

The **+** WITNESS

OCTOBER 25, 1962

10¢



RELIGION AND NATIONAL AND WORLD AFFAIRS

EPISCOPAL CHURCH SCHOOLS are concerned with all areas of life. Here Shattuck School faculty and students query Minnesota Senator Hubert H. Humphrey on U.S. foreign policy in one of a series of programs on the world crisis

EPISCOPAL SCHOOL WEEK OBSERVED

SERVICES In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days).
WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).
HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Ser-
mon. 4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday
at 12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month).

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL
NEW YORK
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30, Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10: Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7
and 10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days:
8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH
18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter E. Neds
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer. (except
July & August)
(8:00 in Advent and 6:15 in Lent)

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE
HOLY TRINITY
23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL
AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. Jack E. Schweizer,
Assistant Rector

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
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.

Story of the Week

**Episcopal School Association
Urges School Week Observance**

★ The growth in the number and extent of schools in the Church will be noted during the observance of Episcopal School Week October 28 to November 4. In the statement designating the week the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, suggests that this is "a brief time in which we are asked to consider the Church's responsibility in educating her children. And it is a grave responsibility.

"Throughout our Church more and more schools are being founded, and it is the Church's task to see to it that our children receive the best spiritual and intellectual nourishment. Anything less than this is unworthy of our calling as the Body of Christ.

"In these few days I ask that you join with me in taking the measure of our obligation for our children's care and nurture, and in praying for the guidance of the Holy Spirit for all who teach and all who learn."

Observance of the week has been stimulated by the Episcopal School Association, through its school week committee, of which Thomas Porter, headmaster of the Choir School of St. Thomas Church, New York, is chairman. The affairs of the association, organized two years ago, are directed by a council of which Dr. John W. Shank,

headmaster of Cathedral School, Orlando, Florida, is president, and Ruth Jenkins, headmistress of the Annie Wright Seminary, Tacoma, Washington, vice-president.

The association membership comprises day and boarding schools below college level. Carrying out its general purpose to strengthen the school movement in the Church it has these specific aims:

- The maintenance of high academic standards in member schools
- The strengthening of the Christian life of each school
- The training of teachers for service in schools
- To interpret Episcopal schools to the public
- To found state associations of Episcopal schools
- To encourage the establishment of diocesan committees, divisions or departments of Church-related schools.

The association holds that each school is a vital educational and evangelical agent in the Church. In a joint invitation to all in the Church to witness to the value of the schools Dr. Shank and the Rev. Clarence W. Brickman, executive secretary, unit of parish and preparatory schools in the National Council

department of education, say that "our Anglican tradition has always included such schools; and now our Episcopal Church has determined anew to restore at the heart of education the sovereignty of God as the fundamental fact of existence. Figures indicating recent growth may astonish you. There are more than 700 schools associated with our Church and over 70,000 pupils. That these schools might become an increasingly effective force for sound learning in our Church we ask you to join in this time for witnessing."

Regional Meetings

The executive committee of the association is meeting in Greenwich, Conn., November 2 and 3 to make preparations for the meeting of the national council in March. Area association meetings have been scheduled for the near future. The Florida association is meeting in Orlando October 24-26, and the Texas group in San Antonio October 25-27. The association of Louisiana will meet at Pollock November 19-20 at the same time that of Long Island meets at Garden City on November 20. Los Angeles meets at Long Beach January 31 and February 1, 1963.

The Kanuga association, including schools of dioceses in the 4th province outside of Texas and Louisiana, had a meeting scheduled for this month but has postponed it to a time not yet set to avoid conflict with the meeting of the House of Bishops.

Problems of Race Highlight National Council Meeting

By Edward Mohr

Witness Editorial Assistant

★ Problems related to desegregation and race were among the chief matters given attention by the National Council at its meeting at Seabury House, Greenwich, Conn., Oct. 9-11. The actions leading to the admission of James Meredith to the University of Mississippi at Oxford were approved, and the Rev. Duncan Gray, rector of St. Peter's and son of the Bishop of Mississippi, was commended for his support of Meredith. The Council gave \$4,000 towards the reconstruction of four burnt-down churches of Negro congregations in Georgia, none of them parishes of this Church, the funds to be disbursed by the Bishops of Georgia and Atlanta. Participation was authorized in a national conference on religion and race, to be held in Chicago next January, with representation from Roman Catholic and other Christian bodies and Jews.

These actions, all on recommendation of the department of social relations through its chairman, Bishop Warnecke of Bethlehem, were taken in the midst of strong anti-Yankee atmosphere. When the outcome of the fifth World Series game (Yankees 5, Giants 3) was announced, a murmur of disappointment ran through the meeting.

