

RELIGION

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The Churches and the Constitution*

Misunderstandings

A few days ago there appeared another item in the public press which illustrated the widespread and fundamental misunderstanding of the role of the judiciary in America, of the relationship of public morality to personal liberty, and of the function of free churches in the free society. An inter-faith group of churchmen, including Bishop Lloyd Wicke of my denomination, attacked the Supreme Court for invoking the Bill of Rights against censorship proceedings against Henry Miller's *Tropic of Cancer* and a French movie, "The Lovers."

There is a good deal to be said, pro and con, as to what will best serve the public good in handling doubtful materials in the public forum. But the group did not argue the merits of the case: their language revealed a basic misunderstanding of the Constitution, of the role of religion in American life, and of the limits of appropriate criticism of the high court. Among other things, they said—

"The Supreme Court of the U.S. virtually promulgated degeneracy as the standard way of American life.

"The 'under God' foundations of the United States were implied to be irrelevant."

And they concluded—

"We urge that religious leaders of all faiths in all communities stand together in vociferously decrying the fact that the court has presumed to recast the moral law."¹

The sceptical observer might conclude that someone had indeed "presumed," but hardly the Supreme Court! More



FRANKLIN H. LITTELL

serious, the language used by the religious leaders, as well as the implied continuum between religious commitments and legal coercion, reveals a basic confusion as to the role of the churches in public life. Our problem is that we have not yet learned to think as members of free churches in a free society. We must do two things: 1) learn to cooperate in new ways appropriate to fellow citizens of differing faiths, but equally entitled; 2) learn how to maintain voluntary standards of discipline, now that the old political controls and standards no longer apply. We are just beginning to do both.

Many of our public leaders are inclined to think in terms appropriate to an avowedly "Christian nation" with an established church. When on June 25, 1962 the U.S. Supreme Court handed down the *Engel v. Vitale* decision, it aroused more debate than any but a handful of decisions in its history. In the *Regents' Prayer Case* the Court declared unconstitutional the use in the public schools of a short daily prayer authorized by the State Board of Regents. The prayer itself was innocuous, and—in spite of the testimony of learned psychologists—the question of who was being hurt is not yet clear. Yet the Court condemned it as "a practice wholly inconsistent with the Establishment clause," and precipitated a debate still raging.

The debate is urged on by writers like David Lawrence, who has pontificated that the Court is encouraging atheism and undermining morality. But when we go more deeply into Lawrence's view of the church and its function, which unfortunately most will not, we discover that he is expounding the old view that religion is something a society uses to accomplish its purposes. In one of his newspaper columns, he has argued that the religious organizations around the world should be used by the U.S. government for the furtherance of our national interests. We should have, he argues, an ambassador to the Vatican: we should also culti-

* An address by Dr. Franklin H. Littell, Professor at Chicago Theological Seminary, at the Third Law and Society Institute, University of Kansas School of Law: 9/29/64. This institute, on "Religion, Education and the Law," was cosponsored by Kansas School of Religion, K.U. School of Law, National Conference of Christians and Jews, and University Extension.

¹ *Time Magazine* (9/11/64), vol. 84, no. 11, p. 22.

vate high-ranking Anglican officials and what he calls in a fascinating phrase "the high churchmen of the Asian religions."

Our citizens are sadly confused on the role of religion in American life. If we were to confine our attention to a limited issue, such as the attitude to tax support of parochial schools or the suppression of door-to-door evangelism by Jehovah's Witnesses, the issue might not come clear. Mr. Lawrence and men like him rarely believe in persecution anymore, either. Only when the critical questions of separation, voluntarism, and (above all) the nature and mission of the church, are raised do we see the thin sharp line of division between establishment and true liberty.

Precisely for this reason, when religious liberty is up for discussion we must learn to ask, "Liberty for what? Why is liberty precious? What kind of religious life is implied?" The theological question precedes the political. If that larger question is raised in this case, we can quickly see that what Mr. Lawrence has in mind is a low-grade Canaanite religion, a religion whose function is to baptize and bless the accepted norms and social values and to arrange if possible for the gods to advance the interests of our tribe. Nothing could be more revealing than the proposed approach to the representatives of the other high religions: the interests of something called "Christian America" are to be served by invoking the aid of the high representatives of Hinduism, Buddhism, Islam! Lawrence's view of the church is utterly inconsistent with religious liberty, and—more important—also destructive of a high view of the church and her mission. Anyone who has read Lawrence's subsequent attacks on the churches for their stand on the rights of Negro citizens, including a completely spurious repetition of Strom Thurmond's threat to their tax exempt status, will probably conclude that the noted publicist is not really thinking about religion anyway—but rather pushing a certain political line at all costs.

