic telescope. And in the separate divisions of knowledge and departments of instruction, despite academic contentions, there is also unity: in science, a vision of life; in art, a vision of beauty; in philosophy, a vision of purpose; and in poetry, a vision of truth.

Man through study of the humanities or the liberal arts should acquire the gift of double vision — not invariably, but to a degree. At first he glimpses the world as it is, later he may see it as it ought to be. This suggests what is probably a classic definition of the optimist and the pessimist. The optimist believes that this is the best of all possible worlds. The pessimist fears that the optimist may be right! Nature, people, things and events may be viewed within nature. This is the essentially secular and humanist point

of view. No one can deny that it is a perfectly valid and realistic approach to life. This is truth as fact . . .

### Truth As Faith

**B**UT there is also truth as faith. For whereas knowledge is first conceived as knowing the right answers, later we discover a deeper comprehension in merely asking the right question. Not what, but why. And this is a concept which views nature, and people, things and events under God, wherein (as a colleague has expressed it) "the truth is something in which we put our trust and which, at the same time, is entrusted to us. Man is trustee of the truth." This is what I mean by the religious quest.

One of the tragedies of recorded history is that partisans of one or the other point of view, the one pagan — or if you prefer, secular, the other religious, are always claiming itself (to employ Lecky's phrase) "the representatives of absolute and necessary truth in opposition to absolute and fatal error." And it grieves me to admit it, but organized religion, the Church, has harried and persecuted, yes, and tortured and killed — all in the name of a God of love — until at least one race had had enough and cried out, "Separate Church and state." And in the curriculum also, religion was separated from philosophy — if not from knowledge — and either quarantined or ignored, despite a spirited counterattack designed to re-establish theology as the "Queen of the Sciences."

I shall not detail the bitter story of the victory of secular education. It is sufficient to observe that the history of organized religion, with rare exceptions, is the history of responsibility evaded; also, that neither educational nor theological debate "has ever been entirely free from hate." Theologians refer here to original sin, or man's innate depravity. Freud explains this as springing from the "omnipotence" of human opinion. Others might discover that all ideal conceptions invariably lead to tyranny. The evidence, however, today, suggests that the professional educationist is now tiring of his self-sufficiency, of "life adjustment," the "child-centered school," of "teacher certification," and other preoccupations of a sterile scientific dispensation; that he is beginning to listen (if not to religion) at least outside his own establishment for a larger definition of purpose. What I venture to suggest here is a concept of education which aspires, at least, to the internal transformation of the individual, and which is at least



beginning to recognize that the real crisis faced by our age (and perhaps by all ages) is the total corruption of our human ideals.

To view life with the secularist, and humanist, within nature, as well as with the believer, and mystic, under God, one must see man both as a creature of instinct and passion, yes, and of suffering also, no less than an animal (indeed, the perfect beast!); but one must see him also, Son of Adam, as the Son of God. Neither view is exclusive; both are essential.

"Man's life," says Bultmann, "is moved by the search for God because it is always moved, consciously or unconsciously, by the question about his own existence. The question of God and the question of myself are identical."

What the learned theologian is saying, and in existential idiom, is that man is man — something more than an animal, and something less than the angels — because something divine is at stake in his existence. A man understands only what is akin to something already existing within himself. The double vision of spiritual insight reveals that in Christ we see the divinity of the human, also the humanity of the divine—but the repudiation of humanism as a whole and complete view of life rests in the fact that nowhere can man stand naked before God and say, "I am thy image."

### Search End In Christ

MAN sees himself in other men — this is seen in humanism, and in its modern offspring true liberalism (there is also a bastard liberalism). But the Christian view reveals man's real potential in Christ — the one concept which is total and ultimate, giving to all life a new dimension, a sublime wholeness, also a new unity to truth. The search for ultimate meaning ends in Christ.

What neither humanism nor liberalism has identified with equal clarity is what has been called the "Jacobin heresy": what Pascal had in mind when he commented that man was neither angel nor beast, but that the tragic element in life consisted in the fact that the self-appointed angels, or saviors, usually contrived to become beasts. There is a long record of man's inhumanity to man—each another bloody conquest in the name of a new dispensation, a new savior, or man-made Utopia. And each great self-centered dream ends in a blood bath, — be it Buchenwald, the recent Hungarian massacre, or one who thunders: "I will bury you." Or simply look over

the statistics on crime — a swelling record of violence, murder, intimidation, seldom equalled by any civilization. Certainly it should give a sobering pause to those convinced, or should I say addicted, to the notion of mankind's inevitable and automatic progress.