In the Mississippi matter the statement offered by the department read:

"In the light of recent events in Mississippi, the National Council gratefully takes note that law and order are being restored in that troubled situation. We believe, as one of our Mississippi clergy has said, that

none of us can stand in the presence of Jesus of Nazareth, look him squarely in the eye, and say that a Negro should not be admitted to the University of Mississippi.

"We repeat our Church's position on these matters as stated by the General Convention: 'This Church calls upon its members to face seriously their obligation to conform to federal and Supreme Court orders in regard to giving all students equal access to our public schools. All acts of violence and irresponsible and wanton destruction are abhorrent and totally indefensible in the eyes of Christ and his Church.'

"We thank God for the courageous actions of all who have worked for justice, law, and order, and who now labor in the long process of reconciliation. We support our laity, clergy, and Church bodies who have spoken and acted in the name of Christ and as responsible citizens.

"Above all, we pray that all in the situation may find in Christ such a measure of courage, wisdom and faith that wrong will be righted, and healing will take place."

The second sentence of the statement referred to Mr. Duncan Gray and the sermon he preached in his church the Sunday Meredith was taken to the university campus.

Bishop Bentley, first vice-president of the Council and director of the overseas department, moved that this sentence be deleted, holding that its use would increase rather than decrease dissension, and that there is no matter in respect to which a Christian may look Jesus "in the eye" and make claims for himself. Bishop Warnecke and the Rev. Arthur

E. Walmsley, executive secretary of the division of citizenship, opposed the deletion, maintaining that the Council had a responsibility to give specific support to individuals in particular situations, and this would not be done by a mere restatement of general principles.

Bishop Bayne, executive officer of the Anglican Communion, then offered a substitute for Bishop Bentley's motion, making changes in the sentence and adding a new one after it, so that the passage would read:

"We quote what one of our Mississippi clergy has said: 'None of us can stand in the presence of Jesus of Nazareth, look him squarely in the eye, and say that a Negro should not be admitted to the University of Mississippi.' We affirm our complete agreement with this sense of the uncompromising claims of Christ, and our support of our Church people in their obedience to it."

Bishop Warnecke indicated that the changes were quite acceptable, and the Bayne substitute and the statement as amended were then adopted, in each case over two negative votes.

New York World Fair

Participation in the New York world's fair of 1964-65 was authorized and \$5,000 appropriated for the planning. The proposal was made by Bishop Hallock of Milwaukee, chairman of the department of promotion, in cooperation with the four New York metropolitan dioceses: New York, Long Island, Newark and Connecticut. He pointed out that the Roman Catholics were planning an exhibit including the Vatican Pieta, "the dead Christ", as he put it, and that the Jews were arranging a showing of scrolls, "the dead scrolls". Presumably the center planned for joint use by various Christian groups, for

which the fair has offered the land without charge, would be a lively affair. Bishop DeWolfe of Long Island, whose diocese includes the New York City borough of Queens, in which the fair will be held, urged support of the proposal, holding that the fair will "be a great thing", and that, since it is not merely a local affair, participation by the whole Church was amply justified. Under the proposals adopted the Council will be represented on the planning committee along with the metropolitan dioceses, and the Council will assume no more than one-fifth of the cost of an exhibit in the Christian center at the fair.

Money Matters

The treasurer, Lindley M. Franklin Jr., reported that receipts from the dioceses were running 5% behind last year, and that two dioceses, Easton and Northern Indiana, had had to reduce their pledges, while two others, Dallas and Colorado, were substantially behind in

their payments, and may have difficulty making their quotas. This year's Church School Missionary offering, now \$248,000, is running substantially behind last year, when it came close to \$300,000. In response to this Bishop Warnecke expressed concern over the diversion of the offering in some dioceses, although details on this were lacking.

A new blank form of letters of transfer from one parish to another will hereafter be published by the National Council. The form was compiled by the council secretary, the Rev. Charles M. Guilbert, to whom the matter had been referred after a Chicago presbyter had written that commercially available forms were too expensive and inconvenient. The new form comprises three sheets, with carbon provided, which may be inserted in a typewriter, one typing taking care of the letter, receipt, and copy.

Another matter of form concerned the annual parochial re-

ports. A revision of the new form which went into use the beginning of the year, and which had brought widespread complaints because of its intricacies, was presented by the Rev. Robert B. Appleyard, rector of Christ Church, Greenwich, Conn., and chairman of the House of Deputies committee on the state of the Church.

