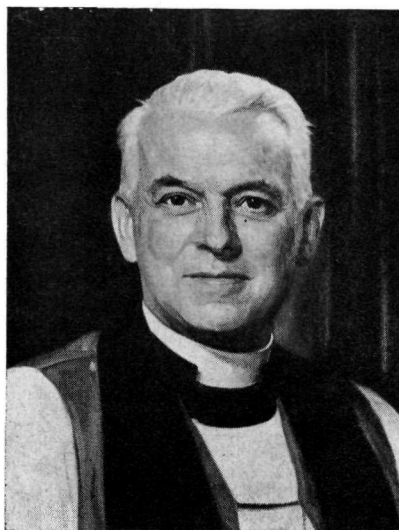


The **+** WITNESS

OCTOBER 15, 1964

10¢



Life of the World To Come --- Now!

Sermon at Opening Service
of General Convention

Arthur Lichtenberger



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Christian? Schools with a Vocation.
Episcopal School Week Observance.

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Story of the Week

Episcopal School Association Urges School Week Observance

★ The third church-wide observance of the annual Episcopal School Week is being held this year from Oct. 25 to Nov. 1. The call for participation in the observances has been made jointly by Dr. Ruth Jenkins, headmistress of The Bishop's School, La Jolla, Calif., and president of the Episcopal School Association, and the Rev. Clarence Brickman, associate secretary of the National Council department of Christian education.

As in past years the observance of the week is being promoted by a committee of the school association, consisting of 45 members from all parts of the Church, with Robert H. Porter, headmaster of St. Thomas Choir School, New York, as chairman.

Mr. Porter has pointed out that it is the "intent of the week to awaken Episcopalians to the opportunities and responsibilities of our Church in education, to give occasion in the Church for prayers for the schools, and to enable the schools to witness to their role as a vital teaching arm of the Church and an appropriate agent for increasing man's awareness of God's redeeming love."

This reflects the statement of Presiding Bishop Lichtenberger

in giving his endorsement to the annual project. The specific events planned through the school week committee include special services in parish churches, particularly on Oct. 25; services of witness or a schools festival for given areas, especially on Nov. 1; conferences, seminars and forums.

Ways that Episcopalians can participate in the Episcopal School Week are spelled out by the Association.

In Your Church

Pray for all educators and students in all the schools of our nation. For all the Church's schools. By name for those schools in and near your parish.

Preach about the Church's responsibilities in education.

Discuss opportunities Churchmen have to promote and encourage high standards of education both in public and Church schools.

Explore the educational needs of your community.

Cooperate with diocesan officials and the local member of the Episcopal School Week committee in programmed activities.

In Your School

Pray for "those who teach and those who learn" in all schools everywhere.

Conduct special services during the week in the school chapel.

Worship with the whole parish family in a special service on October 25.

Witness with other Episcopal schools at a festival service on November 1.

Cooperate with diocesan officials and the Episcopal School Week committeeman for your area in special programmed activities.

Discuss with faculty and students what it means to be a school of the Church.

Conduct a forum inviting parents and interested persons to explore ways in which your school might participate more effectively in the mission of the Church.

A discussion group made up of faculty members and those who attended the Washington convention to study the application of the Washington findings to your own school.

Hold an open house featuring special exhibits and a significant assembly program.

Make known to your community what your school is, what it is doing and what the governing board plans this educational venture to become.

There are some 75,000 students in the church's schools from kindergarten to graduate schools. The Episcopal School Association consists of schools owned by units of the church or related to it below college level.

It works in conjunction with the National Council education department, the department's associate secretary for parish and preparatory schools being also the Association's executive secretary.

Clergy and churchmen generally will find it helpful to have catalogues of Church schools for reference. Write to them at addresses in the announcements found in these pages this week.

Supreme Court

The importance of religion in education is attested by the fact

General Convention Faces Scrap Over Supporting WCC and NCC

★ What happened at Grace Church, Anderson, S. C. has a connection with the General Convention, now meeting in St. Louis, strange as that may seem. For what happened there has happened in many parishes and will be one of the hot issues at our convention — as indeed it has been already at the national gatherings of several denominations. The Christian Churches (Disciples) for example, holding their assembly this month in Detroit, killed a resolution offered by a group of laymen which asked that financial support to the National Council of Churches be confined to gifts from individuals. Otherwise, the laymen said, church members may “find themselves in the unhappy dilemma of being unable to support the budget of their church without being forced to support philosophies of which they do not approve.”

Anderson Affair

Parishioners in Anderson, according to a statement by a committee representing the

that the Supreme Court, at its opening on October 5, announced that among the 65 cases it has agreed to hear before the session closes are a number with religious overtones.