Revealing an honest confusion as to whither we are wending, and here introduced for humor rather than controversy, was the no doubt well meant suggestion of the President of the United States that the several faiths build in Washington an edifice which would be a "fitting memorial to God . . ." Speaking at an interfaith breakfast, the Chief Executive is reported to have pointed out that in the capital there are monuments to Lincoln, Jefferson, Washington and many other distinguished personages, but none to God: this oversight should now be corrected.² Now what view of the church lies back of this proposal—so tolerant, so obviously infused with the spirit of benevolence and goodwill?

A wag might suggest that if such a monument were to be created, it would demonstrate the truth of the assertion of some of the young Turks among the religious philosophers: "God is dead!" If he were not, why would he need a "memorial"? If he were not, it might occur to someone that the God of the Bible despised the edifices and memorials, demanding instead justice and mercy and the sacrifices of a broken and contrite heart.

Thus the state of public opinion following the Regents' Prayer Case has revealed the degree to which we are confused. Must the Supreme Court's direction be reversed and the former times of intimate cooperation of church and state, the "good old days" of coerced religion, be restored? Or must we go forward to a new interfaith religion, having buried God? Is there no third way? The answer is not primarily political or even constitutional, for it depends upon the view of the church.

² *The Chicago Tribune* (2/6/64).

Cooperative Separatism

There is indeed, a "third way" between traditional state church solutions and a harmonizing of "spiritualities," and it is already marked out for us in the American heritage of "cooperative separatism" (Paul Kauper). For loyal acceptance of the dismantling of vestigial established religion there is a deeper reason than the purely political, and persons of faith ought to consider it more than they have: *the nature of high religion itself*. Instruction in religious *knowledge* is surely part of the educational responsibility of the schools. But why should Protestants, for example, continue to look to the public schools to give that instruction in religious *practice* which is the responsibility of our families and church schools—a responsibility Jews and Catholics have in fact already accepted?

While resistant to removal of Protestant "culture-lags" from the schools, we are in fact failing to explore the real educational responsibility. Louis Cassels has recently reported on a nationwide survey conducted by United Press International, concerning the schools' use of the Supreme Court's express approval of objective instruction in Bible and Religion. In the case of *Schempp v. Abington Township*, the Court overthrew politically established religious exercises, but commented that other and more appropriate public attention to religious obligation was perfectly legal. For one thing, the major contribution of religious values and institutions to our civilization might well be studied in the schools. The UPI survey showed that very few had taken advantage of this opening.

Certainly one of the sources of confusion is the fact that numerous enemies of the Court and the Bill of Rights lied loudly and repeatedly about the decisions. Even some religious journals broke the Ninth Commandment repeatedly, claiming that the Court had eliminated prayers and simple devotions from the schools—when in fact it only, and quite properly (if one affirms religious liberty), outlawed religious exercises established by law or decree. But the chief source of hesitation is undoubtedly the lack of trained educational personnel to handle the history of religions with academic competence. Most of our teachers colleges and schools of education provide no courses to train teachers to handle religion as a subject of study. Thus, while a considerable section of our society is prepared to defend a low grade type of nondescript religious exercise—offensive to persons of faith, whether Catholic, Jew or Protestant, we have failed consistently to provide the kind of educational training which would put religion where it belongs in the schools: in the heart of the curriculum.

How did we become so confused? Where is the root of our incoherence? My brief is that our churches are confused in their self-understanding, and that a false view of our history blinds us to present reality and future prospects. When all is said and done, the effort to maintain coercion in things religious corrupts the government and degrades high religion.

Catholicism, Judaism and Protestantism have all been accustomed to think in terms of "Christendom," of a state-church cooperation of the type which controlled Europe for centuries. Today that coercive connection has brought Europe, both Catholic and Protestant, to what her ablest young theologians call the "post-Christian" era. Except where religion still serves nationalist interests, as in Poland, the churches are no longer heard nor heeded. In America, on the other hand, the movement toward religious liberty and voluntarism has brought all three great confessions—Catholicism, Judaism and Protestantism—to unparalleled prosperity and potentiality. Look at those areas where the churches have striven to retain ancient privileges. Their religious con-

dition is as conclusive a proof of the case for religious liberty and voluntarism as could be found.