The revision has some simplifications, as well as reinstatements of matters which the new form had omitted. It eliminates the age of 18 years as the distinction between adult and infant baptisms, but retains it for confirmations. It brings back a count of "families" and individuals not included in such families. This was done because those concerned with the sources of financial support use these units for their calculations. More provision is made for statistics of actual attendance at church services. Bishop Bayne suggested that a count of Easter communicants be listed, this being a practice in a number of Anglican Churches. Only four members of the Council joined in this recommendation.

When Canon Donald Wattley of New Orleans said that a group of clergy in Louisiana had told him that they would not use the proposed revised form, and that that would leave "quite a hole right there", Bishop Louttit of South Florida, sitting next to him, said, "Oh, not such a large hole".

The P. B. Sings

The Council found itself pleasantly diverted when the president, Presiding Bishop Lichtenberger, sang the tune "Melcombe" as a solo to a text reciting the woes and aspirations of ecclesiastical bureaucrats. This was part of a caricature service compiled for purposes of amusement only by the Rev. Daisuke Kitagawa, who was presented as the new



GRADUATION CEREMONIES are held in the chapels of Episcopal Church Schools. Photo shows Bishop Hines of Texas presenting a metal to a student while Headmaster Allen W. Becker looks on

(Continued on Page Sixteen)

EDITORIALS

Our Church Schools Challenge

By John W. Shank

President, Episcopal School Association

Headmaster, Cathedral School, Orlando, Florida

AS WE OBSERVE our annual Episcopal School Week, we have another opportunity to celebrate our progress, explain our program, and display ourselves and our handiwork to patrons and friends, in services of Witness.

We have, however, another much greater opportunity, it seems to me: an opportunity prayerfully to re-examine our purposes and re-study our programs, to the end that we may indeed be promoting the work of his Kingdom in our parts of his world.

Ours is not an easy task, to be undertaken lightly. But in an era when public schools are greatly over-crowded and plagued by a lack of teachers and adequate facilities, and particularly in an age when religious values receive scant attention at best, the validity of a Church School, it seems to many of us, can hardly be questioned. We feel that dynamic, Christian stewardship urges the creation and nurturing of not only a vital Sunday School program, but also an equally vital week-day program dedicated five days a week to sound, Christian education.

In other words, those of us who believe in Church Schools insist that in our Christian culture, Christian education is properly an integral part of the whole educative process. This is our task; this, our purpose; this, our reason for being.

Briefly, what is the major purpose which we should pursue, and which we should re-examine?

Our larger purpose, it seems to me, is to help the child understand that his home, his school, and his Church are united to form a unifying background of experience. He may therefore discover that Christian worship (instruction, prayer, praise) is natural not only in church and Sunday School, but also in the school chapel, and even in the classroom, and, we hope, in the home.

From this experience the child may develop a sense of the relatedness of things, and he should discover that in the total tapestry of his environment, its warp and its woof, Christian threads persist. So then may it be with the tapestry of his own life.

As we re-examine our purposes and re-study our programs during this Episcopal School Week, we must remind ourselves that at all times we should be motivated by high purpose and a profound search for the quality of excellence in our total program: excellence, through dedicated teaching, in the presentation and mastery of the skills useful in a literate world; excellence in the total school environment; excellence in training the child to be a responsive human being in a world of other human beings; excellence in helping the child sense the relatedness of his own world; and, finally, excellence in developing a sense of the total revelation of God's glory in all the world, from simple fact to the universe itself. This is our task; this, our purpose; this, our reason for being.

No, ours is not an easy task. But it is a thrilling one.

And Episcopal School Week should be not only a week for celebration and witness, but a time for re-examination. And it goes without saying that it is a proper time for intense re-dedication to a great task.

"ADAPT YOURSELVES NO LONGER"

Romans, 12:2 — New English Bible

By E. Allison Grant

Headmaster of Grace Church School, New York



A WORSHIPPING COMMUNITY is one of the chief characteristics of Church Schools. Photo from St. Martin's Parish Day School, Pawtucket, R. I.

THE RECTOR AND HEADMASTER of a distinguished Church school has submitted his resignation. (1) The Reverend John O. Patterson will leave Kent School on November 2nd, because "of his strong vocation to establish in the near future a school of Christian intent in Rome, Italy."

I do not propose to add to the spate of speculation that has arisen since the announcement of Father Patterson's resignation. I desire rather, to explore what I believe is the central question. That question seems obviously to be "What is a school of Christian intent?"

