

# The **+** WITNESS

OCTOBER 31, 1968

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In Leading Churches

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#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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## Story of the Week

### Church Farm School Provides Boys with a Total Education

★ For the past fifty years, boys who have lost the guidance and influence of a missing parent have been coming to the Church Farm School for a total education which combines work, play, study, and prayer with the firm but gentle guidance of dedicated teachers. And the boys have left the school as men, **succeeding in the world on their own terms.**

Fifty years ago, Charles Wesley Shreiner founded a unique school in what was then the wilderness west of Philadelphia. His school, The Church Farm School, began with just fifteen boys, a heavily mortgaged farm, and a dream. The Reverend Dr. Shreiner wanted to build a special place to give boys from **broken homes a chance to grow strong and healthy in spirit, mind, and body.** He wanted them to learn the virtues of hard work, accomplishment, and self respect, and he wanted them to receive a sound academic education.

The work of Dr. Shreiner was good. His boys grew and the school grew along with them. During the past fifty years, hundreds of boys have come in and out of the dormitories, they've risen early in the morning to milk the cows, they've mastered a college preparatory curriculum, they've learned to

work with their minds and their bodies, and to know what the accomplishments of work are. They've left the school, entered many good colleges, received advanced degrees, and have subsequently made their way in the world of education, of science, of business, and as successful family men.

The Church Farm School is unique because of its purpose to provide a full education for boys from homes in which one of the natural parents is missing. The School will accept boys who are sons of military personnel, or sons of alumni, or sons of any clergy regardless of marital status of parents, but its attention is focused primarily on the boys from broken homes. Because Dr. Shreiner, whom the boys came to know affectionately as the Colonel, came from such a home himself, he knew what the absence of a parent can mean. The educational program of the School is designed to replace this situation with a balance of work, study, and firm guidance.

Since its founding, the story of the School has been told many times in many ways. Its record of growth, for example, has been one of the favorite stories. The Church Farm School alumni are scattered throughout the world. Many of

them came to the School from the city, not knowing what a cow looked like or how apples were picked. When they came to the School they were introduced to the farm and to farm work. Few of the alumni ever returned to farm work as such, but the lessons they learned in honest toil, in working in the face of the fickleness of nature and fortune held them in good stead throughout their lives. **This total program stresses the principles of work in addition to the college preparatory education.**

#### The New Administration

Realizing that it would be necessary for someone to carry on the administration of the School when he would no longer be able to do so, the Colonel looked to his own son, Charles W. Shreiner Jr.

Mr. Charles, as the boys call him, was fully prepared to take on his new responsibilities. He graduated from the Episcopal Academy in Philadelphia and served with the army in world war two. Following his discharge from the army, Mr. Charles earned his degree at Temple University in Philadelphia. In 1949, he joined the School as Assistant to the Headmaster. He was appointed Assistant Headmaster in 1954, and on November 19, 1964 he was made Headmaster following the death of his father in October at the age of 82.

This period of transition

marks the end of the middle years and the beginning of a new era for the School.

During this period on new administration, the basic programs of the School have not changed. The principles of hard work and study are still adhered to, and the caliber of the academic program is higher than it ever was. In administering the school, Mr. Charles insists that the quality of the academic program be continually evaluated and upgraded to keep up with the demanding pace of the current age.

### A Continuing Emphasis

The Church Farm School in 1968 continues the original dream of 1918. Its purpose remains to give boys from broken homes the full and balanced education which they require for success. The formula for this program is still basically the same: hard work, firm spiritual guidance, and a strong academic program.

The work program is the most obvious to observers. The fields, the barns, the livestock make a strong impression on the visitor when he first comes to the School. The woodworking, metal, and machine shops are equally impressive. This aspect of the School program serves three basic purposes: to give each boy a feeling of accomplishment knowing that he can perform meaningful work, to teach the boys at least one manual skill, and to instill in each boy respect for the value of honest work. The observer who is impressed by the work program, however, should not leave the School thinking that this is the most important or only program. The major work of the School happens daily, quietly within the chapel, the dormitories, and the classroom.

The Church Farm School believes strongly in the value of religion in the life of each boy's life. The association with the

Protestant Episcopal Church, the word "Church" in the name, and the chapel program are indications of this brief. And the practice of these principles continue daily.

Faith in God, love of neighbor, and the will to follow a life based on recognized moral and ethical standards are the goals of the religious program at The Church Farm School. Participation in the fellowship and liturgy of the Church is one of the vital ways in which we try to realize those goals. Every boy is required to attend chapel services which are conducted according to the practices of the Protestant Episcopal Church, with which the School is affiliated. Boys of the Episcopal faith are encouraged to develop their sacramental life and to partake of the sacraments at the School. Boys without Church membership are given guidance and direction, but no boy is required to embrace the Episcopal Church if it is not his choice.

The religious program at the School is as much a part of the total educational experience as the academic, athletic or work programs. This aspect of the student's development is under the direction of the Chaplain who sets the religious tenor of the School.

