

The **+ WITNESS**

OCTOBER 28, 1965

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Story of the Week

Episcopal School Week Observed October 31 through November 7

By E. John Mohr

Witness Editorial Assistant

★ Nearly 70,000 students are enrolled in 646 schools owned, operated, or related to the church as the fourth annual church-wide observance of Episcopal School Week is held this year from October 31 to November 7.

The increase in schools and enrollments in the church in recent years reflects the growth of private schools generally over the period. In the decade following world war two enrollments in these schools grew four times faster than those of public schools, so that by 1960 better than one in six students were found in the private schools.

The annual school week observance is sponsored by the National Association of Episcopal Schools and the executive council's department of Christian education through the school week committee, of which Robert H. Porter, headmaster of the Choir School of St. Thomas Church, New York, is chairman. The church schools, Mr. Porter has pointed out in a report on the week, represent a large variety of responses to need and aspiration, taking the form of military schools, farm schools, choir schools, boarding schools, and parochial and non-parochial day

schools. They exist in part to meet the needs felt by many families, and in part as the outgrowth of the church's teaching function.

Many church families wish to secure for their children a structured religious training and teaching with a Christian orientation that is not permissible in public schools. They believe that a good church school seeks to offer quality education. The proponents of church schools are aware that they are sometimes charged with instilling snobbishness, and recognize that when people are already snobs this may happen, though it is not the intent of the schools. They maintain that where families elect to give quality education to children they are exercising legitimate freedom of choice and that it is proper to provide for the betterment of children where this can be afforded.

The church schools, like other private schools, maintain the right to be selective and to admit students in accordance with their own standards, thus making possible, among other things, creativity and experimentation. It is widely recognized that the schools vary greatly in aim and purpose, as well as in the degree to which they attain them.

The diocesan and state groups

of the national schools association have recognized the need on the part of newer schools for guidance and direction and for adequate standards for their work. After a decade of efforts to establish criteria an official set of standards for the evaluation of schools was adopted this year by the national association. Available for use in all church schools, the criteria was prepared by the division of boarding and day schools of the diocese of New York, where it was used experimentally in three elementary and three secondary schools.

A criticism sometimes leveled against church and private schools is that they are rivals of public systems and harm the latter by draining off better students and the support of parents with strong educational interests. The proponents of church education maintain however that experience in America has shown the value of complementary systems in education and elsewhere. While monolithic systems tend to constrict and standardize, complementary institutions make for growth and development.

It is recognized that since a substantial portion of funds to maintain church schools must come from tuition, students in these schools can be drawn only from families which can afford two education costs, public and private, unless in other cases this can be modified by scholarship funds. Scholarship infor-

mation on all church-related schools is not available, but many schools are known to make efforts to insure student bodies with diverse economic and racial backgrounds.

A well-known plan for the financing of education is the one introduced by the founder of Kent School in 1906. It provides for a sliding scale of tuition under which parents are expected to make an annual payment to the school budget in proportion to their income and capital resources. The share is determined in consultation with the headmaster after the student has been offered admission.

At St. Mark's School, Southborough, Mass., 50 out of 206 students in one year were awarded grants totalling \$53,000. In the last academic year 58 of the 202 boys at Groton School received amounts from \$300 to \$2,300 for a total of \$81,215. Grants totalling \$194,150 were made to 121 boys at St. Paul's School, Concord, N. H., last year. A recent survey of 13 diverse schools in the diocese of New York showed that 25% of the students had scholarship assistance.

More than 80 educators in all parts of the church constitute the committee fostering the school week observance, which, as at previous times, will include regional services of witness, open house in schools, and demonstrations. In a call to the church the committee asks it:

"To stir up her people to the opportunities and responsibilities in education—all education.

"To pray specifically for the schools of our Church and those who labor for and in them, and that through them the Church may bring children into the fullness of the Christian Faith.

"To witness in the world to the love of God for all his chil-

dren, and that through Christian leadership in education all children may know of God's redeeming love."

Dr. Ruth Jenkins, headmistress of The Bishop's School,

La Jolla, Calif., is president of the National Association of Episcopal Schools, and the Rev. John D. Verdery, headmaster of the Wooster School, Danbury, Conn., is vice-president.

Priest Expects Fruitful Talks With Contemporary Atheists

★ "Contemporary atheism is striking both in its extension or quantity and in its quality," Father Kenneth F. Dougherty said in the Oct. 10 issue of *Our Sunday Visitor*, national Catholic weekly.

Describing atheism as a "strictly modern historical phenomenon," Dougherty linked atheism with "the revolutionary spirit, with the revolt against the past and the dynamic surge toward a new and better world."

He further warned that "any apologetics that would encounter the atheist as a fool would be sadly inadequate."

"In our contemporary era," Dougherty explained, "it is no longer possible to consider the atheist as an extraordinary odd person in bad faith who prefers to stand apart from the community of believers."