I hope, by now, that I have made my major reasoning clear. Man is not saved by what he believes — there is no "saving faith" — anymore than he is saved by what he learns. Nevertheless, Plato and the modern existentialist, describe man correctly when they portray him as a creature in search of himself — a creature who in every situation, even predicament as well as ecstasy, searches for meaning. Humanism, likewise, verifies spiritual insight in concluding that the future of the human race depends upon the widespread concern, indeed, reverence, shown for individual man. However, it is only in Christ that the full vision of individual potential and divine love stands revealed. And it is only so long as this "religious" concept is perpetuated—Christ's Incarnation — "the word made flesh" — that there is either hope for human survival, or even a reasonable purpose existing beyond survival. As a German resistance leader uttered in agony, "There is no way to God. God is himself the way." Sometimes, indeed, when I view our modern materialism (as someone expressed it) "dripping with fat", I wonder indeed whether either Soviet Russia or an atomic holocaust does pose the worst fate for humanity? A worse fate, indeed, for western democracy might be no challenge whatever — merely an endless period of self-indulgent boredom and triviality: meaningless flux — a world which ends, in the phrase of T. S. Eliot, "not with a bang, but a whimper."

### Church Related Schools

NOW, unless we are to pursue this line of reasoning as a sermon—with an appropriate text from St. Paul — and attempt to define what is meant by spiritual wisdom or insight, as opposed to Christianity as an intellectual system of belief, we need to ask, bluntly, what does this mean to education? What does it suggest is the purpose of the Church-related school?

What this means to modern education is not greater adherence to orthodoxy (however that may be defined), nor indeed more evangelizing or compulsory chapels — though ours is a sacramental Church where worship has its central place. We fail to define Christ whenever we attempt to define religion as exclusively intellectual,

or exclusively spiritual, or exclusively moral, or exclusively emotional, or even exclusively churchly. The double vision of spiritual insight should tell us that the Church has two aspects also: within nature, a human institution turned toward God; under God, it is a divine institution directed toward man, searching man. As John Knox reminds us: "The Church is not the relic of the Incarnation, but the continuation of it." This is what we mean when we speak of the Church being the Body of Christ; and this is what imposes upon the Church-related school a conflicting duty ever confronting man with contradictions.

For a Christian school must recognize that honest doubt can never be eradicated by exacting a soothing conformity; indeed, that the one crime worse than intellectual arrogance is spiritual arrogance. For teachers, this is nowhere better expressed than in Peter Marshall's poignant prayer:

"Dear God, deliver me from the cowardice which cringes from all new truth; and spare me from the laziness and indifference which rests content with partial truth; but save me, above all, from the arrogance that claims possession of the whole truth."

Yet, this is no faint-hearted reason to evade Bishop Bayne's loaded question: "Where should theology be in the schools?" To which my answer would be: everywhere — provided only that religion is not abstracted, desiccated, and petrified in another course — for which we absolve ourselves from the further responsibility of making it "compulsory."

#### Sense of Values

OUR broader obligation is to create in every individual youth a philosophy of life, to produce a sense of values within which personal success and the gift of our material civilization have a proper subordination; yet it requires exacting standards in every province — physical, aesthetic, moral; in personal life and one's occupation, as well as in national and international life. Perhaps nowhere today is the triumph of sophistication and of secular education more apparent than in the fact that a concept of personal honor has for so long been considered old-fashioned that honor has now been all but obliterated — in personal life as well as national affairs. Where today do you find men who possess what Edmund Burke described as "that chastity of honor which felt a stain like a wound"?

I am suspicious of any attempt to teach religion or "sacred studies" in isolation. For history cannot be separated from the ethics of judgment — individual action and human cause. And here we have heard action's dictum that the historical cannot be content merely to be a judge, but must be a "hanging judge."

As for literature, whenever literature is treated as an end in itself — as a methodology or technique — it is killed, not dead, but we add simply that language as it is now taught, and the various language requirements of "two years" — are largely a fraud; but perhaps no less pious a fraud than the attempt to teach religion, abstracted and divorced from living content.