### Facing the Future

The needs of the School in the next fifty years will be continuing needs. The basic physical plant is well developed. The new construction envisioned in the future includes additional dormitory space so that the enrollment might be increased from 170 boys to 200. A new science building has reached the blue print stage and funds necessary for erection are now being gathered.

As in the past, the School requires and will continue to require the support of its friends if it is to meet the needs of the

next fifty years. The endowment must be increased to \$10 million to help meet operating expenses, to continue to attract and maintain an excellent faculty, and to face the challenges of the next fifty years.

The School has received many blessings during the past fifty years to help in the work. Annual gifts to the School are a necessity as the gap between the \$500 tuition and the actual cost per boy is ever on the increase. Thousands of people have made the School possible by their generosity. The School confidently hopes that it will continue to receive assistance in the years ahead.

During the next fifty years, The Church Farm School will strive to meet and surpass the record of the past fifty. Our concentration will be placed upon maintaining the quality and effectiveness in all four phases of our total program rather than on building or expanding. There is a great task to be done for boys in the present generation, and indications are that an even greater task lies ahead of us. The Church Farm School will probably not change the world, but it will definitely continue to graduate young men who will be able to make the world a better place because they have learned manliness, respect, and an appreciation for hard work and perseverance. Under God, we anticipate an exciting future.

### DEAN SPOFFORD ELECTED TO EASTERN OREGON

★ Dean W. B. Spofford Jr. of St. Michael's Cathedral, Boise, Idaho, was elected bishop of the missionary district of Eastern Oregon by the House of Bishops on October 22.

The American bishops, meeting with the Canadian bishops, have worked out a plan for joint action which is reported on page six.



# Students at Penn State Shelter Develop New Living Effort

★ The purpose of The Shelter at Penn State University, according to the Rev. Derald W. Stump, Episcopal Chaplain, is to "unshelter" a select group of male students.

Stump initiated the idea of The Shelter and began the project at the beginning of the fall term with forty boys living in the old Delta Tau Delta fraternity house.

Stump has had the idea of The Shelter for some time, but it was not until the fraternity was dissolved, early in the spring term, that he was able to get the building to house the students. The forty boys who make up the experimental group were selected by an admissions committee which included two graduate students, one undergraduate and one adult.

Bases for selection among those who applied were scholastic ability, leadership potential and extracurricular interest in social service and action. Stump's theory is that university students are living in a sheltered world.

"The aim of The Shelter is to give students freedom and opportunity to express themselves and meaningful social dimension," he said.

The idea is to expand the living experience of college students and provide a "half-way house for students; a bridge between the youth culture and the adult culture. It will be a direct attempt to involve students — responsibly in their university life and to bring them into contact with the outside social world," he continued.

Although the idea of The Shelter was initiated by the Episcopalian Student Association, Stump stressed that the living unit will include an inter-

religious as well as an interracial mixture.

Features of The Shelter are designed to supplement and expand the students' learning experience. Additional seminars will be provided by advisors. Joseph C. Flay, assistant professor of philosophy, is chairman of the executive board of the advisory council.

The Shelter will also have a social dimension, with three parties per term planned. A full-time cook has been hired, and Stump claims that the cost of living in the shelter is approximately the same as the cost of dormitory living.

"We are not aping fraternities," Stump said. "We are possibly trying to point to a new image for fraternities, a more serious attitude."

Society needs examining, he said. "The boys will study society through seminars and also by being on the scene — with leaders in Washington, D.C., and urban leaders nearby. The idea is to study the causes of urban domestic and international crises."

There is a "prime reality deficit," Stump claimed. "A student here is isolated from urban problems for four years, and we will bring in outside experts to help counteract this isolation."

In line with the program, Stump conducted a study, which as he suspected, pointed out this "lack of awareness" on the part of the fraternity man at the university.

"A common assumption at Penn State is that fraternity living is not what it used to be and is anti-social. In fact, fraternity men have been described as 'status-seeking cools.' It is my null hypothesis that there will be no significant difference

between the fraternity sample and the sample of recently chosen residents associated with The Shelter," he said at the beginning of the study.

The instrument used for gathering data was "The undergraduate student attitude survey, spring 1968," prepared by Dr. David Gottlieb, professor of human development, and Carl A. Lindsay, associate director of student affairs research.

For the study, three of the 55 fraternities at the university were chosen.

"With the help of a 15-term study by the dean of men's office, I have chosen Acacia, of consistently high academic standing amongst the fraternities, Chi Phi, consistently in the middle rank scholastically, and Delta Sigma Phi, consistently in the lowest quadrant," Stump said.

Twenty individuals from each of the three fraternities and 20 from The Shelter made up the test group. The most pronounced percentage gap in the study was on the question of political leaning of parents. Eighty per cent of the fraternity group designated their parents as Republican. Only 50 per cent of The Shelter group did likewise.

The fraternities had a cumulative grade average of 2.55 and The Shelter averaged out to a 3.0.

"The fathers of the fraternity group had an educational level of business or trade school. The fathers of The Shelter group had a level of some college, which was one category higher.