Discussing atheistic influence in "a representative complex of trends in modern life," the priest pointed out that: "In international politics, they are the core of the Soviet Union, China and their satellites."

"In Western literature, they are numbered among the most brilliant authors and playwrights, especially witnessed in such widely influential literature as Sartre and Camus."

"In science, they profess forms of naturalism that claim such outstanding men as Freud, Julian Huxley and Bertrand Russell among many others."

The modern atheist, Dougherty

asserted, "broadcasts his atheism in brilliantly written novels and plays, in advanced scientific circles and, in the case of Marxist Communists, as a leading world power."

Citing recent dialogues between Christians and Communists, bolstered by establishment of the Vatican secretariat for non-believers and current ecumenical council discussion on the Church in the Modern World, Dougherty said "we can expect more dynamic and fruitful communication with contemporary atheists" and he observed that "this is long overdue."

"For some time now," he reported, "Catholic theologians and philosophers have been critical of what one might call the old style of apologetics toward the atheist," meaning "the belief that all atheists are laden with some sort of awful moral guilt which refuses to allow them to admit God into their lives."

He advised, however, that "anyone who has experienced the contemporary phenomena of atheism would regard it as horribly simplistic to explain it fully as a moral masquerade."

What is required of the Christian, Dougherty said, is an encounter with the atheist's "total personal life, the kind of God that he is rejecting, the sort of positive ideals that he is striving to attain, and an honest attempt to understand his basic experience of reality."

Discussion on Baptism Stirs Controversy in England

★ Serious concern about the present practice of baptism in Britain is reflected in the first full report of an ecumenical conference held last January by 218 Anglicans and 42 non-Anglicans — Free Churchmen and Roman Catholics. All but 53 of the participants were clerical.

The conference was sponsored at Swanwick, an interdenominational meeting place, by the "Parish and People" group, which is deeply concerned with the renewal of the Church of England.

A report of the proceedings reveals that after an "extremely tense" debate the participants overwhelmingly approved three resolutions urging reforms in the present practice of Christian initiation. They were:

- The church should exhibit more clearly by its corporate life the fruits of baptism.

- The church should adopt forms of baptism service which show the meaning of this sacrament in better and more contemporary terms than the present service.

- The teaching of the church about baptism should be re-defined and made public in such ways that the meaning and implications of the sacrament are more readily understood.

After several speakers had protested that they had had insufficient time to consider the matter, the conference decided not to take votes on two other proposals — that where infant baptism is continued, it should be limited to families where there is good evidence of Christian commitment and desire to carry out the responsibilities of baptism, and that where infant baptism does not take place the church should

provide an appropriate form of service for declaring the love and promise of God.

The conference's votes followed a debate on the report of a 61-member commission on indiscriminate baptism. Only five of the 61 members were Anglicans. Six members of the commission, all Anglicans, had previously voted that the church should carry on with the present practice of baptism; 26 — of whom five were non-Anglicans — had voted that infant baptism should be restricted to children of committed Christians; and 23, all Anglicans, had voted for believer's baptism only, with a blessing ceremony for infants. The others abstained.

Papers read at the conference were published for the first time in a book. The introduction by Bishop J. A. Ramsbotham of Wakefield referred to the "ferment in the life" of the church and said he was convinced of the necessity for the conference's investigation into baptism.

"Are we," he asked, "to go on baptizing infants indiscriminately, and if not, what are we to do? And, starting from the Anglican tradition of infant baptism, in spite of the steadily falling percentage of infant baptisms in the country, what kind of post-baptismal catechesis ought there to be, seeing that what we have inherited doesn't appear to be producing the goods? Ought we to go on as though a baptized member of Christ cannot be a communicant member?"

Bishop Ramsbotham referred to the British faith and order conference at Nottingham in September 1964, which requested the British council of

churches to convene consultations with member churches about the varied doctrines and practices of "Christian initiation," and the decision of the world conference on faith and order at Montreal to conduct a similar study. "Both these," he said, "bring the meaning of the baptismal life right into the center of the ecumenical enterprise."

Few issues are more controversial in the Church of England today than that of infant baptism. With increasing frequency the subject becomes one of serious debate. Some Anglican clergymen have even resigned rather than baptize infants.

ANGLICAN BISHOP NAMES FIRST CHURCH ELDERS

★ A new pattern of churchmanship is seen likely to emerge within the Church of England following the action of Bishop Oliver S. Tomkins of Bristol in appointing six "elders" for the Anglican church of St. Luke, Bristol.

Bishop Tomkins, closely involved in union discussions between the Church of Scotland (Presbyterian) and the Church of England said it was crucial that laymen become more involved in church life.

In naming the "elders", he followed the Presbyterian pattern of eldership. The Church of England has no place within its ministry for laymen as do the Presbyterian churches throughout the world.