And yet, on the horizons of the young, there is eternal sunshine; and youth is ever an age of infinite yearnings and great hope. And this is why we must have Church schools. Religion is a point of view, not an orthodoxy. For faith is that which gives significance to truth and meaning to life. And youth searches for this, and is ready for belief. And belief brings unity of purpose, beyond all animal craving — and the assumption of some purpose in life beyond the whim of individual caprice. Faith must ever look outside selfhood to discern the image of God in the face of every man.

#### Partnership

THE partnership of Church and school is apparent when the task of education and religion is viewed as an eternal search for meaning and purpose; for here all origins whether of the universe or of man commence in mystery, and all endings and finalities are ended in mystery also. Church and school alike explore the horizons of knowledge — differing not so much in essential concern for truth, absolute and whole, as in point of view: the secularist viewing both education and religion as concerned with immediate problems finite and verifiable; those of the household of God concerned with pushing beyond analysis and definition to absolute and invisible limits to that point where the dependence of man on God is recognized, and the basis of personal choice and decision can be explored in the light of Christ's example: a world view which demands a total response!

Confrontation and choice can occur only if the good news of Christ's incarnation is available; Church-related schools, above all else, must recognize that institutions no more than individuals acquire automatic virtue for being



Church-related. A youth responds in the classroom, in the dormitory, in the chapel, or on the playing field, or wherever he is confronted with the example of godly men — and piety has its proper place, yet it is no substitute for earnest and zealous concern for truth, for resolute courage and for human compassion.

This is what makes the first, and possibly the principal concern of every school should be the quality and the character and the scholarship of its faculty; of those who recognize the high calling to be "master teachers":

Who is the master teacher? He  
Who from despair and fear sets free  
The restless, sullen soul of youth  
To range the harsh terrain of truth,  
And from the blind abyss of folly,

The blackest pits of melancholy  
To climb, to fall, to cling, to grope  
Up the grim Everest of hope  
Until above himself he stands,  
A new strength in his bleeding hands,  
And knows that by his faith he won  
The shining summits of the sun.  
Who is the master teacher? He  
Who shows that to be truly free  
No pain can be too much, no price  
In discipline and sacrifice  
Too great; that freedom is a pledge,  
A promise and a privilege,  
A glory earned, a grace to cherish,  
Or lightly held, as lightly perish.

The only answer to the Pythagorean myth is  
God.

## WELCOMING CHILDREN IN CHRIST'S NAME

By Arthur Lichtenberger  
*The Presiding Bishop*

ANYONE who welcomes one child like this for my sake, is welcoming me. But if anyone leads astray one of these little ones who believe in me he would be better off thrown into the depths of the sea with a millstone hung round his neck! Alas for the world with its pitfalls! In the nature of things there must be pitfalls, yet alas for the man who is responsible for them! Matthew 18:5-7.



OUR Lord obviously was not speaking to a group of school teachers when he gave this warning; his words are addressed to us all whatever our work in life. None of us can hear this and be untroubled, however, for the little ones are not only the young in age, but the least of those who claim Jesus as Lord. But even so these words come with particular and terrifying force to all who are engaged in school work. "Anyone who welcomes one child like this for my sake is welcoming me." "If anyone leads astray (or as the King James version says, offends), one of these little ones" he would be better off dead, drowned in the depths of the sea forever.

Think about this now. Many of you here are teachers, or administrators, or serving in some capacity on the staff of Church schools. Day in and day out for ten months of the year you are entrusted with the care and nurture of children. This is what I intend to speak about. Not about Church schools and their place in American life today, not about the tasks and the problems which your schools face, but about you and the students, about your life together whether it be in day school or boarding school. How are you receiving in a continuing relationship those children committed by God to your care? Are they welcomed in Christ's name, or are they led astray. Well of course the only possible answer to that

The sermon at the service opening the Episcopal schools conference

question if we are honest, is that they are both welcomed and led astray. This is what happens in human relationships. "In the nature of things there must be pitfalls." Just as there are attitudes and acts of love and acceptance. We do not have some teachers who always receive their students in Christ's name, and some who always lead them astray. If we did the solution would be simple: hire those who receive, and fire those who offend. But we know quite well it is not that simple. Every teacher in a Church school is at the same time a sinner and a righteous man, doing things that ought not to be done, leaving things undone that should be done, and doing many things that are good. We can therefore only ask God to have mercy on us, to restore us, to strengthen us, and help us to receive others in Christ's name, to keep us from offenses.