One question asked the respondent to check his political preference. Of the fraternity men, 58 per cent ranked themselves as fairly liberal and 76 per cent of The Shelter occupants ranked themselves the same. In other phases of the study, more of the fraternity held that the government should

have the right to prohibit certain groups of persons who disagree with the form of government from holding peaceable meetings.

Sixty-two per cent of the fraternity sample agreed that faculty political beliefs should not be investigated by legislative committees, and 80 per cent of The Shelter sample agreed that they should not. Fifty-nine per cent of the fraternity group and 62 per cent of The Shelter group believes that individual liberties and justice under law are possible in socialist countries.

Of the fraternity men, 28 per cent were highly disturbed about what appears to be a growing preoccupation with money and material possessions in this country and a declining concern for national aims, spiritual values and other moral considerations. Forty-two per cent of The Shelter respondents were strongly disturbed about these issues.

"The interpretation of the results indicates that the hypothesis that there will be no significant difference between the two groups studied is false," Stump said.

"There appears to be a significant difference. The results of the extreme or strong answer tally indicates that The Shelter group is more intense or energetic about how it feels than is the fraternity group. Almost as significant in percentage point difference as the parental political stance question was the result of the question regarding the right to assemble.

"The fraternity group exhibited a more legalistic or coercive tendency than did The Shelter group. The fact that The Shelter group had not lived together as a unit is perhaps a significant variable in this instance. Of similar significance in difference was the question

involving academic freedom," he continued.

"In conclusion, it is felt that The Shelter group usually exhibits a significantly liberal attitude on all questions. The fraternity group is less concerned about the academic freedom and is less prone to be concerned about the social issues and the world around them," Stump said. "The aim of the shelter, then, is to increase the student's concern for social issues and world problems.

"I'm in hopes that when these students leave the university," he said, "they will be aware enough of what life is like outside the walls of ivy that they will not be surprised at what they find and that they will be able to relate what they learn here."

#### **NORTH AMERICAN COUNCIL ENDORSED BY BISHOPS**

★ The meeting of United States bishops in Augusta, Ga., October 20-24, with the bishops of the Anglican Church in Canada has resulted in the formation of a North American Regional Council.

The plan provides for twenty-one representatives of the Churches in the U.S., Canada and the West Indies to meet regularly to plan for joint action in mission activity, education, urban and rural renewal and communications.

It was endorsed at a three-hour joint session, with no voice raised against the proposal. Heads of the three Churches will each name seven representatives who will probably meet for the first time in January.

The plan was promoted by Bishop Stephen F. Bayne, director of program for the Episcopal Church. He described the regional council concept of cooperation and united action as "an essential practical step toward full visible unity."

Such cooperation in working

together, he said, might lead to the use of a common Prayer Book in the Churches of the United States, Canada, and the West Indies.

The creation of the council will also make it possible for unity discussions to take place, the bishop said.

"We should do everything together that we can," he said. "This is the kind of ecumenicity we can do something about. It is a practical step we have to take."

Such practical steps, he said, might include the establishment of common staff work for planning, for recruiting and training missionaries and for common decisions on missionary policy. He pointed out that the Canadian Church's overseas interest was strong in India, Pakistan, Japan and Venezuela, while the American Church was responsible for important missionary work in Japan, Latin America, Africa and the Pacific.

In domestic programs, Bishop Baynes said, the Canadian Church can contribute from its wide experience in rural work, while the American Church might do the same out of its urban experimentation. Cooperation is also needed and desirable, he said, in education and in the field of communications, especially radio and television.

#### **POSTAL WORKERS STEAL DONATIONS FROM MAIL**

★ Theft in the post office is costing the Washington Cathedral thousands of dollars a year, two officials have declared.

Dean Francis B. Sayre has complained of "wholesale robbery" of cash from return mail.

John H. Bayless, curator and business manager of the cathedral foundation, has charged that one postal worker took \$14,000 in 1966 and "has never served the first day in jail."

# EDITORIALS

## The Witness of Our Church Schools

MOST OF YOU know that our 900 schools, their 5,000 teachers, and their 100,000 students constitute an important and rapidly-growing missionary arm of the Church. They represent one of our best opportunities to teach and to serve the new generation; and they have enormous potential in the healing and reconciling of our society.

Today, the thirst for education is rapidly increasing, particularly in two segments of our society: the poor and dispossessed, and the educated. Their desire for an education for their children is increasing much more rapidly than the public ability to supply it. If we have a special ministry in education, it must address both these groups. William Temple, the great Archbishop of Canterbury, addressed this point when he said, "In education, as in everything that concerns the spirit, freedom is the one condition of progress... There is nothing that so much hinders the effective freedom of our people as the fact that they are left without facilities for the whole development of their faculties."

There is one other point which Bishop Temple liked to make when he was writing about education: "... real education comes not chiefly through instruction, but chiefly through membership in a society."

These two things must be important aspects of the witness of our Episcopal schools — to serve the human need of self-realization, and to do it within the fellowship of the Holy Spirit.

