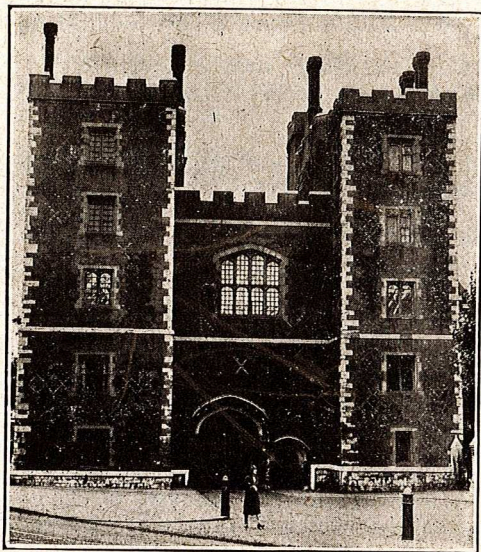


LAMBETH PAMPHLETS

No. 4

LAMBETH AND "EDUCATION"

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Lambeth and Education

Introductory Note

At the Annual Meeting of the General Board of Religious Education, in joint session with the Executive Council of the General Synod, the following resolution was passed:

"That the G.B.R.E. be requested to consider (in collaboration with the C.S.S.) the publication, in attractive form, of a series of 'Lambeth Pamphlets', as part of a wide educational programme."

In harmony with this resolution, the G.B.R.E. has produced a series of five pamphlets as follows:

1. Lambeth on "The Church and the Modern World"—Human Rights—War, by Rev. Canon W. W. Judd, M.A., D.D., D.C.L.
2. Lambeth on "The Church and the Modern World"—the Modern State—Communism, by Rev. Canon W. W. Judd, M.A., D.D., D.C.L.
3. Lambeth and "The Unity of the Church", by Rev. F. H. Cosgrave, M.A., D.D., LL.D.
4. Lambeth and "Education", by Rev. Canon R. A. Hiltz, M.A., D.D., D.C.L.
5. Lambeth and "The Church's Discipline in Marriage", by Rev. Canon W. H. Davison, M.A.

The purpose of these pamphlets is to set forth in brief form the main points of view contained in the various reports presented to Lambeth, as well as the resolutions passed by Lambeth.

It should be kept in mind that the statements taken from the reports carry with them only the authority of the committees concerned. The resolutions, however, carry the full weight of the conference itself.

It is hoped that these pamphlets may be widely circulated throughout the Church of England in Canada.



Naturally, a Conference such as Lambeth, called to consider the Church's Task in the light of the many problems confronting her, would have much to say on Educational matters.

A careful study of the Lambeth Report will show that, in many of the subjects discussed, the Educational aspects were prominent. As a result, important conclusions were reached, which were afterwards crystallized into definite resolutions.

Before giving these resolutions, however, attention is called to certain pronouncements which bear directly upon the Church's Teaching Office.

THE CHURCH AND THE MODERN WORLD

In the report on "*The Church and the Modern World*", there is a whole section devoted to Christian Education. A careful reading of this statement is strongly recommended, since space will permit the giving of only a few brief extracts.

i. Education is a Life-long Process

"The education of the Christian is indeed a life-long process, a continuous growth in the knowledge and love of God, whose manifold wisdom is revealed in nature and in history. We must confess with shame the sin of sloth, in the form of mental inertia, which keeps so many Christians backward in offering God the mind and its development. This offering is an essential part of the offering of the whole man. It is therefore an essential part of worship and service which we owe to God, the Creator of our minds."

ii. Education Must Enter Into the Whole of Life

"Man needs every aspect of God's self-revelation—truth and beauty as well as goodness. Fullness of life, in this world as God has made it, consists in the exercise of all our faculties upon the content of God's self-revelation. This is to love God 'with heart and soul and mind'."

iii. Scientific Means Must Be Harnessed to Christian Ends

"The most pressing need today in the sphere of education, as well as in that of practical politics, is a rapprochement between religion and science and the harnessing of scientific means to Christian ends.