How then does one who is a teacher offend, lead children astray? Or better to put it positively, how does a teacher receive, welcome children in Christ's name? For this present purpose there are I believe, three ways which are basic.

#### Accept As A Person

**F**IRST of all we are to accept each child we encounter as a person, a person for whom Christ died. I know this sounds rather commonplace, it is said so often and emphasized so frequently. But nevertheless this is just where we all constantly offend.

Do you remember this scene from Thornton Wilder's "Our Town." Emily, who dies as a young woman, comes back to live over again one day of her life. Not only can she live over that one day again but she can watch herself doing it. She chooses the day; it will be her twelfth birthday. And so the day begins. Emily's mother and brother are there in familiar surroundings. The conversation flows on, conversation in which no one really seems to notice anyone beside himself. After a time Emily says quietly "Oh, Mama, just look at me one moment as though you really saw me." And then Emily says, "I can't, I can't go on. It goes too fast. We don't have time to look at one another."

So she is back again with others from the town who have died. One man named Simon says to her, "Yes, now you know. Now you know. That's what it was to be alive. To move in a cloud of ignorance. To go up and down trampling on the feelings of those about you. To be always at the mercy of one self-centered passion or another.

Did you shout at 'em. Do you call to 'em." Emily says, "Yes I did." And Simon continues, "Now you know them as they are in ignorance and blindness." Then Mrs. Gibbs says, "Simon, that isn't the whole truth, and you know it."

Of course that isn't the whole truth, but it is part of the truth and a very painful part. We are frequently at the mercy of one self-centered passion or another. Some of them appearing under noble and high-sounding names, teaching the truth; maintaining discipline; developing responsibility. But self-centered, nevertheless. To accept another as a person, to receive him in Christ's name is to enter into a relationship with him, or at least to leave the way open for such relationship. We cannot make words do the work of receiving and accepting.

Dr. Earl Loomis tells of a mother, "who had been told that her child felt unloved. She immediately went to him and said, 'Billy, you know I love you, don't you?' Bewildered the child was silent, when his mother screamed at him, 'Billy you KNOW I love you.' Angered by his frightened silence, she took a stick to him and said, 'Billy don't you know I love you.' He replied, 'Yes mother, I know you love me.'"

You can imagine what that child would think when his mother spoke to him of God's love.

We have more subtle ways than that, of course, trying to make words do our work. Words surely have an important place and function. But the words have the right effect only within the relationship of acceptance. "The clarity of the words," said Dr. Loomis, "and the authenticity of the relationship between the words and the experience are of course the great challenge of religious education."

#### Free To Be One's Self

**F**IRST then, acceptance of the student as a person, so that the way is open to a genuine relationship, a real meeting. Then next this relationship should be one in which there is freedom to be one's self, to choose for one's self. You can welcome, receive your students in the name of Christ, but their response to him must be their own, freely given. There is no real faith without personal commitment and personal commitment means just that. The act of entrusting ourselves to God through Christ is intensely personal. When a group of people stand before the bishop to be confirmed he speaks to them all, but at the same time to each one individually, "Do ye



promise to follow Jesus Christ as the Lord and Saviour?" And each one answers for himself, "I do."

Last January a number of people met at Seabury House to discuss the necessary function of the Christian faith in education, and the ways of performing this function. One group brought back this report on the function of Christian faith and education. "To confront the people in the school with the Christian story . . . yet also to give the individual the right to doubt the story, rebel against it, or reject it."

That is good, but actually whether we give the individual the right to doubt, rebel or reject the story, he cannot be kept from such turning away by our unwillingness to say he has the right to do so. In fact there will be more doubt, more rebellion, more rejection where we attempt to curtail freedom and to press students into an acceptance of the faith than where we freely allow each person to learn for himself, discover for himself, decide for himself.

Certainly it is one purpose of the Church school "to confront the people in the school in a variety of ways with the Christian story." And not only to present the story, but to help the people understand it and to encourage them to respond to it. But my point now is simply this. Such a confrontation can best be had in a school where the relationship between teacher and pupil is one of freedom. Where there is such freedom the teacher knows he is also a learner and he knows also that any sort of compulsion in seeking the response to God's love is in an offense against his love.