I ask the Church to pray for its schools, to plan for its schools, to support its schools, and to assist them to realize fully their high opportunity and responsibility.

— John E. Hines  
*Presiding Bishop*

## A Great Opportunity

IN MANY FACETS of the human situation today, men face the issues of the preservation of individual or corporate identity against the broad claims of brotherhood and cooperative com-

promise. Either extreme to the exclusion or suppression of the other is unfortunate. Our day calls for the clear recognition of relationships based upon an acknowledgment of separate entities: and this in turn demands that a man know where he belongs, because he knows what he believes.

In race relations the extremes are total integration and black power. In international affairs they are old fashioned nationalism and a futuristic view of one world. In labor unions and on college campuses, the battle is being fought between utter absorption by the establishment and the preservation of individualism. In religion the ecumenical movement challenges, surely with much justice, the too exclusive and too numerous separate seats.

The National Association of Episcopal Schools does not exist as a private club for a relatively small collection of our nation's schools, to keep them separate from and unsullied by the rest. It exists as a rallying point and source of strength for our member schools, that they may help each other and help their mother Church and so better serve all education in our country and all Christendom. We are an association which, by its very existence, enables each of its members to know to whom they belong just because they know what they believe.

These are days when men and institutions need to have the courage to stand up and be counted, not defiantly but confidently. Episcopal Schools Week is nothing but an annual opportunity to do just that. Our Church has some cause to be proud of us; we have some cause to be proud of her, as well as some cause to be proud of each other. Our sins are many and so are our problems. But let us, each in the most appropriate way for itself, not be ashamed to let the world know what we believe and with whom we belong.

— John D. Verdery  
*President of the National Association  
of Episcopal Schools*

# NEGLECTED BRANCH OF EDUCATION

By M. Robert Wilson M.D.

## EXCERPTS FROM AN ADDRESS AT SHATTUCK SCHOOL GIVEN BY A PSYCHIATRIST WHO SPECIALIZES IN PROBLEMS OF ADOLESCENTS

I HAVE three quarrels with traditional education. First, traditional education provides a well-defined timetable for chronological growth and commensurate educational opportunities, expectations and standards. Unfortunately, we have not yet progressed to the time when our learning institutions, from nursery school through graduate school, have incorporated a corresponding curriculum for emotional growth and change.

Secondly, traditional education likewise establishes with alacrity the identifiable tasks to be mastered, insofar as our knowledge of the world is concerned; but it fails to outline the tasks of insight and emotional growth.

Thirdly, although traditional education affords specific tools for measuring the extent to which the individual has achieved its goals for him, it is frequently ignorant of or discards, the indices of emotional growth as well as the signals of emotional failure. With such a distorted emphasis upon learning about the world inherent in the educational model to which we have all been subjected, I am not surprised that the quest for self-knowledge and self-understanding is seemingly a matter of little significance to most of us, consequently the joys and advantages of successfully pursuing such a search are all too often sacrificed.

What are the tasks of emotional growth? How does one measure emotional maturity and recognize emotional immaturity? To answer these questions fully would embrace the breadth of psychiatry as a discipline and psychology as a body of knowledge. However, I shall attempt to sketch in brief what I suggest should be labeled the "neglected branch of education" upon which is predicated the paradox of scholarship.

Emotional growth should proceed in an orderly, step-wise fashion from the moment of birth until

death. Each succeeding step is dependent upon the successful completion of the previous one, much as one course in mathematics or German is a prerequisite to a more advanced course. When emotional growth is arrested or interfered with, emotional immaturity to some degree results. If this interference with growth is serious enough, it can, to various degrees, impair a person's functioning. For it is the child that he remains emotionally and unconsciously, that tyrannizes him from within, and with which tyranny he may be vainly trying to cope by employing any of the wide variety of symptoms of mental illness to which human beings are privy. Here are two illustrations. The lust for power and control over others may well be an expression of a persistent, albeit unconscious, infantile fear of being left helpless, abandoned, and at the mercy of others. This is an appropriate way to feel when one is so dependent and helpless as during infancy. However, it is no longer appropriate when one has reached and passed adolescence. Its persistence, and the consonant reaction, represent emotional immaturity.

Another example of emotional immaturity is the individual who shuns aggressiveness, avoids all competition and rivalry—whether in the classroom or on the playing field — and maintains a passive attitude toward life, and a compliant, pliable and cooperative facade at all costs. This individual is illustrative of a behavioral characteristic which serves as a protection against his unconscious, which might be seething with rage and anger for having been made to conform as a baby in such matters as eating habits, toilet training, sleeping patterns and the like. Such a person may harbor such great fear of retribution attendant upon any oppositional behavior that he has had to relegate all expressions and manifestations of anger and aggressiveness to his unconscious, which then dictates the need for arduously maintaining the passive personality which I have just described.