The new "elders" will assist the vicar in the management of church affairs and take part in religious services. The new plan arises out of discussions between Anglicans and Presbyterians in which it was agreed that each church should be ready to learn from the other's style of government and practice.

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News Notes

Edited by
William B. Spofford Sr.

Eugene Carson Blake, headman of Presbyterians U.S.A., may be the next general secretary of WCC. W. A. Visser 't Hooft, who has held the job since the world body was set-up, will soon retire. Blake has been president of NCC and is on top WCC committees. He was not available for comment, but friends say he would take the job only if he got unanimous support when committees meet to elect in Geneva next February. It has been thought by some that the Orthodox of the east would object to an American in the post. Now Russian Orthodox leaders are among the most enthusiastic backers of Blake, according to reports. The WCC office in New York simply said that there is "nothing official" at this time.

Vietnam is being visited by a government-sponsored team of U.S. voluntary agencies to study relief and refugee problems. Headed by Hugh D. Farley, NCC official, the seven-man team goes at the request of President Johnson. A state department man who heads Vietnam relief is going along. Hubert Humphrey handled the matter for the President and wired the team: "The President and I are confident that the great American overseas relief agencies can make the traditional contribution on behalf of the American people to ease the misery and suffering of the peace-seeking but war-torn men, women and children of Vietnam."

Southern Baptists are having a tough time over federal aid for their colleges. The church wants

(Continued on Page Sixteen)

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EDITORIALS

An Invitation From the PB

I THINK it was Howard Mumford Jones who suggested that one of the ironies of our modern day is that society has to fear only the educated man. Primitive man offers no threat to the continuation of human society. This inaccurately quoted observation highlights not simply the importance of education but the importance of education which is able to encompass the enduring basis for moral and ethical decisions on the part of human beings.

The church's legitimate concern for education is implicit in her allegiance to her Lord, Christ, the truth. The church's concern for education is explicit in educational institutions which accept the responsibility for an educational process which aims at the good life for the whole man in the midst of God's creation.

It is a privilege for me officially to endorse and commend Episcopal School Week, October 31 to November 7, and urge the recognition of its claims upon us all — not simply for one week, but for all time.

— John E. Hines
Presiding Bishop

Pointing With Pride To Our Schools

THE PURPOSE of Episcopal School Week, like the purpose of other such decreed weeks and days, is to call the attention of the general public to a fact worthy of note. The fact is that the Episcopal Church, like all other Christian churches, is deeply committed to the cause of education, not only specific religious education but also general education, presented in the particular atmosphere which our faith creates.

Episcopalians can point with considerable pride to the accomplishments of their church in the field of education. Within the continental limits of the United States, there are over six hundred Episcopal schools which owe their origin

and much of their character and present direction to our church. Overseas there are many others. Among them all are included some of the finest educational institutions of which America can boast, religious or otherwise. Let the public mark and doff its cap to something very good which our church, with God's grace, has done.

Meanwhile, let all within our communion use this week of special attention to look at each other, reminding ourselves of our family ties.

Too easily and too often does the church neglect or scorn or deny this child of hers. "This parish day school is no good. I wish it had never been born . . . That famous boarding school is too proud. In its arrogant independence it will not recognize me as a mother. Why should I acknowledge it as a son?" That is no way for a Christian mother to talk.

Too easily and too often do many of our schools neglect or scorn or deny their parent. Independence is a fetching lass, such fun to flirt with and perhaps even worth marrying. But how can any man be a good husband who is an ungrateful, unloving son? Or even a good brother. "What," some have asked, "has a famous, established New England church boarding school in common with a new and blindly struggling parish day school in Utah consisting of a kindergarten and three grades?"

The answer is communion, an identical commitment to an essentially religious activity — Christian education— within a particular discipline which ought to be precious to all who call themselves Episcopalians. That should be enough.

The National Association of Episcopal Schools is sponsoring Episcopal School Week as one of its many and varied activities designed to strengthen family ties within our church. Let us all use this week for a family reunion, at the holy table, in the breaking of bread together giving thanks and in friendship keeping the Lord of us all in remembrance.

— John D. Verdery
Headmaster, Wooster School, Vice President, National Association of Episcopal Schools

WE CAN STILL TEACH RELIGION

By Edward McCrady

Vice-Chancellor of the University of the South

**" A SCHOOL IS A SPIRIT, A
MIND, A GOAL, A VISION OF BEAUTY
AND UNSELFISH GROWTH "**

THE RELIGIOUS aspects of all parts of the curriculum deserve serious attention and deliberate emphasis today because of a widespread anti-religious development in our educational system, which, I believe, has already had a profound effect upon our civilization. It takes two forms—first, a studious evasion of the subject in certain places where its discussion is obviously appropriate; and second, a surreptitious propaganda against religion throughout a large part of the curriculum.