A "school of Christian intent" is, by definition, one that purposes to act in accord with Christian faith and practice, a school that intends to be the "Church in that place." Those charged with determining and implementing policies contract to hold consistently in view the tenets of the Christian faith and the teaching of the Church. These persons hold that the One, Holy, Catholic, and

Apostolic Church, of which their communion is a branch, is the extension of the Incarnation, in which our Lord, through the Holy Spirit, continues his work for man's redemption. They hold that when men accept Jesus Christ as Lord and Saviour, a community is created whose function is to confront men with the Gospel, and to bring men into the fellowship of the community. As they believe Christ commissioned his Church to teach, they see their communion's function in education to be of the same order as in other areas of its activity. Thus, those responsible for the formation and execution of policies view their school as the "Church in that place." This I think is the basic affirmation of "a school of Christian intent."

A school that is the "Church in that place" exhibits first of all the characteristics of a worshipping community within the framework of faith and practice as the Anglican Communion has received the same. Its schedule of corporate worship includes regular chapel services, conducted in conformity with the Book of Common Prayer, and Holy Communion celebrated on appointed days. It plans services in which all students, faculty, and staff members worship together. It presents evidence that corporate wor-

(1) Unless otherwise specified, the name *Church* denotes the Protestant Episcopal Church, U.S.A. *Church School* denotes a school associated with that Church, and is used interchangeably with a *school of Christian intent* and the *Church in that place*

ship results in a concern for its members as persons. For what happens to persons is a strong concern of a Christian community.

In a "school of Christian intent", I believe this concern takes the form, for example, of a persistent effort to hold in balance the needs of the individual and the requirements of the group. To give another example, I should expect to see little or no indication of tensions, especially in the relations between teachers and students, for the majority of teachers in the school accept their human limitations. When failure seems to attend their best efforts, they become the prey of neither discouragement nor frustration. Instead, they put their trust in the Holy Spirit. And to the extent that persons in the school I have in mind put their trust in the Holy Spirit, to the degree it may be said to be a "spirit-filled" community. To that degree it is the "Church in that place."

Relationship to Church

NEXT IN IMPORTANCE among the characteristics of a "school of Christian intent", I place the question of its relationship to the Church. Is it related to or associated with the Church through a board of trustees, its members standing in varying degrees of relationship to the Church, operating under a charter requiring, for example, that the head be a clergyman or lay communicant, and that the Book of Common Prayer be the norm for all corporate worship?

Or is the school related to or associated with the Church through a parish, cathedral, diocese, or religious order? I take the position that the aims of Christian education are best served if the school's association with the Church is organic. This is neither to deny nor to denigrate the witness of many schools not organically related to the Church. Neither do I mean to advocate control of its schools by the Church, for I believe her schools should remain autonomous. But in our time it seems to me there is abundant evidence of what happens to an institution of the Church when, to borrow Bishop Bayne's figure, the tether binding it to the Church has been stretched too far. Ultimately, the tether snaps and the institution is lost to the Church. While this has happened to Church schools, it appears more likely that the influence of the Church gradually, albeit imperceptibly, withers away, until a given school simply wears the name of the Church like a label that tells little or nothing about the contents of the package.

Teaching of the Church

AMONG THE CRITERIA I should employ to judge the strength of a school's intention, I would place first its performance in the area of instruction in the faith and practice of the Church. As the "Church in that place", it shares with the whole Church the function of imparting to the next generation the teaching of the Church. Standards of instruction and pupil achievement are the same, for example, in a course in Church history as in a course in American history, to the end that the student shall respect the one as much as he does the other. The interrelatedness of "theological" and "secular" studies is demonstrated without violating the integrity of either. The school does not suppose that knowledge of itself makes a Christian, but the Church school asserts that the Church has need of committed persons who are equipped to participate rationally in its life and work.

A second group of criteria would have to do with a school's academic standards. A Church school is not less anxious than the "secular" school to maintain high standards of academic excellence. It differs from the non-church school because its presuppositions are different. The starting point of its conception of education is its belief in God as the Creator, which belief is seen as an incentive to study all aspects of his creation. It views the development of the mind as an essential part of the worship and service of God. In brief, the "school of Christian intent" affirms, in season and out, that the development of the mind is a Christian vocation. (2)

Having said this, I do not hesitate to assert with equal firmness that there are two areas related to these, and to each other, which yield a reasonably precise appraisal of the strength of a school's intent to be Christian.

Teachers and Pupils

THAT A SCHOOL seriously intends to be the "Church in that place" is revealed with crystal clarity by its policies and practices in the areas of pupil admission and teacher hiring. Because Church schools may legitimately differ from each other as to their aims in terms of "secular" education, I see no way of avoiding over-simplification at this point of my discussion.