One involving the entire nation is an appeal from a former Baltimore woman that the word, “Under God”, may not be included in the pledge to allegiance. Whatever their decision, it would apply of course only to public schools. Private schools — whether Church sponsored or not — would not be effected by the ruling.

vestry, “have grown increasingly concerned at various activities of the National Council of Churches” so they set out to get the facts. Over a considerable period they looked into NCC activities, “including Christian education, church world service, pronouncements, policies relating to political affairs including lobbying, educational literature, and race relations among others.”

The seven-member committee, following their study, presented “unanimously” the following resolution to the vestry, with however two members “not present” — Frances Dawes and Araluen Seabrook.

Whereas, The National Council of the Churches of Christ in America, has, and continues, to engage in various activities; and

Whereas, many individuals find certain of these activities diametrically opposed to their own fundamental principals and philosophies; and

Whereas, we believe the continuance of these activities will dilute the effectiveness of Grace

Church in its reaching out for Christianity;

Be it therefore resolved that:

The Diocese of Upper South Carolina of the Protestant Episcopal Church USA go on record in opposition to specific activities of the NCCCA, namely the pronouncements and press releases, which intended or not, speak to the public for the Episcopal Church, the support of a lobby in Washington, D. C., the support of any activities condoning the breaking of Federal, State, or local laws, and the intensification of the relationship between the Protestant Episcopal Church and the NCCCA to the extent that the autonomous image of our Church and the traditional role of individuals is diminished.

Be it further resolved that:

We recommend the Diocese of Upper South Carolina withhold a specific portion of financial aid from the Protestant Episcopal Church USA in the event no substantial and immediate effort is made on the part of the Protestant Episcopal Church, USA to express our views to the NCCCA at the Convention of our National Church, October 1964, with respect to the internal discontent caused by the NCCCA.

We recommend that the Resolution be forwarded to the Bishop of the Diocese of Upper South Carolina, Delegates to Convention, all Clergy and Senior Wardens in the Diocese of Upper South Carolina.

The resolution was presented to the vestry on Sept. 13, with nine giving approval, two disapproving, one abstaining.

Rector Edwin B. Clippard stated his disagreement with the resolution in a letter to his parishioners. He wrote that it “is more balanced than the statements of other vestries” but adds that “I feel responsible

for the action of these men, for I have failed to teach the proper conception of the One Holy, Catholic, and Apostolic Church as taught by the Prayer Book and as held dear to Episcopalians over the past centuries when denominationalism and individualism have run rampant. There is a loyalty and inherent confidence in our Bishops that has been cast aside by the many local attacks on the leadership of our church. I still believe that the leadership of our church is competent and is guided by the Holy Spirit. I believe their directives to do something truly creative at the local level about the race question is something South Carolinians should accept and do something about, no matter how disagreeable. I do not think the Holy Spirit is guiding our people to avoid the issue by seizing upon the cooperative endeavor known as the National Council of Churches and using it as a whipping boy.

"As for the attempt to muzzle the National Council of Churches by claiming it 'has no right to speak on political, social or economic issues,' I think it is invalid; for I think that any group that speaks to my heart about the way I am living my life in the name of Christ is speaking with the blessing of the Holy Spirit and therefore is 'the Church, the Body of Christ in the World,' in the broadest and best sense. I believe that the Church must always in its prophetic ministry, have something to say about politics, economics, and social affairs."

Mr. Clippard then devotes the rest of his letter to numerous biblical texts and events, both Old and New Testaments, to support his position.

Why General Convention? Because many vestries have taken

similar action and they will make a concerted effort in St. Louis to have the Episcopal Church either withdraw or diminish support to both the National and World Councils.

Patriarch's Visit Seen Spur To Ecumenical Movement

★ A visit by Patriarch Alexei of Moscow, first supreme leader of the Russian Orthodox Church to travel to Great Britain, was hailed as an act of high significance for both Anglican-Orthodox relations and the entire ecumenical movement.

The 86-year-old Russian prelate, his long white beard in sharp contrast to a flowing black robe, was warmly embraced on his arrival at London airport by Arthur Michael Ramsey, Archbishop of Canterbury.

In welcoming addresses at both Canterbury Cathedral and Westminster Abbey, Dr. Ramsey hailed the Patriarch's spiritual leadership provided for Russian Christians during "trials (of) . . . the past 47 years."

"The hearts of Christians in England, in all churches, go out to the Christians in Russia," the archbishop said. "We know that their trials have been great. We thank God for the patience, the love and the heavenly hope with which Christians in Russia have believed in God and served him; and we pray that God will bless, protect and guide you . . . and all your Christian flock."