One public school history textbook which I have examined is an attractive volume with far better and more numerous pictures than were in the textbooks of my boyhood; and certainly it is sufficiently comprehensive in scope, ranging as it does from the primeval galaxy to the second President Roosevelt; but it scrupulously avoids any reference whatever to Jesus Christ. It treats events immediately before and after his birth in considerable detail. It is reckless enough to employ veiled chronological references (B.C. and A.D.), but it does not go so far as to explain them. It is a bit less alert with respect to Mohammed and Confucius and Buddha, letting slip several rather extensive references to these people, but possibly not recognizing them as religious allusions.

Now, what is the meaning of such a labored distortion of history? If the author had given Christianity serious attention and had come to the conclusion that it had exerted a vicious influence upon history, one might at least acknowledge his position as debatable; but to write history as if Christianity had had no effect upon it whatever is simply inaccurate. Such a treatment is either foolishly misguided or deliberately deceitful.

It is kinder to accept the first alternative and probably more accurate. The large scale effort to prohibit religious teaching in tax supported educational institutions is apparently conceived as an effort to guarantee the separation of church and state in order to preserve religious liberty.

IN A SENSE everyone is automatically free to believe whatever he wants without help or hindrance of the law; because at most the law can only restrain overt acts. One's inner thoughts are obviously unassailable by legal assault and without need of legal protection. But in another sense, and again irrespective of the law, no one can ever be free to believe whatever he wants. There are many things which I should very much like to believe, but which, I happen to know, are not true. I should like to believe that I am the greatest violinist on earth, and this belief might have been possible for me if I had had the benefit of a considerably more restricted acquaintance with other violinists; but, unhappily, I have already encountered the evidence, and hereafter the law can be of no assistance or solace to me.

Against the force of the law one's beliefs are impregnable, but against evidence they are by no means secure. The only freedom for which we can honorably ask is freedom to get the evidence, and this too is the only kind of freedom which the law might help us achieve; but it seems to be the opposite of what the law is now providing with respect to religion. Freedom to get the evidence obviously does not mean preventing religion from being talked about in public educational institutions.

I think that everyone should be free to believe that the world is flat, if he can find that credible; but this does not mean that the Supreme Court should protect any such believers from the embarrassment of hearing that there are intelligent people who think it approximately spherical. I ask no more for religion that I do for geography in the educational process, but I also ask no less. And the present law is such as to make one wonder about whether it is designed to provide freedom of or freedom from religion.

Teaching Religion

THE COMPLETE separation of church and state might have been feasible if the government had never become involved in the educational process,

but religion and education are no more properly separable than are geography and education. Education which omits religion is seriously incomplete. Whether religion is good or bad, it is a subject which has occupied the minds of men of all races in all ages, and has influenced their behavior immeasurably, and still does today. So learning about it is certainly at least as important as learning about any other subject.

Leaving it to the home and the churches is not enough. The home, unfortunately, has virtually abdicated all responsibility for education of the children, turning them over to the public schools for most of the hours of the day and for most of the days in the week, and for nearly every sort of instruction which they are expected to get from strictly academic subjects to personal hygiene and table manners.

The almost inevitable impression on a person who has spent twelve, sixteen, or even twenty of the most formative years of his life in the public school system, learning there practically everything which he knows, without ever hearing religion seriously considered, is simply that it isn't important enough for the government to bother to pay anyone to teach it. This evaluation does not have to be formalized and verbally expressed to become effectively ensconced in the student's mind. It automatically results from years of neglect of the subject, and must, I think, have played a large role in making even so many active church members only nominally Christian, with a shallow sort of faith and almost no intellectual acquaintance with what they are supposed to believe.

It would be very difficult, indeed, for the churches to offset this tremendous influence even with a far more elaborate teaching program than most of them have now, and even with professional teachers of the highest caliber instead of largely untrained amateurs. They get to the student for so few hours and for so few years.

Religion in Every Course

BUT EVEN WORSE than overt omission of religious teaching is an insidious counter-indoctrination which actually pervades most teaching at the college level and is hard to combat because it is so often not recognized for what it is. Even if the Supreme Court decision should prevent all formal instruction in religious subjects in all tax supported institutions, it could only protect people from an open and honest presentation of

the case for Christianity. It will not prevent the teaching of religion. This does and will go on inevitably — covertly, perhaps unwittingly, but nonetheless effectively. It may be very bad religion, but religion is taught indirectly in almost every course in the curriculum.

Make no mistake about it. When the English professor teaches that moral issues should not be considered in judging a poem or a novel he is taking a positive stand on a religious subject. It was Henry James, I believe, who said that to ignore all moral issues in judging a novel is as arbitrary and indefensible as to ignore all four-syllable words or all portions written by candle-light.

When an economics professor teaches that all of the problems of society are due to monetary factors and can be corrected by economic reform, he is denying the effectiveness of spiritual factors in promoting the kingdom of God on earth.