### Love of Learning

NOW for the third basic requirement for the Christian teacher. The student accepted as a person and therefore free to make his own choices will find himself in a relationship to his teacher which encourages the love of learning. I don't mean to say that the teacher will see each of his students as the potential owner of a Phi Beta Kappa key, or as a scholar or intellectual. The love of learning of which I speak has very little to do with grades and certainly is not limited to those with a high I.Q. It is rather the kind of learning that is involved in the Psalmist's question, "What is man that thou art mindful of him." It is a genuine curiosity about the meaning of life, not the mere accumulation of facts.

It is concerned with such questions as who am I, why am I here, and where am I going. You

recognize, of course, that these are basic, theological questions. These are questions that arise out of an attitude of awe and wonder. I remember reading many years ago, the complaint of a mother, who said, I don't want my children to be taught merely that two and two make four. That will become obvious. I want him to have a teacher who will help him to see that sometimes two and two make five. The proposition that two and two do not always make four is not, of course, the foundation of theology. Theology is not based on any proposition, but on God and his work. But what this mother wanted her child to learn, the attitude of awe and wonder, the openness she wanted to sustain and develop in her child, is surely one of the pathways to the knowledge and love of God.

Certainly you can see that this kind of theological teaching is not confined to what are called "sacred studies." Love of learning of this sort can be encouraged by a teacher who has that love himself in any subject.

One of the most remarkable and difficult books I have read in a long time is the "Phenomenon of Man" by the distinguished palaeontologist Pierre Teilhard de Chardin. Pere Teilhard, a member of the Jesuit Order died in 1955. His books are only now being translated into English. In the "Phenomenon of Man" we have a very scholarly and scientific study of the emergence of the universe and the advent of life. Yet throughout the book there is a deep feeling of wonder, that quality which I believe is so essential in the teacher. When I showed the picture of Pere Teilhard to a friend of mine, she said, "He looks like a man who could penetrate into great mysteries and not be disturbed by what he learned."

I think these sentences of Pere Teilhard speak for themselves: "Man is not the center of the universe, as once we thought in our simplicity, but something much more wonderful — the arrow pointing the way to the final unification of the world in terms of life. Man alone constitutes the last born, the freshest, the most complicated, the most subtle of all the successive layers of life."

And from the final chapter of the book, this: "Led astray by false evangelism people often think they are honoring Christianity when they reduce it to a sort of gentle philanthropism. Those who fail to see in it the most realistic and at the same time the most cosmic of beliefs and hopes completely fail to understand its 'mysteries.' Is the Kingdom of God a big family? Yes in a

sense it is. But in another sense it is a prodigious biological operation — that of the Redeeming Incarnation.”

These then are some of the responsibilities you face as teachers. And so we come back to our text, “If anyone leads astray one of these little ones he would be better off thrown into the depths of the sea.” If we took this seriously, and if we thought that everything depended on us we should be unbearably anxious. I hope that we do take our Lord’s words to heart, not only school people but all of us. But we must also know that whatever our work may be God is merciful and God is our strength and help. If you are a teacher surely you are responsible. You have your part, but your part is not the whole. God is the teacher. You are not to put yourself in the way of God or in the place of God. But rather to let the Holy Spirit working through you bring to the child the knowledge that he is wanted, and loved for himself, that he is a person free to grow by his own choice, in the knowledge and love of God and that learning is exploring and reaching out into the final mysteries of life.

It is the hope of us all surely that our Church schools are places where such learning begins, begins in such a way that those who teach, and those who learn may all their lives long be led by the Holy Spirit and find in all created things the revelation of God’s glory.

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## Pointers for Parsons

By Robert Miller

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**I**T MUST be admitted that our bishops leave us very much alone but I have never been sure whether it is because they trust us completely or because they feel it would be hopeless to expect very much of us. Take the matter of christenings. Of course the bishops want us to exercise due care that the meaning of the sacrament is understood, especially by the god-parents, but they know very well that we shall have to accept as sponsors some who are patently unsuitable.

They like us to give good counsel to those about to marry but they understand only too well how seldom our counsel is desired and they may suspect (oh dreadful thought!) that it is not too good. They know very well that the canons should be scrupulously obeyed but they also know

how difficult it would be for us to know them and obey.

They are sure we are all loyal to the Prayer Book and its services and liturgy but they realize that we must take certain liberties with it.