Dr. Ramsey cited the Russian churchman's desire for greater friendship and closer relationships among Churches of east and west and referred to the Patriarch's acts of friendship toward clergymen and students visiting Russia.

"And you know how greatly

We hazard the guess that they will lose out — partly, at least, because there are women in St. Louis, even if they do not have a voice or vote in the House of Deputies.

we welcome Russian theologians and students here in England," Dr. Ramsey said. "It is our hope that such exchanges set forward not only the friendship of Churches, but also the cultural relation of our two countries in the cause of peace."

Patriarch Alexei's visit returned a visit to Russia in 1962 by Dr. Ramsey, the first Archbishop of Canterbury to make such a journey. The Anglican leader also visited Russia in 1956 as Archbishop of York.

The Russian Orthodox leader, now recovering from an extended illness, went to Athens, Greece, where he attended the wedding of King Constantine of Greece and Princess Anne-Marie of Denmark, and to Geneva for a visit to World Council of Churches headquarters before coming to London.

Accompanying the Patriarch were Metropolitan Nicodim, chief of the Moscow patriarchate's foreign affairs division, several priests, the patriarch's personal secretary, a physician and an interpreter.

Bishop Joost de Blank, a canon of Westminster Cathedral and former archbishop of Cape-town, South Africa, preached at the cathedral service attended by the Patriarch and Dr. Ramsey. He cited the occasion as "a significant moment in the history of Christendom."

"We recognize that it assists in healing the wounds of the past and helps towards the uni-

fication of the whole body of Christ," he said.

The bishop referred to the cordial relations that have existed between the Church of England and the Russian Orthodox Church since the 16th century, and added:

"But most of us are lamentably unaware of the extent or the depth of all that the Holy Orthodox Church has to contribute out of her inexhaustible wealth of spirituality, of faithfulness under oppression and persecution, of eucharistic symbol and devotion, and of its long record of saints, warriors and heroes whose glory shines forth on every page of her long and sacred history."

DIOCESES SEEK AID FOR URBAN JOBS

★ Bishop Daniel Corrigan, director of the home department, announced that requests totaling \$550,000 have been received from 24 Episcopal dioceses for national Church help with urban projects.

"The projects for which funds have been requested," Bishop Corrigan said, "are exciting proof that the Church is using imagination and creativity in tackling its mission in an urban society."

The requests came in the form of applications for grants from Church school missionary offering funds. In conjunction with the 1963-64 mission theme, "Christian Mission in an Urban Society," the offering will be allocated equally to overseas

and domestic urban mission work.

It is estimated that funds from the offering will allow only between \$100,000 and \$200,000 for use in the continental United States.

BISHOP STOKES PLANS PACIFIC VISIT

★ Anson Phelps Stokes, diocesan of Mass., plans a four-month tour of the Pacific area during a sabbatical next year. He will visit projects the diocese is aiding with 10% of its pledged five and a half million funds drive. Following visits to the Fiji Islands, Hong Kong, India, Iran and other places, he will spend two months studying at Oxford University.

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EDITORIAL

Schools with a Vocation

THE WITNESS, for the third year, is devoting a number to the observance of Episcopal School Week. This observance was expanded from one involving only the schools themselves to one which has sought to make the whole Church conscious of the schools, and all the schools aware of their relations with the Church.

Education in the Church reaches all levels. There are kindergartens, primary and secondary schools, boarding and day schools, colleges and graduate schools and professional schools and academies. Many of these have a long tradition and an old association with the Church behind them. Many of them, especially in the parish day school field, are of recent origin.

Education in the Church, however, is dependent upon more than quantity or ecclesiastical connections. The Rev. John Heuss, rector of Trinity parish, New York, has pointed this out in his comments in connection with school week observances. "There is no lack," he says, "of independent schools in existence today which were started by church people or where there is a chapel service of the Episcopal Church. But it takes more than a past which can boast of a priest as its founder or a board of trustees who are churchmen to make a true church school. I will not say anything about the necessity for an independent school to provide superior schoolroom learning. If such is not available, the school is a waste of money and effort. That is why a good school with a little meaningless ecclesiastical trimming added is not a true church school."

The leaders of the school movement within the Church are all well aware of this. They realize that mechanically education must be equal to that of public schools, and for that matter, that both Church education and public education must attain to the best.

But beyond this, schools in the Church need to strive constantly to meet their special vocation. There are various ways of describing this. Ethel Ruth Gandy, in the study on parish day schools we feature in this number, says that a "church school becomes a Christian school in the fullest sense when all activities, are subject fields, and all relationships are approached from the Christian perspective."