These are but two examples of the myriad kinds

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Dr. Wilson is an alumnus of Shattuck; consultant in child and adolescent psychiatry at Mayo Clinic; consultant in psychiatry at St. Olaf College, Carlton College and Shattuck.



of reactions to unconscious and, therefore, curtailed and shrouded infantile feelings, which lurk in the minds of the emotionally immature, and which govern covertly the conscious manifestations of their personalities. What permits and indeed might foster the tenacity of such unconscious feelings? In a word, the failure to "pass" the developmental tasks prescribed for a given period of life leads to their persistence. We all have an unconscious which to a large degree shapes and molds the way we act and behave. It is only when the unconscious does this to an extensive degree that emotional immaturity can be assumed.

### Developmental Tasks

THERE ARE developmental tasks, the "passing" of which is so all important to emotional health.

During the first year of life, the primary developmental task is concerned with the generation of a basic sense of trust and its corollary of a feeling of mattering. The absence of such a sense of trust can easily be seen to lead to a persisting fear of being abandoned, unloved and unwanted, and in some individuals, as in my earlier illustration, there may develop a compensatory lust for power and control over others.

The next developmental phase occurs between the ages of 12 and 36 months, during which time the child must begin to develop a feeling of relative independence and separation from his mother. In other words, he must generate a sense of being autonomous. The antithesis of such autonomy is a pervasive and destructive feeling of shame and doubt about one's worth, one's ability to function independently and freely.

The third developmental milestone, which takes place between the ages of three and five or six, sees the child becoming free to undertake initiative, explore, and give vent to his natural curiosity about the world in which he lives. This initiative requires a large measure of aggression, and even some hostility. A later reticence about being aggressive and about undertaking initiative arises most commonly from difficulties in this period and may be traced to an overabundance of guilty feelings. These guilty feelings are usually unrealistic and unwarranted, but nevertheless, they are quite real in their potency to the person so victimized.

My second example, namely, the passive, non-aggressive person, may be suffering from the self-deprecatory and constricting combination of shame and guilt, and thus not free to be competi-

tive, aggressive, rivalrous, and, hence, is limited in the actualization and realization of his true potential. Guilt, one of the most powerful of all affects, is frequently identified as the responsible agent underlying many psychiatric conditions. "Conscience doth make cowards of us all," Shakespeare alleges. Our conscience is the fountain of guilt.

Learning to put hostile and angry feelings to constructive work is the task that confronts the child entering school for the first time; this might be labeled the development of a sense of industry. Its opposite, which undermines industry and sabotages constructive enterprises, is a feeling or a sense of inferiority.

### The Adolescent

FINALLY, the developmental milestone of adolescence can be conveniently labeled the "search for identity," — that is, to begin to find one's place in the world no longer as a child but not yet as an adult. To establish some long range goals and ambitions, and to form close and lasting attachments are all manifestations of one's search for an identity. The successful pursuit of these diverse facets of one's identity obviously requires not only knowledge about the world in which one hopefully will someday assume a meaningful and gratifying place, but knowledge of one's self.

A realistic and honest appraisal of one's assets as he approaches the next phase of his total education must necessarily include not only an assay of his marks in history, English, mathematics, and so forth, but also a gauge which measures his freedom to trust, to be independent and autonomous, to undertake initiative, to be industrious, and to in fact forge his own identity. Such a barometer must also reflect the obverse degrees of distrust, shame, doubt, guilt and inferiority which are the corrosives that inveigh against a comfortable and secure identity.

Now, you may well ask, "Is this a proposal for the incorporation of universal psychoanalysis in the curricula of our school system?" No, indeed it is not. Unless a person is so bereft of insight and so governed by his unconscious motivations and drives that he is emotionally crippled and handicapped psychoanalysis or psychiatric treatment is surely not warranted. What I do propose, however, is that teachers and students alike become sensitive to the need for self-knowledge as an indispensable ingredient in the educational process.

The key word in all that I have said so far is freedom. For indeed to be free from the tyrannical control of one's unconscious drives, feelings and motives, is as important a goal of total education as is freedom from the tyrannies of nature and of other men. True freedom of choice must be predicated upon living in a relatively permissive society as well as possessing sufficient insight and self-knowledge to emancipate one from the bonds of emotionally immature attitudes and feelings.

### Self-Directed Questions

THE CLASSROOM should not only be a forum for seminars dealing with, for example, current affairs, but must also become a catalyst which promotes and sanctions an expression of each participant's personal investment in the world situation through the fostering of introspection and freedom to share with others the feelings and attitudes thus uncovered. What Vietnam means to me personally is as significant an issue to raise in this hypothetical world affairs seminar as is comprehension of the political currents which may have led to the conflict itself. Once recognizing what Vietnam means to me, I might then ask why. It is the why interrogation that is most revealing, and sometimes most painful. Vietnam may mean to me personally an illegal war, an imperialist adventure and so forth; and I might be ready to defend my position with glib rationalizations, which derive their probity from constitutional statutes or moral laws. However, the real why of my position may be related to a deep persistent resentment I have always harbored toward authority, and, even more fundamentally then, it might be secondary to a doubt about my own autonomy and independence.