When a professor of history of politics tells you that statesmen use moral arguments only to conceal their real motives, which are dictated by the selfish struggle for existence, he means to assert the futility and irrelevance of moral considerations; though he inadvertently contradicts himself, since if moral considerations were really without influence in history, they could be of no use as a cover.

When a professor of sociology or anthropology tells you that moral systems have no absolute basis, are not really good or bad, or better or worse, but merely conventional styles, or habits, which vary from race to race and from time to time, he is saying that they should not be taken seriously.

And any such impulse to irresponsibility would be confirmed and fortified by those professors of psychology and philosophy who teach that man is only an automaton responding mechanically to his environment so that moral responsibility is necessarily an illusion.

Others Join

THE SCIENCES very often join in the same chorus. When the professor of physics or chemistry tells you that physico-chemical laws are responsible for everything which happens in the universe, he asserts that spiritual factors either do not exist, or are mere by-products.

And finally, when a biologist tells you that the mechanism of evolution removes all need for

postulating a Creator, he can hardly be described as avoiding a religious subject.

Yet the Supreme Court puts no restraint upon any of these teachings — and I do not think it should. All that it effectively interferes with is the organized, systematic study of the evidence for and against Christianity, or any other openly avowed religion. It intends to prevent formal instruction in religion as such, though it will allow any amount of desultory and irresponsible, but persistent, treatment of the subject in courses which go under other names.

This seems to me to be a foolish situation; but for the moment, all that we can do is make the most of it. If religion really is genuinely related to nearly every course in the curriculum, let us

bring this fact right out into the open and discuss religion whenever it is appropriate to do so. It will not be wholly bad to have religion thus woven into the entire fabric of education instead of isolated in little fragments delivered to a relatively small clientele.

But in a free country we should not be content with allowing the religious implications of more or less secular subjects to be mentioned incidentally in the teaching of such subjects. We should also provide opportunity for the systematic presentation of the case for religion as such, with as much freedom as is permitted for the presentation of the evidences for and against evolution, or relativity, or various political or economic theories.

WHAT DIFFERENCE DOES IT MAKE?

By Thomas N. F. Shaw

Headmaster, Trinity Episcopal School, New Orleans

CHURCH SCHOOLS OF NEW ORLEANS HAVE AN IMPACT ON THE WHOLE COMMUNITY

IS THERE an Episcopal School in your town? And if so, what difference does it make to the community in which you dwell? The answer, in New Orleans at least, is that it makes quite a big difference. In greater New Orleans there are five Episcopal schools ranging from diocesan owned St. Martin's, with 740 students from kindergarten through the senior year of high school, to the youngest and smallest, The Little School, with 60 students, which will go from nursery through third grade this year. All in all, fourteen hundred students will be educated in the Episcopal schools of this city in 1965-66 and these children, their families and the community at large will be affected in three major ways by this effort of the church in education.

Academic Standards

THE FIRST AREA is the academic. It is, or it should be, an axiom that the Episcopal Church will not involve itself in the world of education unless its schools meet high academic standards and offer a first rate education as the world

measures education. Further, it is the obligation of the schools of the church to use their freedom as "independent" schools to innovate and to experiment, to keep class size small, to have faculties that are not only competent but dedicated, and to have a concern for the child and for his family that is truly pastoral.

One of the ways in which academic competence can be measured is by examining the associations to which our schools belong, for educational associations insist that certain academic standards be maintained. The church schools of New Orleans play an active part in such organizations as the National Association of Independent Schools, the Independent School Association of the South West, the Southern Association of Colleges and Secondary Schools and, of course, the Louisiana Episcopal School Association and its parent body, the National Association of Episcopal Schools. L.E.S.A., through its yearly conferences and its efforts to establish and maintain minimum standards, works closely with the diocesan department of

schools to help each member in the diocese improve its standings and enlarge the role it plays as the church in the world of education.

Since any concern should expect to be judged by the quality of its product, the schools of the church know that they will be judged on the placement of their students in colleges and secondary institutions. In a community such as New Orleans, one that is highly oriented to the independent school, this judgment is made yearly before the bar of public opinion. Graduates of the church schools of the area have established a record of which they, and their schools, can well be proud. It is this record that leads to waiting lists in the admissions departments and makes it possible for the schools to appeal to the general community for capital expansion and for scholarship funds. At present, St. Martin's is engaged in a million dollar appeal so that it may expand its facilities at the junior high and high school levels and fill the need for first rate secondary education that is felt by the entire area.

Religion Stressed

ACADEMIC standards, important as they are, do not justify the church in the education business. While church schools must be good, they must also strive constantly to be godly. Regular, daily corporate worship is an integral part of the life of a church school and not something which is added on as "window dressing." All of the New Orleans church schools have clergy either as headmasters or as chaplains. In addition, there are clergy whose primary duty is in the classroom. Students in these schools know their clergy at a deeper level than is generally possible in the regular round of parish life. They share with these priests most of their waking hours, at worship, in study, on the athletic field, and in the innumerable day-to-day contacts that weld students and teachers into something that can properly be called a school.