They want funerals to be properly conducted and music to be chosen and well sung but they realize that we have morticians and organists who often force us to depart from that strict purity of practice. They too were parsons once. Indeed, they are parsons par excellence, pastors of pastors.

And how often they bear with our failures and accept our shortcomings and even give us a word of praise. For they know that our congregation is our delight and our despair. We long to raise it to the heights but often we fail. Our fault or the congregation’s? No matter. We can only give it our best and leave the result to God. The bishop never asks more than that.

## What Race?

By Philip H. Steinmetz

**W**HAT do you say when you are asked the race to which you belong? The best answer for a Christian is simply “Human.” For it is to us as members of the human race that God has come in Christ to seek and to save us.

To be sure, God chose the Jews as the channel of his coming. And there are many who think it odd of God to choose the Jews. But he does not ask our opinion nor follow the channels of our prejudices. He has his purpose and role for the various subdivisions of the human race.

But rain and sunshine fall over all the world and affect all people, whether dark or light, literate, just or unjust. And the great work of salvation is in progress in all parts of the human race.

So beware of the pride of race. Remember you are one of the human race for whom Christ died.

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# Religious Issue Important Factor In Election Experts Find

★ A post-election analysis of the religion issue in the Presidential campaign has revealed that:

- Bloc voting along religious lines either for or against Senator Kennedy did take place.

- The bloc vote may have helped Nixon in the popular vote column but there is little question that Kennedy was aided in the key electoral vote states.

- Catholics who helped put Kennedy in the White House by voting strictly along religious lines have probably performed a service for intergroup relations.

These views were expressed in a panel discussion which opened the annual meeting of the National Conference of Christians and Jews.

Panelists included Burns Roper of the Elmo Roper poll-taking organization; Dean Thomas O'Toole of Villanova University; Seymour Martin Lipset, research professor of political science at Yale University and professor of sociology at the University of California, and Miss Byrne Hope Sanders of the Canadian institute of public opinion.

Mr. Roper said that in pre-election polls made by the Roper organization "a substantial number of Catholics and Protestants were planning to vote along religious lines."

Roper stated that of the ten states with the highest percentage of Catholics, Kennedy took eight. "And as everyone knows," he added, "those heavily Catholic states tend to be heavily populated states also, thus accounting for a formidable number of electoral votes."

Dean O'Toole, in citing the destruction of "an old and vicious myth" that one need be

a Protestant to become President, said the election of Kennedy "pierced a traditional line of resistance in inter-group relations."

"Perhaps we can reasonably hope that the pressures being thus released, a new atmosphere of mutual trust and respect can now be built," O'Toole added.

Continuing, O'Toole said, "... to the voter who views the candidates and their parties as closely matched, to vote to destroy an historic rallying point of bigotry is justified and is not itself an expression of bigotry."

Roper joined O'Toole in challenging the view that all religious bloc voting must be classified as "bigotry."

"Despite Senator Kennedy's assurances on religious matters," the pollster said, "some Protestants were reluctant to put their doubts to a final test."

He cited the authoritarian nature of the Church, the recent Puerto Rican situation and the Church's stand on divorce and birth control as reasons why some Protestants would vote against the Senator. "This is not necessarily bigotry," he said.

Dr. Lipset, in comparing Kennedy's candidacy with that of Governor Al Smith in 1928, stated that Smith fared better than Kennedy on the religious issue, even though he lost the election.

The smaller majority of Democrats in Smith's day and the smaller proportion of Catholics voting then were listed by Lipset to support his view.

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# Leader of Church in Canada Urges Extending Work to New Areas

★ The Anglican Church of Canada was warned by the general secretary of its missionary society to preserve a balance in churching the urban, rural and frontier areas of the country.

Canon A. H. Davis told the annual meeting that if such a balance is not maintained there is a danger that the Anglican communion will become only an urban Church to be found within a 100-mile strip of the Canadian border.

"Let us not make the fatal mistake of only giving a physical connotation to that word 'frontier,'" he declared. "The missionary frontiers which call us today are the frontiers of society — the student, laboring man, intellectual, farmer, newly-emancipated women, and the many removed from tribal life to an urban setting."

In his report Davis noted that in Canada's west and north there is increasing evidence of "the great inroads the sects are making among the unsheperded children and young people, many of whose forebears were once Anglican."