We must bridge the gap on one side of which stand so many Christians—all ends and no means—and on the other so many scientists—all means and no ends."

iv. False Claims on the Part of the State Must Be Resisted

"In many parts of the world claims are being made and enforced by state authority which the Church must resist. If, for example, parents are deprived of the right to decide what religious teaching their children shall receive or not receive; if Christian schools in a non-Christian country are required to give non-Christian teaching or teaching inconsistent with the Christian religion, or are so hampered and penalized that they are unable to work on equal terms with other schools; if in any country such restrictions are placed upon Christian teaching and upon worship in Christian schools that the purpose for which they exist is to all intents nullified, the Church is bound to resist such attempts to the uttermost and to seek every lawful means of securing or recovering an essential human freedom."

v. The Challenge of the Teaching Profession

"It is, above all, essential that a far larger number of young men and women of Christian conviction should be stimulated to offer for service both in their own land and in other countries, and to make their way into every branch of the teaching profession as skilled teachers, not of religious subjects only, but of all subjects. It would indeed be a great gain if we could cease to think and speak of 'religious' as distinct from other subjects: true religion is often better taught through lessons not labelled as religious, and a teacher is always a teacher of persons rather than of subjects. At a crisis in the history of the mediaeval Church the foundation of the Dominican Order marked an epoch in Christian education. There is wide room for an 'Order' of teachers, including clergy and laity, men and women, within the Anglican Communion. Churchmen should be vigilant and active, too, in youth work and in adult education."

vi. The Universities and Theological Education

The function of Universities, and the place of Theology in the curriculum of our Universities, was given careful thought by the Conference, and the opinion of the Conference was recorded in an important resolution, stressing the need for Faculties of Theology in centres of Higher Education.

THE CHRISTIAN WAY OF LIFE

In the report on "*The Christian Way of Life*", special emphasis is placed on *Youth and the Family*, and the importance of a Religious

atmosphere in the Home is urgently pressed. Such words as these are most vital to the present age:

"Each family should be a unit in the Christian family, the Body of Christ, and much more effort should be made for Sunday family worship in church and attendance of children at Sunday School and Children's Services. No corporate Communion is more heartily to be desired than that of a family."

The proper *education of the Adolescent* is also selected for emphasis, and the opinion of Lambeth is expressed thus:

"It is our conviction that for every child, irrespective of the social status or wealth of his parents, the best educational opportunities that can be provided should be available. These should be designed to secure the due development of the whole nature of the child, body, mind, imagination, and spirit.

"And this for several reasons:

- (a) The adolescent of today finds it hard to reach out with hope and adventure in our disordered society. He needs awareness and alertness, and the capacity to think for himself, and to be able to see things as they affect the common good and not merely as they affect himself.
- (b) The world needs men not merely tradesmen, men not only trained with a view to earning a living but able to contribute to the re-creation of society.
- (c) Purely secular education, which ignores the spirit in man and does not lead to a living belief in God and to His service, is defective. An individualistic religious teaching is also defective. The scholar needs to be attached, for fullness of life, to a community of worshippers within the fellowship of the Church.

"In this process of education there should be the closest possible co-operation between the parents, the teacher, the adolescent, and the Church."

BAPTISM AND CONFIRMATION

A most important statement on *Baptism and Confirmation* finds a conspicuous place in the Lambeth Report. The bishops of our Church are much disturbed over the fact that proper care is not exercised, in the case of the Baptism of Infants, either in the selection of God-parents or in making as sure as possible that the child thus initiated into the Family of the Church has a reasonably good chance of being taught the Faith and trained in the practices of the Church. Among the recommendations made in this report are the following:

"We would suggest to the clergy that they should give more frequent instruction to the congregations, whether through sermons or otherwise, about the meaning and importance of Christian Initiation and about the duties of those who undertake the responsibility of acting as God-parent."

... "Infants are often presented for Baptism for reasons which doubtless appear good to their parents but which, being grounded at best in the conventional and at worst in the superstitious, seem almost, if not entirely, worthless to thinking members of the Church."

... "A child is born into a family and it is essential to the proper growth and development of the child that it should grow up as a member of a family. The child is not born fully mature; at first everything has to be done for it by other members of the family, and it is through sharing in the life of the family that it gradually learns itself to take its due part in that life. So it is with the child who is born anew into the family of God, the Church. Baptism looks forward to a life within the family which will result in Christian growth and development."

... "What then can be done to improve the practice of the Church in the administration of Baptism and to remove any reproach of 'indiscriminate Baptism'?"

... "We suggest that, as laid down in the Prayer Book, notice should be required before a child is brought to Baptism, and that, when such notice has been given, the minister should see the parents and explain to them the meaning of Baptism and the responsibilities which they and the God-parents will be undertaking."