The meaning of God and the worship of his people enter into chapel and classroom as a normal part of living. While this is certainly the goal for all Christians, the schools provide a means for this process that extends far beyond even the most effective young people's fellowship. The joys and the heartaches and the problems that are so much a part of growing up can and do come, naturally and inevitably, to the clergy of the church as they work with youngsters in the intimate relationships of school life.

Educated Christians

THERE IS yet another dimension to the religious impact of the church school on the total community and this is to be found in religious education in the broad sense of the term. Not only do our schools have regular classes in scripture and in doctrine; they bring the wisdom of the church to bear on literature and history, on current events and science. When, in the light of God's truth, an individual or an event is under judgment, that judgment is surely a part of the legitimate knowledge of a student. When the world of mathematics or science evidences the wondrous symmetry of God's universe, then surely that fact is as significant as the chemical composition of the minerals he used in his creation. It is the task of the schools of the church to graduate students who are not only educated men and women, but educated Christians.

Broad Reach

A THIRD AREA in which the church schools of New Orleans have an impact on the total community is in eccumenical relations. While all students in the schools participate in the religious life of their institutions, by no means are all of them Episcopalians. Over and over, it is the experience of the schools that have direct parish connections that the adult confirmation class will have in it those who, formerly unchurched, have been drawn to Christianity through their children. In a school such as Trinity, all the major events of the year are centered in the chapel from the service on opening day, through the festival of lessons and carols at Christmas, to the final awarding of diplomas at the altar rail.

Parents from many denominations — or none at all — are regular participants in these services and from them comes a new appreciation of what the Episcopal Church stands for and the start of an acquaintance with its magnificent liturgies. One of the most familiar phrases heard by the clergy of these schools begins with the words, "I never knew." "I never knew the Episcopal Church was like this." "I never knew that worship could have so much meaning to my child." "I never knew . . ." the list goes on and on.

And as to the parents, so to the children. School is, after all, the very center of a child's life. When the school insists that its center is not in itself but in God, the impact is tremendous.

Other Specialties

SPACE does not permit descriptions of some of

the specialized ministries of the schools; for example the wonderful work with retarded children that is being done by St. Paul's, or the new "internship" for clergy who will become teachers that is about to begin at St. Martin's. Work such as this will have an impact beyond anything that has been anticipated. It is something over and beyond the regular contributions that are made, day by day, by "those who teach and those who learn".

When the church involves itself in schooling,

it must keep before it its three main areas of influence. First, church schools must be good schools. Second, they must be specifically church schools. Third, they must reach out beyond the boundaries of denomination to bring the truth to "all nations".

The schools of the Episcopal Church in the greater New Orleans area try to keep these goals ever before them as they grow from strength to strength and seek to find their proper place in God's kingdom.

SCHOOLS IN THE DIOCESE OF CALIFORNIA

By David R. Forbes

Headmaster, Cathedral School for Boys, San Francisco

WHAT HAS BEEN the impact of church-related schools in the diocese of California? It is a question well-asked, requiring a careful answer.

Statistics illustrate impact in one way, if only by showing growth. In 1956 there was only one nursery school, one parish day school, and no church-related preparatory school in the diocese. In 1965 there are six nursery schools, eight elementary schools, and two preparatory schools—sixteen in all.

Diocesan structure, in our case, represents impact. In 1959, at a time when interest in the establishment of new schools was burgeoning, the diocesan convention turned its attention to the subject of church-related education, passing a canon with wide implications. In effect the canon expressed the importance which the diocese attached to parish-day and preparatory education, and with it made clear the responsibility it felt for assuring top-notch institutions worthy of association with, and sponsorship by, the church. This occurred at a time when Californians were being made very much aware of the question of independent and church-related school education because before the voters was a measure to remove tax-exempt status from such institutions below the collegiate level. The passing of the canon indicated the support churchmen were prepared to give the church-related school movement as well as their realization that they had an accountability both to the church and to the academic world for their effectiveness.

Under the diocesan division of schools, set up by the canon, the school movement has grown with perhaps more care than elsewhere. Parishes

have been encouraged not to start such an ambitious undertaking hastily, nor before reaching some kind of consensus of purpose out of which to shape their school. The result is a healthy group of schools, not organized into some kind of system but very much aware of and concerned for one another.

Favorable Response

RETURNING more directly to the question of impact, what can be said in this light about grass-roots response? What needs to be said is that where schools have come into being they have become important facets of the church's ministry. Where there are no schools to be seen, there has been little direct impact and little attention. Episcopalians follow the pattern of most human beings in paying maximum attention to what goes on at home, and giving little time to the larger scene until forced to by circumstance.