This is no easy task, and it cannot be taken lightly. Miss Gandy found that in the schools under her study only 38% provide Christian education training for teachers, and even then some of it is either sparse or sporadic. To say that this is not enough is not to argue that the schools should be vehicles of denominationalism, or religious traditionalism, or even that they should be narrowly Christian. But education in the Church is called to be the vehicle of transcendent, of spiritual, reality as this is revealed and seen in human experience. There was education before Christ which did this; there is education in other religious traditions which does this; there is even education in the "secular" category which, despite the designation, does this. The labels do not matter. It is the perception of the reality and the action based upon it which counts.

All this is said by way of assent to the statement of Presiding Bishop Lichtenberger, one of the last of his administration:

"The Christian tradition embraces schools dedicated to keeping the sovereignty of God as the fundamental fact of existence at the heart of education. Such Episcopal schools are a missionary arm of the Church. They make a genuine contribution to the teaching ministry and under the guidance of the Source of all truth assist an increasing number of the Church's children to grow in mind and in grace into Christian citizenship.

"In a troubled age the effective voice of the Church is commensurate with the commitment and education of its members. While there is no simple answer nor single system capable of resolving all problems in educating the Christian young, the Church does bear the responsibility for providing an arena for raising any academic question and the context for interpreting the significance of answers. The schools of the Church represent a dedicated effort to meet this need.

"Again this year I ask you to join with me in observing Episcopal School Week. Through earnest prayer and deliberate thought ours is now the opportunity to measure the obligation to assist these schools in providing sound learning, encouraging high moral standards, and inspiring a breadth of vision that knows all men as equal before God, and all truth as God's revelation."

THE LIFE OF THE WORLD TO COME --- NOW !!

By Arthur Lichtenberger

The Presiding Bishop

SERMON OPENING THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH IN ST. LOUIS, OCTOBER 11, 1964

ST. PAUL is writing to the Church in Rome. He begins "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Gospel of God . . . to all of you in Rome whom God loves and has called to be his dedicated people." Then the Apostle tells them how much he has wanted to come to visit them in Rome, "For", he continues, "I long to see you; I want to bring you some spiritual gift to make you strong." Now he pauses for a moment. This is not what he wants to say to his fellow Christians in Rome. He has something to give them, he is sure of that, but he knows quite as well that there is much for him to receive from them. So having said "I want to bring you some spiritual gift to make you strong", then, quite abruptly, he puts it another way: "rather", he says, "that we may be mutually encouraged by each other's faith, both yours and mine."

"That we may be mutually encouraged by each other's faith." Is this too much to expect from these Convention days in St. Louis — these days of speeches and discussions and committee meetings and voting yes or no; these days and nights of dinners for a cause, and more meetings? Well, if this is too much to expect; if, in these days together, we are not to find ourselves "mutually encouraged by each other's faith", we might as well go home now and save ourselves and the diocese of Missouri a good deal of money and energy and time. For surely at the heart of all we do here, in General Convention and in the Triennial Meeting of the Women of the Church, is this fervent and persistent longing: "That we may be mutually encouraged by each other's faith."

"Mutually encouraged": Before I tell you what that means to me, I want to register a strong protest; a protest against the angry men, mostly clergymen; the angry men, whether they be young, middle-aged, or old, who in their criticism of the Church, The Establishment, if you will,

never speak a word of hope or joy. Their attitude in general is like that of the Vermont farmer who said he was going home to dinner: "If it isn't ready, I am going to raise the devil; if it is ready, I won't eat a bit of it."

There is much in the Church that is wrong and sinful — much that we should discard as a worn-out, useless garment. The Church, we believe, is the body of Christ, but we must know and admit that the Church is also a body of sinful, aimless, self-centered people. If I may speak about myself for a moment, I must admit that I began my ministry as an angry young man. I was often angry when I had crossed that indefinable line labeled "middle age". Now that I am what is, I presume, a senior citizen, I still have my moments of anger. So I think I can understand why there are now a considerable number of the clergy who are highly critical of the Church. I do not object to this — we do need constant criticism of our way of living in the world as Christian people. So, my protest is not against those who criticize the Church, but against the mood of cark despair out of which much criticism comes — criticism which cannot bring renewal and reform. James Thurber, not long before his death, wrote, "let us not look back in anger, or forward in fear, but around in awareness."

Tangible Elements

NOW I WANT TO SPEAK of some very tangible and concrete elements of that faith in which we may be mutually encouraged.

St. Paul, we know, could be devastating and quite angry in his criticism but he spoke out of a spirit of unconquerable joy. He writes, for example, to the Church in Philippi "I thank my God whenever I think of you; and when I pray for all, my prayers are always joyful." Always joyful! The word joy is not heard much now in articles and books and sermons about the Church.