The relevance of such self-directed questions as "what do I feel about this or that issue, and why do I feel that way" should not be limited to the actual academic material at hand, but should include the feelings I have about my fellow students as well as about my teacher. Such introspection, of course, should not be limited to the student, but should be practiced by the teachers as well. It is a rather risky business to confess what and why I feel a certain way. However, taking this risk can and should be creative, and as such it should be a legitimate and indispensable aspect of education.

Unrecognized, but nevertheless potent, feelings of jealousy, anger, resentment, fear, together with all the more positive affects of love, warmth,

closeness and tenderness play a continuing role in the decisions we make every day, effect the motivations we espouse, shape the quality of work we produce, and most importantly color our interpersonal relationships with one another. These are the forgotten subjects in the standard educational model.

This brief quotation from T. S. Eliot's *Murder in the Cathedral*, in a couplet, captures the essence of my message: "For this is the ultimate treason/To do the right thing for the wrong reason." The scholar who is also a wise man, will have done the right thing for the right reason because he knows himself.

## Religion that Boys Understand

By Charles Martin

*Headmaster of St. Albans School, Washington, D.C.*

TWO NEW third formers just wandered in to see the new building and I showed them about. One looked quite respectable; the other could have profited from a visit to the barber.

People get so upset about the length of hair that it may be useful right at the beginning of the year to give my own thinking on the matter. I like short hair, and naturally so, because that is what I am used to. Further, short hair, neatly cared for, tends to give a boy a clean-cut, alert appearance—the appearance of one who is ready and competent to take on the world.

However, I do not become grievously upset at reasonably long hair — there are so many fine boys with long hair. Further, I know that styles change. In our family album are some old gentlemen and some wild-looking young ones with beards and sideburns, mutton chops, and other old-fashioned now-unbecoming tonsorial adornments. On the mantle piece in my study is a small bust of Ben Franklin with long curls. And a few days ago I saw a film of Buffalo Bill with long white hair and droopy mustachios but full of dignity and manliness. We do not want curls or mustachios at St. Albans — and thank goodness styles have not gotten to that for our boys. We do not want extremes of any kind — neither bald heads nor lion-maned heads.

What is extreme I am not going to try to define. I take it for granted that parents have some judgement and control, and that boys have

more wisdom and judgement than most of us give them credit for. I shall expect parents to use their discretion and boys to use theirs. When some nudging is necessary to parent or boy about what is acceptable appearance, I shall depend in the upper upon the student council and Mr. Grocock, who works with them; and in the lower, upon Mr. Gordon and his associates.

But let us not get hung up on long hair. If we are going to be concerned about the aberrations of appearance, let it be about what those aberrations often symbolize: boys who are sensitive, insecure, troubled, unable or unwilling to adjust to a life they cannot comprehend or in which they cannot find a meaningful place. Our job at St. Albans is to give boys that security and give their lives that purpose and meaning which will enable them to cope with the world as it is and the wisdom and vision to help move it in a healthier direction.

### What Religion Means Today

ALL OF WHICH, quite properly and logically, brings me to the ultimate reason for St. Albans' being — religion. Boys today are religious. But they are not religious in the conventional understanding of the term. Church and services, doctrines and religious practices tend — at least at St. Albans — to be politely accepted but, to most of the older boys, irrelevant and of little significance. However, the basic questions of religion and life — why am I around? what is the meaning of it all? or, in the language of today, the identity crisis — are very much in their minds. And the troubled state of the world is ever with them. With sensitivity keen, ideals high, and both as yet unaffected by the compromises of living, they refuse to accept poverty, injustice, and war as inevitable parts of life. They believe with great passion in what Churches profess but seem to them to ignore — brotherhood and love. And they mean to work for brotherhood and love in the world!

Teaching reading, writing, and arithmetic, preparing boys for college are important, but much more important is helping boys, as they are ready, to find answers to the basic questions of life. And our boys today cannot find those answers in books alone but in life itself as they seek to understand and do something about the problems that cause the inequities and brutalities of life. This is religion that the boys can and do understand. and it is religion as we shall seek to have them experience it this year at St. Albans.

## Role of a Christian In the Modern World

By W. S. Turner

*Trinity Church, New Orleans, La.*

I BELONG neither to the right nor to the left. I am an individual and as such I have tried to reach my own conclusions and the first of these is that the extremists are both wrong. In this changing world there must be room for changing ideas — changing relationships of peoples.

Second, that Christianity cannot be reduced to idealistic humanitarianism nor equated with status quo or free enterprise.

Christianity is belief in a Lord and ruler of all — not just this earth, but all the universe — that to him all nations are as a drop in the bucket. That Christ taught us that God was a forgiving God who understood man's weakness and sin — that Christ through his sacrifice redeemed the individual and showed the way to reconciliation. That Christianity is concerned with the soul of everyone—with its origin from God—its struggle with sin to free itself through God's grace and return to God.

Third, that God has a plan — far too big and all-encompassing for us to understand — which involves me and you. That our only security is with God, in his love and mercy.