Where there has been impact, the response has been in large measure favorable. The ability of our schools to demonstrate academic know-how in the context of the Christian community has been a persuasive force in commending them to churchmen generally. The schools themselves, as elsewhere, have been potent evangelists, drawing many families into a more meaningful commitment to the gospel. As families have moved from parish to parish — and Californians are the epitome of mobility — they have taken with them at least a better understanding of what the church might be able to contribute to education. Sometimes they have

been catalytic agents in the founding of new schools.

It must be said that the response has not always been so positive. Parishioners on the fence at the start have tumbled off on the "anti-" side, feeling that the enterprise is entirely too consuming of time and energy. Certainly every parish priest, who as rector is responsible for a parish day school, knows how much time and effort it requires not only of him but also of his parishioners. A school program must be supported by interest and by money, and these do represent much time and effort — too much of both, say some. Others, believing that a community should put all its resources into the public school system, have remained unconverted. Many of the local school systems in fast-growing areas of the diocese are amply supported by tax monies, have erected excellent up-to-date school facilities, and have built fine well-paid faculties following the latest and best educational practices. These represent a challenge to the church, for, in staff if not in plant, we can do no less.

Impressive Job

MANY a parishioner, living in such a public school system, remains unconvinced that his parish, struggling to maintain an effective program and plant in other areas of ministry, should plunge into what he sees as a competitive educational operation. In such feelings he is reinforced by the prevailing and traditional western approach to education, which has been overwhelmingly public-school centered. Without the example of non-sectarian independent schools in most communities, California churchmen as well as non-churchmen have greater difficulty in seeing the necessity for the involvement of the church in the day-school business.

What has been the impact of the schools movement in this diocese? It has made many friends, for the most part has impressed on-lookers with the kind of educational philosophy and approach which the church-related school represents at its best, and has often given a new sense of commitment to parish and parishioners alike.

It has also stiffened the backs of those who view such schools with suspicion; and only perplexed those who, perhaps untouched by its effects directly, fail to see clearly the reasons for its existence.

The Advent School

By Samuel J. Wylie

Rector, Church of the Advent, Boston

THE ADVENT SCHOOL was founded in order to meet a local need for a good primary school on Beacon Hill in these days when many young parents have elected to live in the city instead of the suburbs. It is equally true to say that the school was founded in order to establish the Church of the Advent as a part of the present-day life of this section of Boston.

It has succeeded beyond our highest hopes. Because of the Advent School the church has a relationship with the local civic association, the local precinct of police, the real estate men, and state representatives, that it could not have otherwise attained. Our congregation comes from all over the eastern part of the state, but the Advent School is a local operation. Community tragedies are recognized in the school in chapel because the children are usually relatives or neighbors of those involved. Much counseling in times of crisis has come our way because the unchurched parents of Advent School children look upon us as their parish when they need one.

I hesitate to give illustrations because I do not want to exploit our students. We have worked our way through murder, auto accidents, and political accusations — all in the press, and all involving relatives of school children. In some form almost all of these events have been incorporated into chapel intercessions at the students' promoting — along with birthdays, crises involving pets, etc.

ONE OF BOSTON'S great tensions at the moment is the race problem. The Advent School has a number of Negro children in each grade, with Negro parents taking part in all committees and social functions. The school provides a natural framework in which to achieve goals that would otherwise remain largely theoretical. The parish has the constant example of the school in setting its goals.

We have received some new members and some adult confirmations through the school. They have not been numerous, but they are a significant factor, especially since they represent a variety of churchmanship and economic diversity that we might not otherwise reach.

Perhaps the most obvious result, summing up all that has been said, is that we are now as a church, everybody's neighbor, instead of a chaplaincy only to our own members.

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NEW BOOKS

E. John Mohr
Book Editor

THE SEARCH FOR A CHRISTIAN EDUCATION SINCE 1940, by Kendig Brubaker Cully. Westminster. \$4.50

The Dean of The Biblical Seminary, one of the Episcopal Church's several outstanding religious education theorists, has written a history of Christian education beginning with the publication of Harrison Elliott's *Can Religious Education be Christian?*, the epitome of the ultra-liberal position, and then shows how many of Elliott's presuppositions have been challenged. He describes succinctly the point of view of the most significant religious educators, classifying them under the following headings: The Liberalist Continuum; Psychologically-Oriented Nurture; Education Through Relationship; Biblical Bases of Nurture; Fundamentalist and Neo-Evangelicalism; Ferment within Roman Catholicism; Accent Upon the Church; and Some British Perspectives. He concludes with an analysis of the changes that have occurred and discusses the implications for the future.

The theorists have affected each other and have influenced the development of curriculum in various denominations including the Seabury Series - now known as The Church's Teaching - which reflects in particular the influence of Randolph Crump Miller, Reuel Howe and David Hunter. Although all of the new material reflects denominational emphases, there is a similarity in genuine theological seriousness and Biblical awareness. The latter is important, for training in religious education must go beyond how-to-do-it laboratories.