I would say, let us be as critical as we must, but never forget the setting in which we express our impatience, our disappointments and our discouragement. That setting is the glorious fact that we belong to Christ and Christ belongs to God.

So, as we begin our work tomorrow, and as we go on each day, we must do our utmost to look at the Church as we are now, with no glossing over our disobedience, with no outbursts of oratory to cover our failures. We can see ourselves as we really are only by the power of the Holy Spirit. But the Holy Spirit will not fill our hearts with fear and make us downcast. For the fruit of the Spirit is love, joy, peace. Just a few moments ago we all asked the Lord for the gift of joy — “And make thy chosen people joyful.” Joyful now, in the world as it is; in the Church as it is now, weak and inadequate and often irrelevant. And so we ask God “that we may serve him with a quiet mind, a ready will and a merry heart.” No matter what the circumstances of our lives; no matter how dark and threatening our times. When in your parish church you sing again the great hymn of thanksgiving “Now thank we all our God, with heart, and hands, and voices”, remember that it was written by a man who lived in a village in Germany which had been sacked and pillaged three times during the Thirty Years’ War. It was in such a time that he sang out “Who wondrous things hath done, In whom his world rejoices.” So let us encourage one another in joy. “May the God of hope fill you with all joy and peace by your faith in him until, by the power of the Holy Spirit, you overflow with hope.”

Hope — hope overflowing in our lives. This is another element of our faith in which we are to be mutually encouraged.

Hope That is in Us

HOPE FOR WHAT? Well, ultimately, the hope of heaven. “And I look for . . . the life of the world to come.” But we look for that life not only when our lives are over and our work, here in earth, is done, but now. Now, this evening, as we gather to sing joyful praises to our Lord. And tomorrow, which, when it comes, will be now, as we receive the Body and Blood of our Savior, who gave himself and still gives himself for us and for all the world. As we do our work in the purpose for which we have come to St. Louis. As we live each moment of our lives, in that time which for each of us and all of us is

the day of salvation — “The life of the world to come” — that is, now. As Chad Walsh has written in “The Psalm of Christ”:

“ . . . enter

The waking world where every moment
is a center

Of time’s circumference and his

Who was and evermore shall be and is.”

We are not to hope for a quiet and undisturbed place in this world, where we can have peace of mind. Our hope is in the Lord, who has made heaven and earth. The Lord who waits for us, for all who make up the Church, to live now the life of the world to come.

So, with a joyful heart, we live hopefully in the world now. This is where our faith is to be expressed. Not in a fragment of our lives labeled “religion”. During the past several months I have received many letters criticizing our National Council, or the House of Bishops, or me, for expressing our opinions — or urging our Church people to take action — in areas which they say are not religious. Here, out of hundreds I might read you, is one example. This was written by a member of our Church. “Instead of you sticking to religion and having our bishops dress up and conduct confirmation services, like the heads of our religion, you want them to get mixed up with minority groups with issues that have nothing to do with religion.”

Surely, you may be saying to yourself, not many members of our Church would restrict the action of bishops to the laying on of hands, to confirming, important as that is. Not many would make such a sharp distinction between religion and life. But I assure you that you are quite mistaken. The notion that what goes on in a church building is quite unrelated to what goes on outside is far more general than I would have thought six years ago.

How, then, did this come about? How is it that religion, religion in general, has come to take the place in people’s lives of solid Christian convictions. How is it that one vestryman can say, and in saying this speak for many in our Church, “this parish was organized and this Church built for worship and for worship matters only”, which means, of course, that when the benediction has been said and the last Amen sung, away we go to live in a world which has very little to do with what has gone on in Church. Away we go, leaving what is regarded as the real stuff of religion to wait there in the quiet, bound up in the Prayer Book and Hymnal and Bible, and en-

shrined in brightly colored windows until we come again!

Christians in the World

WHERE DOES all this, this most thorough denial of the Gospel of Good News, come from? We do not know, really, I could make a few guesses, but that would be a futile exercise. More to the point, and of the utmost importance, is the fact that we should know that when we separate the Christian faith from life, we are cutting ourselves off from God the Father, and Jesus Christ, his son, and the Holy Spirit. For God so loved the world — the world — that he gave his only begotten Son, Jesus Christ, that all who believe in him should not perish but have everlasting life.

"The world" here means everything that goes on in our lives, around us, and in the uttermost parts of the earth. We cannot keep our Christian convictions in one pocket and our thoughts and actions about business and politics and the social order and justice in another pocket quite apart. As a Japanese theologian has put it, "The mission of the Church is not removing fish from a dirty river called the world and placing them in a clean pool called the Church." The mission of the Church, which can never be separated from the Church itself, is to work by God's grace for the life of the world to come now, in every circumstance and in every event of our lives, here and now.