That in life there is only struggle, effort to gain strength to meet the challenges of sin and selfishness. That God wants us to strive — to sacrifice — to work. But at the same time to have faith in the ultimate victory through Christ.

Fourth, that God doesn't want and will not permit man to sit still, to cling to material security — so man must face continual change — he must work, think, grow stronger, fail and try again — keep pushing.

That this is the way of life on this earth or of many lives on many earths in God's universe.

Fifth, I believe God is bringing man along to a destiny with him. Many disagree with my idea of developing man, but they view man only in the narrow scope of written history.

Man's long evolution from the lower forms of life to a thinking, reasoning animal with a soul, compel me to believe in the gradual continuing development of man. I believe that man in his long history has changed — perhaps little, but some. As one anthropologist says, "In the dim

(Continued on Page Eighteen)



## BISHOP WOLF LAUDS YOUNG PEOPLE

★ "This generation of young people is most exciting compared with the generation a decade ago," says Bishop Frederick B. Wolf of Maine.

"These kids care enough to get involved," says Bishop Wolf, who has three daughters in college. "Ten or 15 years ago, all that most college kids wanted was to own an Edsel and work for General Electric."

"I have a great admiration for today's younger generation, especially their honesty and compassion. As I see it, any time a person seriously involves himself in history, in the very fact of his involvement he is acting out a good deal of what the Church is all about."

Involvement, Bishop Wolf adds, need not mean active protest, but simply engaging in such things as partisan activities, or even just voting.

Unorthodox behavior and dress prevalent among the young generation doesn't particularly disturb him. "I don't get as alarmed over beards and the rest of it as some people do."

Bishop Wolf believes that if the Church is to attract young people it must seek them out actively and not wait for young people to come to the Church.

## CHAPEL HILL PARISH HAS FOLK-MASS

★ A new folk-mass composed by a musician of Chapel Hill, N.C., had its first use October 20 at the Church of the Holy Family, Chapel Hill. The "Mass of the Holy Family" was com-

posed by G. Philip Koonce, organist and choirmaster of the parish, who is also working on a doctorate in music at the University of North Carolina. The music makes use of the modern folk idiom, and includes full setting for the nine-fold Kyrie, the Gloria in excelsis the Nicene Creed, the Sursum Corda, preface and Sanctus, and the Lord's Prayer. The text of the folk-mass is the trial liturgy.

Accompanying the service were three guitarists and a drummer. Members of the congregation played other percussion instruments.

The Rev. Loren Mead, rector of the parish, said of the folk-mass, "This is the first folk-mass I know of that makes use of the text of the new liturgy. Aside from that, this is exciting music and gives us as a parish an opportunity to have a creative part in making our parish worship in a way that few congregations ever have the chance. Our entire parish is deeply indebted to Mr. Koonce for this. Frankly, I think the whole Church is indebted to him for this use of folk idiom as the musical setting for a joyful expression of the eucharist."

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## PRESIDING BISHOP ENTERS SUPREME COURT CASE

★ The Supreme Court has agreed to allow Presiding Bishop John E. Hines to file a "friend of the court" brief in the case of the Presbyterian Church, U.S. (Southern) versus some breakaway churches in a controversy over property rights.

The bishop sought to enter the case because his denomination is hierarchical in nature, and the history behind property rights pertaining to his Church, he feels, can throw light on the case emanating from Georgia.

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is challenging a decision in favor of Mary Elizabeth Blue Hull Memorial Presbyterian church and other dissident assemblies by Georgia courts, contending among other things that such matters are ecclesiastical rather than civil.

Bishop Hines' brief asserts that should the high court uphold the Georgia court action it "would vest in contumacious congregations the right of secession from the national Church of any parish dissatisfied with an action of the governing body to which the constitution and canons of the Episcopal Church subject them, and destroy its hierarchical nature and quality."

The brief gave a history of the question of property rights as developed within the Episcopal Church and of court decisions which more firmly established them in civil realms.

In the Georgia Presbyterian situation, a number of churches bolted from the parent body over the question of law, order and violence as it relates to demonstrations for racial civil rights.

The dissident groups contend that the parent Church, because of this stand and other socially liberal tendencies, had departed substantially from the tenets in force when they aligned themselves with the denomination.

They claim right to the local property under Georgia laws. Bishop Hines' argument in support of the Presbyterian Church, U.S., cites an analagous property arrangement in his denomination to that of the Presbyterian Church.

In effect, he argues that for the Supreme Court to allow Georgia court rulings to stand in favor of the Presbyterian dissidents would undermine what conceivably could be a similar situation within his own denomination.

## STUDENTS THREW ROCKS AT SOVIET GUNS

★ A Marxist and two churchmen from Czechoslovakia participated in a Christian-Marxist dialogue at Macalester College, a United Presbyterian school in St. Paul, Minn.

The uniqueness of a dialogue between the two ideologies in Czechoslovakia was explained by the Rev. Lubomir Mirejovsky, pastor of the Evangelical Church of the Czech Brethren in Tabor.