For those unacquainted with how much thought has gone into a search for the meaning of Christian education in the twentieth century, for those familiar with some of the writings but who need to see them in proper perspective, as well as for those who like to think ahead, Cully's book should be fascinating reading and an indispensable tool for a better understanding of the task of Christian education.

— LEE A. BELFORD

Dr. Belford is chairman of the department of religious education of New York University.

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THE OLD TESTAMENT, by Robert
Davidson. Lippincott. \$2.95

In line with the purpose of the series of which it is a part ("Knowing Christianity" edited by William Neil), this book aims to introduce the inquirer to the Old Testament. It does a good job indeed, and I would give it a high place on the list of books suitable for adult reading and study. Its approach to the Old Testament is thematic, the role of history and the role of the covenant, worship, psalms, wisdom, and other facets of Israel's life as they find expression in the Old Testament being discussed in successive chapters.

The author's interest is definitely theological, but this does not mean that he is uncritical or unaware of historical problems. One of the strongest points of the book is the way it sets the Old Testament against its cultural background, other ancient Near Eastern literature being often set alongside biblical passages. Its chapter on Israel's worship is unique in a book of this type, and a valuable contribution to the whole. My main reservation would be that the author does not emphasize enough what I would call the "culture-baptizing" elements in Israel, among them the Yahwist and certain elements in the psalms and prophets. But that does not mean that the book is weak. It is one of the finest of its kind, and its reasonable price for these days should make it useful in parishes.

I wonder why the date of Jerusalem's fall is consistently given as 586 B. C., when 587 is now most commonly given.

— HARVEY H. GUTHRIE, JR.
Dr. Guthrie is Professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

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News Notes

(Continued from Page Six)

no state interference in their affairs. Officials also want to get in on the increasing amount of money available. Race comes into it since a school does not get aid if it discriminates. Also there is a developing split between clergy and laity—clergy, mostly, wanting to stick to the traditional Baptist position on separation of church and state; laity saying, the money is there so we might as well be sensible about it.

Government Aid for parochial schools was overwhelmingly approved (2,020 to 85) by the Roman Council. Speaking on the subject last year, Cardinal Spellman of New York called for an unequivocal statement endorsing state aid for Catholic schools. He also said parents choosing to send their children to parochial schools "should not in consequence of their choice be subject to unjust economic burdens which would infringe upon this freedom of choice." Cardinal Ritter of St. Louis did not touch upon the issue of state aid to religious schools, but affirmed the right of parents to choose any schools they wish. Archbishop Cody of Chicago stressed the "tremendous sacrifice" parents undertake in supporting parochial schools. Bishop Malone of Youngstown said the freedom of man in the field of education was "a prime test of the freedom of religion."

Birth Control is a touchy subject. Proponents of family planning got mad in varied degrees because Pope Paul slipped in remarks on it in his UN speech. There has been enough of a to-do for various people at the UN to get our clarifying statements. The address, in

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French, had varied translations, and UN officials have stated that they frequently have "problems in linguistics" and that what happened in this instance occur when translators work independently. This is the Vatican approved text: "You must strive to multiply bread so that it suffices for the tables of mankind, and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life." At the same time a Vatican spokesman at the UN said that the papal address should be considered as a whole and "not analyzed into minute, unrelated meanings", adding that "there was no intention of the Pope pronouncing directly on this subject . . . It was never his intention that the words would stir up controversy and therefore defeat the very purpose of his message to men of good will."

Bishop Ivor Norris of Canada talked about MRI at the synod of province 6, meeting at Sioux Falls, S. D., Oct. 12-14. It was a four-point job, not, maybe, in the order our reporter presents them. Examination by congregations and dioceses to figure out their relationship to mission. Women in a parish asked him what they could do to get into the act. He said cut out the Easter hat and give to MRI. They did and the bishop said everybody should do that. Prayer came next — intercessory, he said—like we pray for New China and they pray for us. This comes to my mind, though maybe it was not spelled out just that way at the synod. Bishop Norris then stressed commitment — lay people, not just parsons, giving time and talent where they are to witnessing to Christ. Money, naturally, got into it. Canada is down for \$500,000 annually for

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five years. Dioceses send half to headquarters—the rest they give after studying needs to which they respond on a more personal level; diocese to diocese, parish to parish, even person to person.

Presiding Bishop Hines talked at the dinner of province 6 — involvement in the world was his theme. Again, four point: re-examination; get lay people into it; prayer; money. Bishop Masuda, at the opening service, talked too about re-examination, into the world, the demands of this changing society. Jonah went, so should we. "We've got to go out and speak to the defiant people of Ninevah." There were working session on MRI — small groups discussing problems.

New Mexico council of churches, with official R.C. delegates, held its annual meeting in a R.C. church in Albuquerque. Elected vice-president was the superintendent of schools for the R.C. archdiocese. A field representative of NCC talked about automation, leisure, world in revolution, and suggested that Christians should huddle with secularists and humanists.

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