The Church in Europe

The situation in European Christendom is indeed desperate, if not fatal. Two world wars have brutalized whole populations and rendered political instability a semi-permanent style in some sections. Two depressions (1920-23 and 1929-36) have wrecked professional groups, free institutions, and whole classes of the population accustomed to save. Two forms of totalitarianism, Nazi and Communist, have torn away from Christendom tens of millions of the baptized. And, in spite of the horrors of persecution and tyranny, the most terrible mark of the age has been *apostasy*—the unfaithfulness of large sections of the baptized. Christendom has lost more of the baptized to anti-Christian ideologies (political religions) during the last fifty years than at any other time in her history. Only the rise of Islam over a millennium ago was of comparable significance. At that time, the former heartland of the Christian faith—with Alexandria, Jerusalem itself, Antioch, Ephesus and other great centers—fell to the new religion. Then too the large majority, weakened and disheartened by party strife in the church, went over to the enemy; only little bands of the faithful persisted, and after vast suffering won through to a precarious existence as Christian ghettos. Will Christianity have to survive in this form in the Communist empire? And what of Western Europe, where the active Christians are so distinctly in the minority?

We are so accustomed to the claims of the politicians to represent Christianity against atheistic Communism, and to the inflated statistics of the state-churches of Europe, that a second view of the facts may be timely. A study made by a Catholic church office some years ago showed that only 11% of Italian men fulfill the basic requirements of one confession and one mass a year (the minimum fixed by the Fourth Lateran Council in 1215). To put it another way, 89% of Italian men are—by definition—excommunicate. A similar survey made recently by a Catholic church office in Paris indicated that in that great city and environs only 16% of the population—both men and women—was communicate. Long before the Vatican pronounced against Catholics who vote Communist in elections, in 1948, the population had in fact left the church. In Bavaria, Catholic territory by and large, from 13 to 16% are in effective relationship. In Protestant Hamburg, the largest city in Western Germany, the figure is 3 to 4% in effective relationship. In Denmark, Sweden, and Norway, with traditional Lutheran state-churches, church offices have surveyed the situation recently: 3 to 4% are in effective relationship, although 98% are listed on the rolls of the respective establishments. In England, 15% are practicing, 15% are hostile to the church, and the great middle is indifferent. These are the facts, although when the delegates are chosen for Vatican II or New Delhi Assembly the inflated figures are used!

This might, with some justification, be called a "post-Christian" situation—as indeed the younger theologians, both Catholic and Protestant, are calling it. More hopeful, however, would be to use the language of Hendrik Kraemer in his classic, *The Christian Message in a Non-Christian World*. Said Dr. Kraemer,

"the Christian Church, religiously speaking, in the West as well as in the East is standing in a pagan, non-Christian world, and has again to consider the whole world its mission field, not in the rhetorical but in the literal sense of the word."³

³ Kraemer, Hendrik, *The Christian Message in a Non-Christian World* (London: Edinburgh House Press, 1938), pp. 16-17.

Such significant movements as the *Kirchentag* and the Evangelical Academies are, in fact, set in a missionary situation as demanding as that of Asia or Africa.

The Church in America: First Period

Whether Europe is "post-Christian" or not, what is the situation of the churches in America?

During the first period of American Church History the churches were, in fact, dependencies of European Christendom. More than that, with 85% of the population originating in the British Isles—up until about 1820—they were adjuncts of British Christendom. Just as the Colonial Office is the right place to start with study of the general history of America from 1607 to 1776, so the place to start with the history of religion in the colonial period is London, in the main: the government offices, the files of the Bishop of London, the Society for the Propagation of the Gospel and the Society for the Propagation of Christian Knowledge. For all those generations—in Connecticut until 1819 and Massachusetts until 1834, and with legal discrimination against Catholics and Jews in the New Hampshire constitution right into the present century—America was dominated by state churches patterned along British lines.