(2) Cf. *Lambeth Conference* 1948 Part II, No. II, Sec. V "Christian Education."

The "school of Christian intent" gives preference to student applicants who are communicants or are from communicant families. It requires that applicants demonstrate their fitness to meet its academic requirements. But when candidates have met those standards, and admission then turns on the family's or student's need for financial assistance, the needs of these students receive prior consideration. For the "school of Christian intent", seeing its role to be that of the "Church in that place", shares the Church's bounden duty to educate its younger members.

The school I have in mind of course seeks out and engages competent teachers. When two candidates appear to be equally qualified, and one is a communicant, the member of the Church is given preference. This is certainly not because communicant status is a guarantee of commitment or faithfulness, or that knowledge of faith and practice makes the candidate a safe guide for the pupils in matters of faith. Communicant status is simply the starting point. But where the communicant appears clearly less qualified professionally, the school administrator selects the non-communicant, providing he or she affirms sympathy with the aims of a Church school. For, as I have suggested, the "school of Christian intent" has a peculiar responsibility to maintain standards of academic excellence.

Though policies and practices in the areas of pupil admission and teacher replacement necessarily differ, they stand under one over-riding principle. A Church school does not reject a pupil or teacher applicant solely on the ground of difference of race or religion. I do not consider this a debatable question. Either Christ died for all men, or our faith is a mockery. All aspects of a school's policies and practices in these two areas are the measure of its belief in God the Redeemer — but none more accurately measure that belief than its treatment of applicants of a different race or religion.

In conclusion, I wish to re-emphasize the importance I attach to the question, "What happens to persons who make up the staff and student body, to persons outside whom it touches in tangible as well as intangible ways?" I am not primarily interested in statistics about baptisms, confirmations, marriages, and ordinations traceable to its influence, though Christian education that fails to culminate in Christian action plainly falls short of its goal. Rather, I should want to know first that the school grants to its mem-

bers the right to reject the teaching of the Church. (3)

Secondly I should want to know that one student came to it lost, defeated and fragmented, and there, through acceptance as a person for whom Christ died, found wholeness, self-identity, and the courage to be. And if there is one such who has been redeemed, I may hope to find two or three, and even more.

Then I shall know that it is truly a "school of Christian intent", a school that means to be the "Church in that place". I shall know that it is a Church school.

(3) Cf. Sermon by the Rt. Rev. Arthur Lichtenberger in *The Church's Schools in a Changing World*, Seabury Press, 1961

Following the Way Of the Master

By James D. Hutchinson

English Master, Shattuck School

AN EXEMPLARY independent preparatory school dedicates itself to the commitment of the development of the whole boy — his mind, his body, and his spirit. It is a dedication to the wholeness of life. In its basic philosophy such a school cannot really differentiate its parts; that is, it cannot establish areas each of which strives to fulfill the commitment to mind, body, and spirit. The wholeness of life is somehow greater than any one of these areas. It has an added something. With the realization of this fundamental truth, a school must seek to find a guiding philosophy which itself represents a whole greater than its parts. It is with the conviction that this whole is found in the truth of the divine mind and revealed through Jesus the Christ that the Church school is founded and seeks its continuance.

Such a philosophy can thus be explained in terms of the boy it nourishes: to help him to grow "in wisdom and stature and in favor with God and man." In other words, the Church school seeks to nurture growth in the mind, body, and spirit of the boy who is following in the footsteps of his Master.

It is a mistaken conception to view the Church

school as an institution where religion is merely taught. On the contrary, such a school seeks to become a community in which religion permeates its every aspect. Its religious commitment is not to take the individual out of the world, but, as William Penn stated, to put him into the world. Thus, the Church school becomes a Christian community in which exists a group of people — teachers and students — whose life is centered in following the Master's way.

The symbol of such a philosophy is the empty cross, because it directs our thoughts and actions toward Christ's self-giving life so complete in love for both God and man. Confronted by this symbol, there exists a community of learners, teachers and students, creatures of the divine mind who seek their revelation in the life and example of Jesus the Christ.

Put Purpose Into Life

ONE OF THE MOST IMPORTANT OBJECTIVES of education is to put a purpose into life. The Church school seeks to instill that purpose which is divinely conceived. We are following in the way of him who paid the highest price which obedience to the divine will may require of a person in order that he may fulfill his intended purpose. To seek such a purpose in life requires of the individual a continuous deep and personal confrontation with our Lord who not only is the master example of the best in life and its living, but also the dynamic for all we seek to accomplish.