"It is too glib an answer to say the sects will have their day and that these people will come back to the Church of their fathers," he stated. "They will come back only if the ministry of the word and sacraments is available to them."

In an address to the council, which consists of bishops, priests and laymen, Archdeacon D.S. Catchpole of Kootenay, B.C., asserted that some Anglican missionaries are doing such a bad job that they should be fired. Unfortunately, he added, this was impossible because replacements cannot be found.

The archdeacon also warned the council that pay increases for missionary priests might

cause discontent among parishioners in areas where clergy receive larger salaries than working men. Nevertheless the council voted later to raise missionary clergy's stipends by \$150 for 1961. Priests who have been ordained five years will receive \$3,150 and those ordained less than five years, \$3,050.

## NEW ARCHBISHOP IN AFRICA

★ Bishop Leslie Brown of Namirembe, was elected Archbishop of the new Anglican province of Uganda and Ruanda Urundi at a special convention.

He will be formally installed next April when the Archbishop of Canterbury visits Uganda to inaugurate the province and transfer his authority to it.

Dean of the new Anglican province, the fifth in East Africa, will be Bishop Lucin Usher-Wilson of the Upper Nile and Bishop-designate of Mbale.

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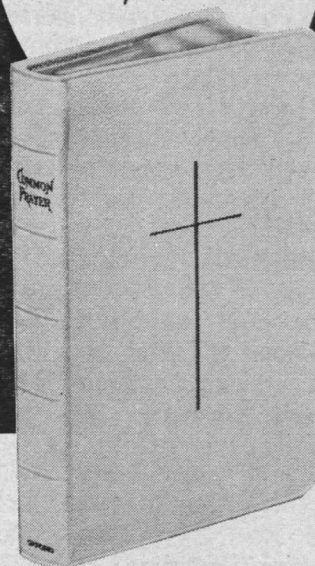
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## CHURCH AFFILIATIONS OF SENATORS

★ There will be 14 Episcopalians in the next Senate. There will be 87 Protestants; 11 Roman Catholics, and two Jewish members. Methodists lead with 19, with the Baptists second with 15.

The Episcopalians are:

Allott (R.-Colo.); Beall (R.-Md.); Bush (R.-Conn.); Harry Byrd (D.-Va.); Clark (D.-Pa.); Goldwater (R.-Ariz.); Hayden (D.-Ariz.); Kuchel (R.-Cal.); Monroney (D.-Okla.); Proxmire (D.-Wis.); Scott (R.-Pa.); Symington (D.-Mo.); Morton (R.-Ky.); Pell (D.-R. I.).

## MISSION LEADERS STUDY WORK IN AFRICA

★ Bishop J. E. Lesslie Newbigin of the Church of South India, general secretary of the International Missionary Council, and Donald M'Timkulu, secretary of the provisional committee of the All Africa Church Conference, toured Africa together to discuss the future of the Church's mission with representatives of local churches.

Both discussed ways in which the World Council of Churches can help Christianity's encounter with Islam in Africa and combat disunity among the Churches. Discussions also were held on the part to be played by missionaries in the future and on the role Churches in Africa can play in the next ten years.

## HOUSE OF BISHOPS MEETS IN DALLAS

★ The House of Bishops met in Dallas on November 12-17, with Bishop Reeves, deported from his jurisdiction in South Africa, a headline speaker.

Reports, crowded out of this issue by the report of the conference of Church school leaders, will be given next week.

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SUNDAY 1 JANUARY

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# BOOKS...

Kenneth R. Forbes  
Book Editor

*The Screen Arts* by Edward Fischer.  
Sheed & Ward. \$3.50

For anyone who enjoys the movies or stays at home and looks at television, this book is really a *vade mecum*. It is particularly welcome to those who are in revolt against the sort of trash or inane offerings the movies have been responsible for. They will understand Budd Schulberg trenchant comment that "American movie makers possessed an instrument as delicate as a Steinway. With it they sat down before a weekly audience of millions and proceeded to play "Chopsticks" over and over and over!" But there are good films and this book tells us which they are and why, as well as initiating us into some of the mysteries of technique in the work of the writers, directors and actors.