In the "good old days" of which reactionaries like to speak, the Quakers were whipped through the streets of Boston and some put to death, and the dissenters were thrown out of the South Carolina legislature. Even Pennsylvania, which was scorned as a cesspool by the rest of the colonies for allowing haven to persecuted Pietist sects, discriminated against Jews, Unitarians, and Catholics. For those who wish to look backwards, this was the Golden Age of Christianity. In fact, however, it was a heathen situation. At the end of the first period of American church history, the period of colonial state-churches, no more than 7% of the population retained church membership. The people as a whole were unchurched and heathen, and regarded as such by the missionary societies of the old world, which until after the middle of the 19th century sent men and literature and considerable sums of money lest North America relapse into utter irreligion.

The Church in America: Second Period

The second period of American church history is the period of the great revivals, which won the people back to the churches on a voluntary basis. The glory of American Christianity—and, as Timothy L. Smith has shown,⁴ the source of its social concern—has been the tradition of home missions, of mass evangelism, of voluntarism. When the Great Bill of Religious Freedom was being debated in Virginia, good men like George Washington and Patrick Henry opposed it: they did not believe that a society could be held together without an established church. But the party headed by James Madison and made powerful by the leaders of the Great Awakening, won the day. What was established was not a "wall of separation," which we have never had in the United States, but something far more creative: a separation of the political covenant from the religious covenants, which freed the government from the cabals and conspiracies which characterize the politics of establishment and freed the churches from the necessity of serving political or military power. For the first time in history a sovereign government dared to acknowledge a great truth: that only that service is pleasing to God which is voluntary and uncoerced. Even in disestablishment of the state churches, it was not political purpose so much as a conviction about the

⁴ Smith, Timothy L., *Revivalism and Social Reform* (N.Y. & Nashville: Abingdon Press, 1956).

nature of sound religion which motivated the experiment. Religious liberty has no real meaning except among persons of real conviction on religious matters. It is vital to our whole history of church-state relations that religious liberty should have been launched as an act of faith rather than in hostility to religion, and that it should have been made workable by the arousing of voluntary religious support on a mass scale.

During the Great Century of Christian Missions, in which the Bible and other basic Christian literature were translated into more languages than ever before in church history, during which the foundations were laid for the later flowering of the ecumenical movement, no field of missions was more successful than North America. Negroes as well as whites flooded the churches, and with emancipation they have kept pace with the whites in percentage of membership. New methods of winning the masses on a voluntary basis were launched and developed from the camp meetings and protracted meetings through to radio and TV preaching and house-to-house visitation. Church membership was brought in this period from 7 to 70%, with 96% of all Americans fourteen years of age and older claiming religious affiliation. In the world scene, our churches no longer have their identity defined by European Christendom: they belong to the Younger Churches. At the end of this period of mass evangelism, the churches are no longer an embattled minority struggling against unbelief and what our fathers called "infidelism." The problem of the Protestant churches in 1964 is not "infidelism" outside the churches: it is unfaithfulness within.

Here we come to the nub of the matter. For, as much as we have to be thankful for in the mass accessions of membership, attendance and support, the fact is that they were accompanied by a downgrading of membership standards almost to the vanishing point. About the turn of the century, Baptists and Disciples and Methodists—the great revival churches—ended church discipline and virtually wiped out membership requirements. It was the 1908 General Conference of the Methodist Episcopal Church which ended that characteristic Wesleyan practice, probationary membership, for the sake of statistical success.

Again and again, in the blasphemy of the racists, in the wickedness of mobs, in the impudent lying of the Protestant underworld, we live with the price the church must pay for being a purveyor of what Bonhoeffer called "cheap grace." Assiduously promoting short cuts and low-demand membership standards, we have muted the Baptism of Repentance which precedes the Baptism of the Spirit and the conviction of sin which comes before the assurance of forgiveness. America is not in a "post-Christian" era; if anything, it is in a "pre-Christian" era. The Golden Age lies not in the past, but—potentially—directly before. The shape of the future depends upon whether in the next two decades we can refine a good ore from the lode we have been given.

The effort to recapture political support for religion, as in the Becker Amendment, denies the lessons of our past and—if triumphant—would ruin our hope of the future. The case for religious liberty does not begin with the question what is desirable for the state or the society. True religion does not end in a Baal worship or a Shinto cult. It culminates in voluntary commitment and service. The benefits to the society are no less real because secondary and derivative. If men are faithful in their commitment and service, the society will benefit. No amount of manipulation of religion to serve political objectives can help a people to please God or to realize high religion. This is what is at stake in the so-called "Prayer Amendments," which are based on a misunderstanding of the claims of high religion and of the

American system of religious liberty and voluntarism.