So, then, in joy and in hope we work for the life of the world to come. In the strength of Christ's victory over sin and death, we labor for the transformation of the world, knowing quite well that we can never accomplish it. But we make our decisions — that is, live our faith — in the conviction that this world in which God has entered with his redeeming power will in his own time be transformed. This is to enter into the joy of the Lord. This is to live in hope.

Joy and hope, springing from our conviction that God is the Lord of all life, are infectious when we live out our convictions day by day as members of Christ's body. We are mutually encouraged by each other's faith.

Renewal of the Church

JOY, HOPE, and one more essential: The renewal of the Church through the life of its members in the world. Several years ago Dr. J. H. Oldham put it like this: "There is only one place at which a genuine renewal of the life of the Church can take place, namely at the point at

which its mission of transforming the world is being fulfilled. The only real renewal is a healing and saving manifestation of the power of love in open and courageous encounter with the world."

Such an open and courageous encounter with the world cannot be had simply by stating Christian principles. I am quite weary of listening to statements of principles — given with the evident intent of putting off any action on such principles. The attitude of many Church people, when confronted with the need for action rather than words, is wonderfully illustrated in the old question and answer, "Mother, may I go out to swim?" "Yes, my darling daughter, hang your clothes on a hickory limb but don't go near the water."

Are women of the laity, members of the Church? Of course they are, but don't under any circumstances let them serve as deputies to General Convention. Do we believe that "we are all one in Christ Jesus" and that he "is our peace, who has made us both one and has broken down the dividing wall of hostility?" We most certainly do, but we can't move now to make this evident in the Church or in our communities; give us time and all will be well. Do we Episcopalians believe that God wills unity for his Church? Indeed we do, we have said this over and over again for many years — but don't ask us to take any action that would require any change in our Episcopal ways. Always give a positive answer but don't be led into taking action.

Heart of MRI

RENEWAL IS, I believe, the very heart of "Mutual Responsibility and Interdependence in the Body of Christ" — renewal begins with unrest — with holy unrest — which is the Spirit of God making all things new. If we take this call of "Mutual Responsibility" seriously, nothing we know in the life of the Church will be untouched by it. Our understanding of mission will be radically transformed. We shall learn, not without tears, what partnership with people of other races and other cultures means, both at home and overseas. We shall find ourselves committed, actually and without any shadow of doubt, to that unity of the Church which God wills. We shall be rid of what Canon Warren calls "the subtle temptation which so easily pervades all Anglican gatherings, the temptation to believe that in the beginning was the Anglican Communion, with the tacit assumption that in the

eschaton" — in the end — "all will be in the Anglican Communion."

We shall understand what it means for us to be baptized into the death and resurrection of Christ, our Lord. We shall become new men and women living in a new age. This is exactly how St. Paul describes the Christian life in his second letter to the Corinthians. "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun." We will look with a very critical eye at all the structures in our Church which are so familiar and, to some of us, so comfortable, from the local parish to the diocese to the National Council and General Convention. And what we see there will, I hope with all my heart, send us to our knees in penitence. Not that we shall become introspective and turned inward upon ourselves and our Church, but, that seeing ourselves as we are before God, we shall in joy and in hope let the Holy Spirit of God have his righteous way in us. We shall put aside all romantic illusions about the world we live in. We cannot reverse the flow of time and return to the days when life was much more simple. In every aspect of our lives, in our homes, in business and industry, in the complex social and political issues which confront us, we have no choice but to begin where we are and move on.

Impossible Demands?

AM I SETTING before us a number of quite impossible demands? Of course I am. But the Gospel of our Lord is itself an impossible de-

mand. Yet this call to a life which is quite beyond us is good news — joyful news, full of hope. By ourselves, we can do nothing. But by God's grace, for Christ and his Gospel, we shall receive power to understand and to work out in our lives the meaning of "Mutual Responsibility", as people who know how much we depend upon one another as members of the Body of Christ.

In joy and hope, and with renewed spirit, then we look for the life of the world to come. We look for that life now, in the midst of this present, passing, transitory world, and we are sustained by our confidence that when this "life is over and our work is done" then, by God's grace, we shall enter a new and glorious life and be partakers of the inheritance of the "saints in light."

John Donne says this in singing words: "Bring us, O Lord God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house where there shall be no darkness nor dazzling, but one equal light; no voice nor silence, but one equal music; no fears nor hopes, but one equal possession; no ends nor beginnings, but one equal eternity in the habitation of thy glory and dominion, world without end."