To achieve a purpose in life a man must gain an understanding of himself and of God's purpose for group and individual life. A learner must be engaged in a search for the knowledge of God and his universe. He must come to understand the demands which he has placed upon human life.

A man's vocation becomes meaningful and noble in life when he realizes that it is in the commitment to the Lord. It is a realization that to God he is as important as the tools of his profession are important to him.

In living man must learn, as in learning he must live. The Church school recognizes that it must sustain an atmosphere in which its members may begin and continue to grow fully, in which all phases of living and learning are brought to order. In such an atmosphere life takes on a purpose. It is in his demands upon

human life that man must seek the knowledge of God and of his universe.

Concern for Excellence

IT IS INCONCEIVABLE that a school founded upon the philosophy of "following the Master's way" could exist without a concern for excellence. As our Lord expressed excellence in every respect of his life, so excellence, within the capacity of each individual boy, is the goal of our work in every area.

Too often excellence is only related in a concern for academic areas. But, as we have seen, the Church school's commitment is broader and higher than this. In its policy, fundamental to its philosophy, the school establishes the criteria for excellence in every area related to the growth of mind, body, and spirit. The entire conception relates to the initial concern for the "whole" boy and the "whole" life.

The power to achieve, to excel, is a divine gift to mankind. This gift is exemplified for us in the life and teachings of Christ. Only to the extent that we of the faculty and staff in all our relationships are consciously committed and dedicated to "walking with the Master" do we become living channels of his power.

The governing philosophy of the Church school can be viewed as the leading of God-given minds toward an understanding of all he has created. Emerson defined the function of education as bringing order to the apparent chaos of nature. We can clearly see this as a function of the classroom and the laboratory. But, it is felt by the school operating under the principal of Christian community that this function extends far beyond the classroom — onto the athletic field, into the dormitory, into every relationship of the student's life.

Basically, the aim of understanding is accomplished through the searching for truth. For the Christian this quest for truth is motivated by a sacred trust: it is God's truth that he seeks. He seeks, as it were, for a light, and each glimpse of that light he gains, he uses to give light to those who would follow him. Who can expect to lead except him who would follow something greater?

The "whole" man, which the Church school seeks to develop, must build a mind capable of judgment. An intelligent human being must judge facts — which are true and which are not. Such judgments must necessarily encompass a variety of areas.

The choices which man must make in his life-

time are not governed wholly by external forces. He must exercise the judgment of an independent mind and character. That a school should prepare only the mind for such choices would be to leave the job far from completed. It is the character of the individual as much as the mind that determines the maturity of judgment. The development of character is a primary objective of the Church school.

Sound judgment can best be learned in guided experience and by example. Youth looks to the adult for such guidance, but the adult cannot be an entity; he, too, must look for precept and example. Ideally, the Church school teacher looks to Christ in his work, thought, play, and prayer. Ideally, the student accompanies his teacher in this pursuit.

The man who lives the good life sets a contagious example for others to follow. The teacher whose commitment is to God sets such an example.

Honest Citizenship

INHERENT IN EDUCATIONAL PHILOSOPHY is the premise of honest citizenship. Integrity of the mind, the character, and the spirit is fundamental to Christian fellowship at any level. The faith upon which Christianity stands deplores dishonesty as it deplores mediocrity.

Thus, the Church school in attempting to instill the Christian perspective, concomitantly is setting the standard of honesty fundamental to education.

In the fellowship of prayer and study, the Church school transcends secular fashions. The pedagogy of explanation is extended to a practical realm of demonstration in which integrity nourishes itself.

As the Christian faith extolls the dignity of the human being, so does the Church school respect individual dignity.

Again, in following in his Master's footsteps, the Christian sets God, not man, as the measure of his dignity. A purely material existence tends to set itself as its own standard, and man tends to feel that he has compromised his dignity if he subordinates himself to a greater force. But, the greater force is constant and thus can be the only standard by which man may define his dignity.

The individual's dignity in life depends upon his work, upon a conjunction of discipline and freedom, upon a concern for the group as well as

a respect for the individual. In Christian fellowship can he find this attainment to the true human dignity possible.

Worship Fundamental

WORSHIP IS FUNDAMENTAL to the Church school. In worship we are reminded that in the relationship of mind to body, as well as in relationship to living with other persons under God, the Spirit is the essential ingredient of the good life.

In the Church school, we believe that one of the particular areas whereby we may best relate ourselves to others under God is through corporate worship, in which we are reminded of the center of our life. We come to realize that we work and play in company with a forgiving God who demands the very best of us and yet gives us each day life anew.