... "We suggest that, if he possibly can do so, the minister should himself continue to visit the family from time to time, and, either himself or through some member of his congregation, keep in touch with the child to see that, as it grows up, it is brought fully into the life of the Church's fellowship."

... "But in our rite of Infant Baptism it is on the God-parents that the chief responsibility is laid" ... "The duty of God-parents, as clearly laid down by the Prayer Book, is to see that the child is gradually brought within the life of the Church and is trained in Christian faith and practice, until in Confirmation it assumes for itself the full duties of membership. It is obvious that this duty cannot be fulfilled by one who is not himself in any sense a member of the fellowship of the Church. We think, therefore, that it should be made a definite rule that no one can act as God-parent who has not himself been baptized.

It is the rule of some parts of our Communion that only communicant members of the Church may act as God-parents. We think that the full implementation of this requirement in present circumstances would not always be possible. But we strongly urge that at least one God-parent should be a practising communicant of the Anglican Communion. . . ."

... "But it is not only the parents and God-parents of the child, together with the minister, who are concerned with the Baptism. The child, we repeat, is baptized into the fellowship of the Church, and the local congregation ought to recognize that it has a responsibility as a focus of this fellowship. In order that this may be the more easily realized, we strongly advocate obedience to the manifest intention of the Prayer Book that Baptism should be frequently administered during one of the regular Services of the Church, when a large number of persons is present."

The whole of the Report on Baptism and Confirmation should be read with care. The following statement regarding Confirmation should be noted:

"In considering what is needed in preparation for Confirmation we start from our theological principle that no one is ready to be confirmed until he is capable of responding to the Gospel of salvation by personal adherence to Christ and to the Christian way of life, and that Confirmation continues the process of initiation into the Family of the Church and calls for a conscious expression of penitence, faith, and dedication. This, however, ought to grow naturally out of the training and teaching given to the child from his earliest years. The purpose underlying the whole of the religious training given to him, in home, school, and parish, should be to prepare him for the moment when his initiation is completed by Confirmation and first Communion."

RESOLUTIONS

To sum up, we would quote the following *resolutions on Educational matters, passed by the Conference*:

28. "The Conference gratefully recognizes the admirable work done by Christian teachers throughout the world and urges Churchmen to bring the opportunity of this high calling to the attention of young men and women."

29. "The Conference, while giving full support to state education, is convinced that there is a unique value for the community in the long tradition of Church education. The Conference believes that the freedom of experiment which this tradition affords and the religious,

moral, and social training which is its specific purpose are invaluable for the best interests of education and that everything possible should be done to open the benefits of such Church education to all who desire them."

30. "The Conference affirms that the Church owes a deep debt of gratitude to Sunday and Day School teachers and youth leaders who, in the face of increasing difficulties, have forwarded the Church's teaching ministry to children and young people with devoted service. The Conference emphasizes the responsibility of individual clergymen and parishes in the work of Christian education."

31. "The Conference welcomes the statutory provision made in England in 1944 for religious instruction and worship in schools, as well as similar developments in other countries. We urge universities and training colleges to provide adequately for the training of teachers in this field."

32. "The Conference welcomes the steps taken in some universities to make provision for courses designed to give general instruction in Christian faith and practice to those who are not students in theology. It also urges that a Chapel for corporate worship should be provided in every university and university college."

33. "The Conference calls special attention to the urgent need for more effective and continuous adult education through study and discussion. It believes that adult religious education should be included in the normal work of parish and diocese."

34. "Recognizing the great influence of films and broadcasting both for good and evil, we welcome the efforts now being made to improve their quality: sharing the anxiety of many teachers and Educational Authorities lest the films shown to children should undermine sound educational influences, we particularly welcome the provision of wholesome films and broadcasts for children."

35. "The Conference urges further investigation and experiment on the part of the Church in film production and radio programmes as a means of religious and missionary education, and full co-operation with experts in these fields."

49 "The Conference believes that there is great need of a fresh understanding of the nature and function of universities, and the place therein of theology in its full meaning, as a part of any curriculum which claims to be complete. We welcome the growing readiness to found schools and faculties of theology in centres of higher education, and we urge, on educational as well as more strictly religious grounds, that they be set up where they do not yet exist."