We look for the life of the world to come now and at the end. Let this be our basic conviction and our constant strength during days together in St. Louis, and our imperishable hope when we have returned to our homes where we are to show what great things God has done for us. So, with renewed vigor, we shall in joy and hope be mutually encouraged by each other's faith.

ARE PARISH DAY SCHOOLS CHRISTIAN?

By Ethel Ruth Gandy

Teacher at St. Mary's Hall, Faribault, Minn.

STUDY BASED ON DATA FROM 104 SCHOOLS CURRENTLY IN OPERATION IN THE PARISHES ALL OVER THE UNITED STATES

WHY DOES the Episcopal Church today have over 400 Parish Day Schools? I tried to find out. Why were schools established in the first place: Data from 104 schools across the country show:

- 40.6% wanted to get education into church
- 9.9% thought they could do a better job that public schools

● 40.6% said it met a community need (like segregation, maybe?)

● 8.9% came up with "example of another parish"; "financial help to parish"; "Supreme Court decision", and a few other reasons.

It is obvious from the data, there are more reasons for establishing parish day schools than in having these schools as an integral part of parochial Christian education work. While it

was necessary for the Church to establish schools at a period of history before public school education became available for all children, it is dubious whether parishes are using their buildings and financial resources to greatest advantage by operating such schools today — particularly if the schools are secular oriented. It is quite possible that parish day schools may be more of a hindrance than an asset to better public school education for all of the children in these communities.

For the Church to establish parish day schools; then, to turn them over to non-church boards to operate as private schools in the community is highly questionable. When schools are established, overtly or covertly, to circumvent any racial or cultural group, to provide status symbols, or to compete with the public school, there is evidence of an evasion of either civil law or of Christian responsibility to provide the best possible education for all of the community's children. Public school standards are raised when an enlightened citizenry are aroused and Christians exercise their responsibilities at the ballot box and on the public school board.

The Basic Issue

WHATEVER the motivating factors may be in establishing parochial schools, the basic issue is theological. The real difference in the secular approach from the Christian orientation of education hinges on the doctrines of God and of man. The secular-oriented school places the emphasis upon man's capabilities and generally disregards God. The Christian approach understands God to be the creator, redeemer, and sustainer of the world.

No religious instruction is provided in 10.7% of these schools, 13.6% have no religious instruction other than chapel services, while 75.7% of the schools provide some combination of chapel and religion classes. In providing religious instruction, those schools which limit religious observances to Thanksgiving, Christmas, and Easter may encourage sporadic interest that could foster more luke-warm Christians who limit their church participation to particular seasons of the year.

When parish day schools have no religious instruction, no services of worship, and no Christian education training (in 62% of the schools) for their teachers; it is hardly to be expected that these schools are other than secular oriented.

On the other hand, to have a school with chapel

services and religion courses may mean that these schools are dichotomized into Christian and secular spheres, unless the theological issues are understood and encountered in all phases of work in the subject fields and activities taking place in the school.

An analogy may be made of two houses. One house has a room for history, a room for literature, a room for religion courses, a room for worship, a room for science, a room for mathematics, et. al. The other house has a room for each of the subject fields; except that worship and religion courses, together, make up the foundation and the electrical system of the house giving structure and power to the whole house and permeating all areas rather than being exclusively confined to particular rooms in the house.

A Church school becomes a Christian school in the fullest sense when all activities, all subject fields, and all relationships are approached from the Christian perspective.

A disturbing factor from the data is that Christian education training for teachers is provided in only a minority (38%) of the schools. When training is given in some schools, it is either sparse or sporadic. The faculty and administrative staff are the backbone of any academic institution. In those schools where the people in authority believe there is no reason for teachers to have Christian education training for teaching in a parochial school, it is obvious which house they are thinking in terms of in the above analogy. Teachers who are well-trained in their subject fields usually have had such training from the secular approach.

Unless some effort is made for Christian education training of Church school teachers, then it is doubtful whether the courses in the subject fields in the parochial schools are any different from those in secular schools. Christian education training of teachers should not be necessarily to enable them to teach the religion courses, although they might well do so; but to help them to recognize another dimension in their fields of specialization; hopefully, to bring about a difference in their perspective of teaching. Such Christian education training involves relating insights from the biblical and theological fields to specialized professional training in the various subject fields — history, science, literature, et. al. — in moving all areas of knowledge into a Christian dimension. This kind of training for Christian orientation is not an easy task, but it is worth the effort if Church schools are to be

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Christian schools throughout instead of running the risk of their being dichotomized: partly Christian and partly secular.

The Curriculum

Closely related to the issue of Christian education training of teachers are the curriculum materials used in Church schools. At the present time, parish day schools use the same textbooks as the public schools, which are written from a secular viewpoint. Unless the teacher has a thorough understanding of a particular subject field from the Christian approach in order to move the classroom teaching into a Christian dimension, then the course may very likely remain on a secular basis.