The fellowship of minds in the sight of God is the nourishing soil in which intellectual growth takes place most effectively. The combination of the love of God and the love of learning has brought about the greatness of the democracy which we call America.

The purpose of the Church school is not the denominational Church itself. But, we must constantly realize that we exist in terms of a society which finds its greatest effect in Jesus the Christ. That knowledge of the precept and example of Christ be omitted from its educational doctrine defeats the purpose of the Christian school.

We return to the idea then that the empty cross is the symbol of our lives, our philosophy and purpose. It directs our thoughts and actions toward Christ's self-giving life. Through following him, men gain understanding of themselves and of God's purpose for group and individual life as from no other person.

We believe that in this kind of milieu boys can in fact "grow in wisdom and stature and in favor with God and man." We believe that a boy can best develop his mind, his body, and his spirit when his life is centered in following the Master's way.

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By Gordon H. Clem

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CATHEDRAL SERVICE FOR COUNCIL

★ Prayers for the Vatican Council were said at special services in Grace Cathedral in San Francisco, attended by three Roman Catholic priests and three laymen as invited guests.

Bishop James A. Pike of California and former Archbishop Geoffrey Francis Fisher of Canterbury participated in the services at which a message of greeting was read from Catholic Archbishop Joseph T. McGucken of San Francisco.

Observing that Catholic events, such as the Council, "merit our particular concern and common prayer," Bishop Pike said:

"Let us proceed, therefore, to pray for these our brethren and for ourselves, that the reconciling work of our Lord Jesus Christ may be done in and through us all, to his glory and to the advancement of his kingdom among men."

Archbishop Fisher, now Lord Fisher, told the congregation that "no Council of the Church in Rome has ever met so surrounded by the prayers of other Churches."

He said he did not doubt that "in the prayer and work of this Council the spirit of reconciliation and cooperation will be multiplied and be carried back from the Council into every part of the Roman communion."

"Our prayers for them," he added, "must include prayers that wherever that spirit is made evident toward us, our people may respond to it with quick intelligence, with quiet wisdom and with faithful friendship."

SECRETARY OF HOUSE OF DEPUTIES

★ The Rev. Charles M. Guilbert, secretary of the National Council, is now also secretary of the House of Deputies, succeeding the Rev. Samuel Baxter, resigned.

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National Council Meeting

(Continued from Page Five)

executive secretary of the division of domestic mission of the home department, having taken office Sept. 1.

Other matters given attention by the Council included:

Introduction of Vaughn P. Moore, newly appointed manager of the office of administrative services.

Appropriation of \$5,000 for purchase of 5000 Spanish language Prayer Books for the home department.

Adoption of a statement of policy and strategy for the department of promotion, whose radio and television division now includes audio-visual services, taken over from the education department.

Authorized absorption of one-half of operating deficit of Seabury Press bookshop in New York, up to \$4,000 per year, as a general administrative expense, this having been previously covered from profits on the publication of books and pamphlets, many of which are now published by Seabury Press.

After approving in substance, referred back to the home department the matter of donating \$3,000 for renovation of Church Army training quarters.

Approved incorporation of the Episcopal Theological Seminary of the Caribbean under the laws of Puerto Rico, with an agreement that the National Council constitute the membership of the corporation.

Provided that the subsidy for the Brent House program in Chicago be paid through the diocese of Chicago, under the supervision of the Episcopal Council at the University of Chicago.

Heard Bishop Corrigan, director of the home department, report for the American Church Institute that enrollment in its schools had increased, and that



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it had ended the fiscal year in the black.

Learned that \$104,043 had been received from legacies between April 1 and Sept. 30.

Planned to meet next in San Antonio Nov. 29-Dec. 1.

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PAWLEY ATTENDS AS OBSERVER

★ Canon Bernard C. Pawley, who has been serving as the Church of England's representative in Rome during preparations for Vatican Council, has been invited by the Vatican secretariat for promoting Christian unity to remain during the Council as an observer.

Augustin Cardinal Bea, president of the secretariat, had previously explained that, in addition to the delegate-observers named by major non-Roman Church bodies, the secretariat would invite some individuals to attend.

Canon Pawley, who speaks fluent Italian, has been in Rome since May, 1961, serving in a liaison capacity.

DEAN JOHNSON'S BOOK BANNED IN INDIA

★ A book by Dean Hewlett Johnson of Canterbury, entitled "The Upsurge of China," was proscribed by the Indian government.

Reason given was that the book contained two maps which "show practically the whole of the northeast frontier area as part of China, and the state of Jammu and Kashmir as not belonging to India."