The attacks on the Supreme Court, so popular in some sections of America's spiritual underworld, show ignorance of high religion and indifference to the duty of civic loyalty.

The Church in America: Third Period

During the period when the Protestant Churches were learning to make voluntarism and religious liberty work, other changes were taking place which condition the role of religion in the present age. In the first place, large numbers of persons of Catholic background immigrated to the new world—many of them under contract or indenture as cheap labor. And once the parochial school system was gotten under way, along with missionary and service work by brotherhoods and sisterhoods, the leakage to the previously dominant Protestantism was brought virtually to a halt. Today the Catholics number the largest church in America, and it has been—in spite of the symbolic significance of Rome—for long the major financial support of Latin Christianity and stands today on the brink of a cultural and intellectual renaissance as well. Large numbers of Jews from the ghettos—another characteristic institution of state-church lands—also came during the latter half of the 19th century. Due to Hitler's successful administration of European Jewry—the one concept of his mad program which was realized—as well as to the diligence and devotion of the immigrants, the center of world Jewry is now in the USA. All three of the great faiths which now dominate America's religious scene are relatively strong and vigorous, and the growing Catholic-Protestant and Christian-Jewish dialogues can be for all of them a venture of faith rather than a product of necessary and anxious compromise. The third period of American religious history is the period of the interreligious dialogue, of frank dealing with the problems of religious and cultural and racial pluralism. To religious liberty and voluntarism we must add the dynamic concept of dialogue.

The notion that America was once a "Christian nation" and is now in decline is false. This myth, eagerly cultivated by some backward-looking elements, is patently false. It rests upon the notion that peoples can be compelled to be "Christian" by force of law. Those who love religious liberty know that only that service is pleasing to God which is voluntary and uncoerced. As a matter of fact, voluntary membership and support and attendance has proven itself a superior system to legalized and coerced religion. Nowhere in two thousand years have there been so many people attending, supporting, and claiming church membership. Admittedly, the popularity of religion brings its own problems. But our churches and synagogues are infinitely better off than when we had state churches in America, and our political life is better too.

With our Catholic and Jewish brethren joining us in the various common concerns, we who are Protestants have a critical choice to make. We can either follow the reactionary demand of the Nativists and cling to an illusion about "the good old days" of Protestant hegemony, slavery, concubinage, indentured servitude, limited suffrage, and widespread illiteracy, or we can affirm the logic of religious liberty, voluntary affiliation and support, and practice the dialogue between fellow citizens of different cultural and religious and racial background, with the open face of truth. Open and responsible and unintimidated dialogue between persons—persons with names and faces—is the life blood of the open society. The totalitarians know this in America too, and so they hide behind the anonymity, the facelessness, of secret conspiracies and hooded terrorism.

The glory of American Protestantism is not that we once persecuted fellow-citizens of other persuasion, but that when the state churches collapsed we developed new methods of mass evangelism capable of winning a continent. Our shame is not that we are large but that we have so far failed to recover those channels of disciplined witness and those instruments of membership discipline which would make it possible for the masses of "new Christians" to move forward as new men and new women fit for the New City of God.

The Catholic-Protestant dialogue first came to strength in Europe, in those areas where men had achieved the "concentration camp fellowship" in their resistance to Nazism. In Germany, with the encouragement of the Office of Religious Affairs (U.S.) and with the direct support of Dr. Jaeger, the Archbishop Paderborn, and the late Dr. Wilhelm Menn of the Ecumenical Center in Frankfurt, there has since 1948 developed a regular dialogue of Catholic and Protestant theologians at a level to which we have not yet attained in this country. *Una Sancta*, edited by Dr. Thomas Sartory of the Benedictine Abbey Niederalteich and *Materialdienst des Evangelischen Bundes* edited by Dr. Wolfgang Sucker of the Church of Hessen-Nassau, report regularly and in great detail on books, articles, action of missionary societies, etc., in the other communion. There are like developments in Switzerland, the Netherlands, and elsewhere. More recently—and especially since the accession of Pope John XXIII—"dialogue groups" have sprung up in many American centers. Two of the most important are: 1) the seminar cosponsored by the Graduate School at Duquesne University and Pittsburgh Theological Seminary (Presbyterian) which has now led to the founding of a major quarterly magazine in the field; 2) the "Notre Dame Colloquium," first based on Notre Dame and Valparaiso University and now functioning on a national scale.⁵ In addition to the Christian hope that the long-standing alienation between Catholics and Protestants may be steadily overcome, there is the important immediate fact that the active discussion between Protestants and Catholics—and cooperation where possible, as in the recent National Conference on Religion and Race in Chicago⁶—will help to isolate the most reactionary elements in American church life; by and large, the most vicious elements in the American religious scene today are, as they have been for a century of Nativism, rural, white and Protestant.