For the national level of the Church to consider producing textbooks would be a debatable issue. However, if the parish day school is seriously concerned about being a Christian school, then this issue needs some consideration. Unless the textbooks in subject fields are approached from the Christian perspective or teachers are given Christian education training to relate their subject fields to the Christian dimension, it should be asked if it would not be better for the parish day school to cease to exist and the students' formal Christian education instruction be concentrated in Sunday Church School and in released time for religious instruction from the public school.

Policy Makers

In addition to teacher training, another leadership training area that needs to receive more consideration is that of parish day school board members. Certainly these people need to explore differences and likenesses in secular and Christian education if they are to function to

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the best of their abilities as policy makers for their parish schools.

While 64% of the schools report that 50% or more of their students come from non-Anglican families; most of the schools have either religion classes and/or chapel. However, some schools state that by being open to children of all faiths, there is no religious orientation and some tend to think of their parish day schools as being non-sectarian. If a school is in operation as a parish day school, there is no reason to try to waterdown or to deny either Christian emphasis or Church tradition. It is the same principle as the parish church advertising that it is non-sectarian rather than being a local unit of the Protestant Episcopal Church.

The parish day school has as much responsibility to remain within the Church's heritage as does the parish's Sunday Church School. Every parish day school student should leave the school richer in insight not only of the Anglican tradition but of all other traditions represented by the students and faculty in the school. The objective of the parochial school may not be to make Episcopalians out of non-Anglican students, but every child is entitled to be confronted by his own tradition whether it be the Anglican or a non-Episcopal way of Christian life. For any school to strive for less raises the question of whether the school can honestly call itself a parish day school.

Educational Standards

Although parish day schools come under the classification of independent schools beyond the requirements of rating standards by state boards of education, it is in the interest of the

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Church for these schools to be of at least equal or, preferably, of superior quality in their instruction in relation to their local public schools.

Forty-eight percent of the schools are not rated by boards of education; 21% report they are equal to their public schools; 29% state they are superior to their local public schools; and 2% report that some of their work is equal and some of their work is superior to the local public school.

A major proportion of the replies of equal or superior standards to their local public schools were prefaced by "we think" or "we hope" the school is equal or superior in instruction to the local public school. Only 6.3% of the schools specifically stated that they were accredited by their state boards of education. While a school may choose to be or not to be rated for accreditation by their state board of education, not to be rated may be indicative that the school would not be in a position to receive a rating equal to or superior to that of their public school.

Seventy-seven percent of the schools indicated that they provide something in their schools which they think is better than their local public schools offer. Some mentioned smaller classes, individual attention, discipline, children wearing uniforms, better facilities, et. al. Only 50% considered offering religious instruction, a Christian atmosphere, and worship as factors which they consider to be better than their public schools.

Effect on Church School

To what extent does a parish day school effect the parish's Sunday Church School? No effect was noted by 31.8% of the replies. Nearly half of the parishes reported some effect

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of the day school on the Sunday Church School. Some report friction between the staffs of the two schools over rooms and equipment. Others report that children who attend the day school object to attending the Church School on Sunday. Some find that parents of day school students are unhappy with volunteer teachers in the Sunday Church School. The day school teachers serve as advisors to the Sunday Church School teachers in a few places.

Very few parishes report more than a small number, if any, families added to the parish through the day school. About 10% of the reports indicated that the clergy and day school principals have never considered whether their day school effected their Sunday Church School.

In terms of dollars and cents, 71% of the schools are financially independent of their parishes. Only in rare cases do any of the schools pay rent for the use of parish buildings, utilities, and janitorial services. In the 29% of the schools which depend on their parish's financial help to operate, the support ranges from \$1,300 to \$9,000 a year, exclusive of free rent, utilities, and janitorial services.

Future Plans

In this country at the present time, an evident characteristic of the Church is the extent of physical expansion in the construction of new church buildings and parish houses. From the secular standpoint this could indicate "success", but the Christian view would not necessarily cite this to be the case. Less than one-fourth of the schools studied do not plan to expand beyond their present size or grade level. One percent of these schools plan to discontinue operation. Seven-

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In addition to schools currently in operation, inquiries were made to rectors of fifty parishes which have formerly had day schools. Reasons for the discontinuance of these parish schools varied: shifting populations, lack of parish interest and support, too few parish children attended, public schools are very good, schools have been turned over to individuals or non-church boards to operate, clergy who were interested in the school moved or died, et. al. The reason most frequently mentioned for the schools being closed was financial.

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