Television has so jolted the movie makers that it is realized now that the film industry's best bet to save itself from annihilation is to produce many worthwhile movies. So we can hope that the disgusting and boring pictures may be a thing of the past and that the old films that were good may be re-run in neighborhood theaters. Some of these latter, mentioned by the author are: "Marty"; "The Old Man and the Sea"; "Middle of the Night"; Thornton Wilder's "Skin of our Teeth" and "Our Town"; "The Nun's Story" and "Ben Hur".

Anything directed by Paddy Chayefsky, Elia Kazan or John Huston is likely to be worth going to see. There is undoubtedly a future for the

movies, especially for the so-called "documentaries". And if the competition of television continues to reduce drastically the size of movie audiences, the film magnates will be kept on their toes to produce the really good quality pictures in the fields of romance, philosophy and religion. And a few more books like this one will teach the rank and file of movie goers what is really good and why, so that their pressure on the producers will greatly help the good work along.

The author's treatment of television is illuminating and consists of drastic criticism of much that has gone on and an emphasis on the great possibilities for the future, especially in the educational field. His chapter on "The Electronic Classroom" is full of practical suggestions for improving the quality of public or private school teaching of teen-age children by the use of television. Experiments already tried successfully are described. His final chapter on "The Church and the Film Arts" is worth reading and

thinking over by clergy and lay teachers.

A good book and a timely one. A very similar book is "The Image Industries", by William F. Lynch, written from the same moral and artistic standpoint, but lacking the detailed information on good and bad films.

*Radical Monotheism and Western Culture With Supplementary Essays* by H. Richard Niebuhr.  
Harpers. \$2.75

In this volume the distinguished theologian of Yale University, H. Richard Niebuhr, contends that religious and political institutions have long been officially designated as monotheistic, so that modern men do not consider themselves as polytheists, but either as theists or atheists. It is this oversimplification, however, that he calls into question. He declares: "It seems more true to say that monotheism as value dependence

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and as loyalty to one beyond all the many is in constant conflict among us with the two dominant forms: a pluralism that has many objects of devotion and a social faith that has one object, which is, however, only one among many."

This social faith is identified with henotheism, and examples can be seen in nationalism, ecclesiasticism, etc. Any social group which is closed and not open to universality is henotheistic; the contrast to this can be seen when social disintegration sets in, and pluralism or polytheism result. There are various ways in which polytheism may assert itself, but Niebuhr demonstrates that the pluralism of the gods has its counterpart in the pluralism of the self and society. What is valuable in the self is not its being in wholeness or selfhood but the activities, knowing, creating, loving, worshiping, etc. It (the self) has become a bundle of functions tied together by the fibers of the body and the brain.

In this context he also states that society is an assemblage of associations devoted to many partial interests, held together in meaningful unity by no common derivation from a value-center and by no loyalty to an inclusive cause. Niebuhr continues his discussion by contrasting radical monotheism with henotheism and polytheism. He says: "For radical monotheism the value-center is neither closed society nor the principle of such a society but the principle of being itself; its reference is to no one reality among the many but to one beyond all the many, whence all the many derive their being, and by participation in which they exist. As faith, it is reliance on the source of all being for the significance of the self and of all that exists."

With these distinctions as a point of departure he considers this problem first in the Holy Scriptures followed by an analysis of western religion, the political community and western science. In his discussion of Christianity he finds that henotheism takes two forms: (1) the church-centered and (2) the Christ-centered. To have faith in God is equal to believing the Church and what it says. This is henotheism because it changes the God of the Jew and the Christian and of all men into the Jewish God or the Christian God — a possession of the believing community; in radical monotheism, on the other hand, the one God is beyond the many, and not the collective representation of a Church that is one community among many. The other form of henotheism in Christianity is the reduction of the one God who is beyond the many ex-

clusively to his self-disclosure in Jesus Christ. This is an idolatry which denies the significance of the Cross. The result Niebuhr exclaims: "To be a Christian now means . . . that (one) has become a member of a special group, with a special god, a special destiny and a separate existence."

This book possesses an excellence which reflects great erudition, prophetic insight and humility of spirit.

**John E. Skinner**

*Philadelphia Divinity School*

*The Man Next To Me* by Anthony Barker. Harpers. \$3.50

Here is a book, amazingly impressive, because of its simplicity and its deliberate playing down the extraordinary job the author has done and is doing in South Africa — Zululand, to be precise — where he labors as a doctor with the African natives in a small mission hospital.

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