The Christian-Jewish dialogue is also vitally important, and only in America can it be developed from strength on both sides. The ghetto, which was a necessary function of territorial definitions of Christianity, had for long centuries a muting effect upon the universalism of high Judaism. But we have recently seen some dramatic illustrations of the liberating effect upon Judaism of a situation informed by religious liberty and voluntarism. "Catholic Israel," as Solomon Schechter called it, is again coming into focus.

For the Christians, Jewry serves another vital function—high-lighted by the tragic events of the encounter with totalitarianism. The quickest and surest seismographic reading as to the presence of incipient apostasy in Christendom is anti-Semitism. Wherever the baptized are turning sour, and may shortly break into open rebellion against the God of Abraham, Isaac and Jacob, anti-Semitism will be found. The reason is clear: the Gentiles can apostatize, take on protective coloration. They can betray their baptism and become good tribal religionists again. But the Jew, whether

he is personally a religious man or not, is by his very existence a witness to the God of the Bible, the true Author of our history. Therefore he is hated by the totalitarians—whether Nazi, Communist, or American Nativist—and is frequently called upon to suffer for what the Christians would suffer for if they stayed Christian. In a mysterious way, the Jews who were slaughtered in Hitler's Europe died for the Lord of the Church when His own knew Him not. And it is no accident, but a dreadful portent, that precisely at the times and places when the Christian churches in America are most in danger of relapsing into a pre-baptismal tribal religion, synagogues and temples are bombed in our cities!

Ultimately, pluralism is but a passing phase. Truth is one, at the end, when the scales are removed from our eyes and we shall see clearly what it is that God has proposed in His new creation. In the meantime, the way to light for Protestants—who once had a first mortgage on America's destiny—is joyfully to abandon the protectionist backward stance and to join the dialogue. The logic of the situation calls for open-faced discussion, and we shall be better in our faith as well as better in our citizenship when we have learned to practice it. As a Protestant theologian, I believe that I have more in common with a believing Catholic or a believing Jew than I have with a Protestant who is such simply because he has never considered the winsomeness of the alternatives.

Community in the Great City

The word on the wall of our city is, "Communicate or perish!" As John Osman of the Brookings Institution has put it, the logic of America is the city, and religion is called upon to produce an urban civilization. The dialogue of which we speak is thus set in the center of religious responsibility. Without the dimension of the divine reference, as Eric Voegelin has pointed out, all discussion is foolishness (*amathia*). Without the openness of countenance of true dialogue, all human relations hover on the edge of the abyss.

In a major contribution to the role of science in human affairs, C. F. von Weizsäcker has pointed out that our knowledge of each other and our self-knowledge, our awareness of the past and our sense of immediate responsibility, are dependent upon communication between persons. "The more of a stranger my informant is to me, the more will my understanding of what he tells me be limited to the mere facts."⁷ In the dialogue of religion and science, in the dialogue of the church with the world, it is still in the relationship between persons with names and faces that the Truth takes on flesh, becomes incarnate.

As we face America's future, then, the responsibility of all of us is to cherish our liberties, to cultivate high religion and to enter with joy into the educational adventure. Those who believe that these goals conflict are simply victims of past misunderstandings of religion and education. For those who speak for man, the whole man, openness of mind and maturity of spirit go hand in hand. We are free to live together in anticipation, rather than rending the political unity of America and defacing true religion by anxious clinging to things passed by.

⁷ *The History of Nature* (Chicago: University of Chicago Press, 1949), p. 17.

We have calls for extra copies of each issue of RELIGION. The printer has agreed to hold the type for this issue for one month. PLEASE FEEL FREE TO REQUEST EXTRAS IN QUANTITY WITHIN THAT TIME LIMIT.

⁵ Cf. Pelton, Robert A., ed., *The Church as the Body of Christ* (Notre Dame, 2nd.: University of Notre Dame Press, 1963).