The government also ordered banned for the same reason, a wall map of the world published by a firm in Chicago.

Dean Johnson wrote his book after a tour of China in 1959. It has been praised by Soviet and other critics as a true account of life in present-day China as seen by a Western clergyman.

New York Church Schools

(Continued from Page 13)

which the Madison project stresses and will have an opportunity to learn the basic skills of teaching lessons by means of the discovery technique. Already many students are experiencing the exhilarating sensation of accomplishment which is possible when a child discovers a truth instead of being told it.

Benefits come to the group as a whole which would not come to the individual schools. National science foundation stipends have been awarded to teachers as representatives of the division.

Schools which meet standards outlined in "The tentative criteria for the certification of Episcopal Schools" are certified by the Bishop as "Schools of the Diocese of New York". This evaluative document, soon to be published, was developed by a committee headed by the Rev. E. Allison Grant of Grace

Church School, and Harold Balentine of Trinity School.

Three chairmen, the Rev. E. Allison Grant, Robert H. Porter of the Choir School of St. Thomas Church, and Hugh C. Riddleberger of Trinity School have guided the division through these years. The members of the division foresee an enlarged program and an expanded membership in the future.

AID FOR SEMINARIANS FROM E.E.S.

★ Over the 100 years of its existence, the Evangelical Education Society of the Episcopal Church has financially aided some 2,500 men in study for the priesthood.

This was reported at the society's 100th annual meeting. During the 1961-62 fiscal year it gave scholarship aid to 41 students representing 25 dioceses and 11 different seminaries.



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TIME TO PRESS PANIC BUTTON

★ Franklin Clark Fry, chairman of the central committee of the World Council of Churches, warned that the time is coming for world Christian missions "to press the panic button" because Christianity is dying out.

Christians, he said, are losing their position as the "major power of the earth" because their percentage is becoming smaller and smaller, a trend which would probably continue indefinitely.

"The time is coming," he said, "for the first time in centuries, or since Charlemagne, that the major power of the earth is about to pass into the hands of those who are anti-Christian, or at least, non-Christian."

Fry asserted that if the Church remains "placid" as it now is, the world undoubtedly would turn away.

Not sparing his own Lutheran denomination, he criticized past efforts to reap what he called "the quick harvest for ourselves," to gain quick statistical advantages and swell Lutheran forces "with little thought to where the gospel was needed

most with regard to the total culture of Canada and the U.S."

Speaking of Church unity, Fry said that Lutheranism was a faith of paradoxes — cruelly divided, yet marvellously cohesive.

He stated that the word of God was either true for all men or not true at all. Lutherans, he stressed, must be ready to sit down at all times with any men and discuss the word.

"Let others fall into the folly of thinking a man can hoard his Christianity without ever being driven into the arms of his brothers," he added. "It is when two or three gather together that he comes . . ."

DEAN MINISTERED TO EDWIN WALKER

★ Dean Charles Higgins of Trinity Cathedral, Little Rock, flew to Springfield, Missouri, to minister to Edwin A. Walker, former army general, while he was held at a federal psychiatric hospital under charges

that he had helped foment the rioting at the University of Mississippi.

Higgins visited the resigned general an hour daily on the two days he was held as a prisoner before posting \$50,000 bail. Walker then proceeded to Texas, first guaranteeing, through his attorney, that he would undergo psychiatric tests near his home.

Higgins said that Walker had become a communicant at Trinity Cathedral in 1958 when he commanded federal troops enforcing integration of Little Rock schools.

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The Good Shepherd Day School, N-K, Box 8038, Ruxton 4.

MISSISSIPPI

Christ Episcopal Day School, K-8, 912 So. Beach Blvd., Bay Saint Louis. The Rev. Charles R. Johnson, Hdm.

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Jack and Jill School of St. George's Church, N-K, 207 E. 16th St., New York (3). Mrs. Rosaline B. Shen, Dir.

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RHODE ISLAND

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SOUTH CAROLINA

Heathwood Hall Episcopal School, K-6, Heathwood Circle, Columbia. Mrs. William F. Lamar, Hdm.

All Saints' Episcopal Day School, K-1, 1425 Cherokee Rd., Florence. Mrs. F. M. Rogers III, Adm.

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St. Luke's Episcopal School, K-5, 11 St. Luke's Lane, San Antonio. The Rev. Chris Jones Jr., Hdm.

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St. Thomas Day School, N-6, Medina. The Rev. A. A. Vall-Spinosa, D.D., Rect.

The Charles Wright Academy, 1-11, 7723 Chambers Creek Rd., Tacoma. Edgar L. Sanford, Hdm.

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