⁶ Cf. Ahmann, Mathew, ed., *Race: Challenge to Religion* (Chicago: Henry Regnery Co., 1963).

Franklin H. Littell

The K.U. Conference on Religion, Education and the Law on September 29 and 30 brought to the campus distinguished educators, ministers and lawyers from various parts of the country considered authorities in the areas in which they spoke. The theme he was assigned and the reputation he has achieved for competence in that field earned Dr. Littell the right to deliver the main address (printed above) at the opening session.

Some of our readers who know Dr. Littell as an expert on the subjects treated in our September conference may not know that he has earned fame in other spheres. For example, in 1940 he was "honored" by a full issue of the Communist Youth Weekly, distributed nationally, which singled him out as "the most dangerous youth leader in America." Before the war he was chairman of the anti-Communist bloc in the American Youth Congress. After the war, he was an officer in the U.S. occupation forces in Germany. After that, he directed for five years one of the chief anti-Communist programs in Berlin and Western Europe. For this, he received one of the highest decorations conferred by the West German government.

John S. Macauley

Our new professor thinks he has found another reason for believing in Santa Claus. After serving in the ministry of the Episcopal Church in Kansas for many years, John Macauley followed his scholarly inclinations and plunged into a doctor of philosophy program at Cambridge University. The going was not easy. Beyond a rigorous academic schedule, he and his good wife had to endure separation from their families, lodging somewhat less comfortable than they were used to and, not least among other hardships, three miserable English winters. The doctoral thesis turned out to be a bigger undertaking than was first assumed with the result that he was working on it this summer right up until the time he had to leave to take up his duties with the Kansas School of Religion in September. The oral examination had yet to be passed. When he left Cambridge there was an understanding that he would have to fly back to England to sit for the examination at a time, presumably late in October, to be set by the faculty. Necessary absence from classes to go to England and the nervous strain of attending an examination, to say nothing of the heavy transportation costs, made this oral a serious matter. When it was not set for October, he thought it would come in November, and then in December, and then possibly in January. A couple of days before this issue of RELIGION went to press in mid-December a letter came from Cambridge University informing him that in his case the faculty of an oral examination had been waived and the appropriate faculty authorities had concluded that he had fulfilled the requirements for the doctor of philosophy degree.

ing university professors as we do, we discount the "Santa Claus" explanation and also any notion of grace (unmerited favor) on their part. The simple explanation is that what John Macauley did at Cambridge demonstrated that he deserved the doctorate. The oral would have been superfluous.

The Kansas School of Religion

We continue to be asked for information about the school, sometimes by people even in Lawrence who ought to have the facts. Here are some of the typical questions along with answers.

"Is Kansas School of Religion a seminary for training ministers?" No, while the Law School educates lawyers and the School of Education trains teachers, the School of Religion is not in the business of producing ministers.

"What is the distinctive function of the school?" It is to provide scholarly, elective, credit courses in religion for K.U. students generally so that future teachers, doctors, businessmen, etc. may be literate in the very important area of religion often neglected in tax-supported education.

"What particular denominational point of view is presented to students?" Not one to the exclusion of others. Ours is an interdenominational and interfaith school. There are Protestant, Catholic and Jewish representatives on our faculty. They teach as scholars, not as sectarians. As such they try to present religion in all its variety and vitality. Out of more than forty years of experience the school has demonstrated that this can be done by men of faith and scholarship without controversy and in accordance with the high academic standards characteristic of a great university.

"What is the relation of the school to K.U.?" It is independent of the university in its administration and its financing but is academically a part of the university. The courses taught are university courses, listed as such in their rightful place in university publications after having been endorsed by processes similar to those in effect for endorsing courses in philosophy, sociology, etc.

"How are the affairs of the school administered?" By a board of trustees made up of four appointees from each of the ten religious bodies that form the corporation of the school.

"How is the school financed?" By private funds entirely. Not a dollar of tax money is put into this cause. The ten religious bodies each contribute an annual amount in proportion to the number of students each has enrolled in the school. Those who are concerned send such individuals, we are by the cost of publishing

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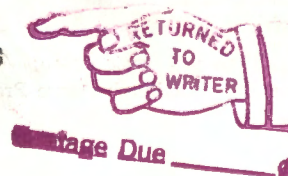
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