"When the Communists took over in 1948, the churches didn't know what to do and many ministers were later sent to jail or to monasteries far out of the way," Pastor Mirejovsky said.

"Years of hopeless silence, followed until Stalin's death, after which a dialogue was established to bring co-existence and co-operation" between the churches and Communists.

"Then, in August when the Soviets invaded and occupied our country, all of the churches issued statements condemning the Soviet action and supporting the Dubcek government — a Communist government," he said, emphasizing a "strange situation" where Christians were supporting a Communist regime.

But Julius Tomin, a Marxist and professor of Marxism at Charles University in Prague, minimized ideological differences between the doctrines.

He said that although Marxism "fosters no god," it is "an attempt to see things as they are . . . and to see things through. Christianity can help people to be more human."

Tomin said that Christians "are human beings who work and live in society and they must be permitted to live as Christians."

He said he and many other students of the subject do not consider Marx to be infallible

and that he considers the problem of interpreting Marx as "stupid."

The third participant, Dan Drapal, a theological student, said there are Marxists and atheists taking part in the student movement for reform but that "none of us consider what the other person is."

"The authorities were a little concerned about the students at first, but they have come to accept the movement now," he said.

Mirejovsky noted that the Dubcek government has wide support. "Our country is unique in that students actually favor the government," he said.

He and Drapal suggested that the Soviet invasion is only a temporary setback.

"You cannot be free and do nothing," Drapal said. "You must fight every day and every hour for freedom."

Mirejovsky indicated that it will take more than guns to stop the reforms. "The Soviet invasion was a very successful military operation, but something happened: in many locations where the tanks were advancing, the long-haired students and flower children jumped on the tanks and threw rocks at the guns."

The three men are spending a month in the U.S. under auspices of the University Christian Movement and the United Presbyterian Church before returning to Czechoslovakia.

## CHRISTIAN HUMANISM CAUSING BACKLASH

★ The Churches efforts to become relevant to our times carries the danger that they may de-Christianize themselves in the process, a Lutheran theologian said in Detroit.

Dean William H. Lazareth of the Lutheran Theological Seminary, Philadelphia, addressed an ecumenical banquet preced-

ing the installation at the Episcopal Cathedral of St. Paul of the Rev. Robert L. Kincheloe as executive director of the Detroit Council of Churches.

Lazareth and Fr. Bernard Law of Washington, D.C., gave Protestant and Catholic evaluations of the general assembly of the World Council of Churches at Uppsala.

Although Lazareth was at times highly critical of Uppsala, Fr. Law said he couldn't be critical because it had turned out better than he had any reason to expect.

The priest is executive director of the U.S. Catholic bishops committee on ecumenical and interreligious affairs.

Lazareth said that today's churchmen in their attempts to take the Church into the world too often produce a "humanism that secularizes the secular," whereas they should be building a Christianity that "sanctifies the secular."

This new "Christian humanism," while rightfully espousing the problems of race, war and poverty, is causing a backlash among conservative churchmen which he compared to the white backlash against Negro efforts to achieve equality.

The problems that face mankind are theological problems, he said, but progressives at the assembly in Uppsala wrote the

political documents, while conservatives produced the theological papers, "with neither choosing to invade the other's territory."

"Uppsala tried to compensate for a guilty Christian conscience and in doing so came close to selling out its ancient birthright by trying to be relevant at the cost of reverence, thus the backlash," Lazareth held.

The differences of theological opinion within denominations is greater than between denominations, he said, and added that "I thank God for the arrival in the ecumenical movement of the Roman Catholic Church."

"The ecumenical movement must now be inter-confessional," he said, "rather than pan-Protestant, with the embarrassed Orthodox not knowing which way to go."

Uppsala, he said, convinced him of the wide gap between conservatives and progressives within the ecumenical movement, with the latter "becoming disenchanted with Church unity."

He compared progressives withdrawal from the unity movement to black militants demanding separatism to end tokenism.

"The real danger today," he said, "is in covering our differences with ecclesiastical veneer, which will drive people into the

underground churches, ready to die in the streets.

"If we keep staring at one another's ecclesiastical navels, the world will soon say, 'who needs you?'"

Lazareth said it is difficult

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for divided Christians to work together because they are not permitted to worship together, and he lashed out at those who stand in the way.

"Those Tiger fans blowing their horns outside are experiencing a secular euphoria," he said, "but when do Christians blow their horns? They don't even blow their noses."

He charged that statements by the National Council of Churches sound exactly like those from Americans for Democratic Action, making him "wonder why I bother wearing my collar headed in the wrong direction."

Lazareth said any efforts by the Churches to go into and serve the world must be centered about the cross of Christ, stating that "unless we believe he is the man who comes from God, we cannot be a witness to him."

Fr. Law described the growing participation and influence of Roman Catholicism within the World Council, although his Church is still not a member.

Pope Paul, he said, took a deep personal interest in the preparations of the 14 Catholic delegate-observers who went to Uppsala.

He said he went to the Swedish city fearful that secular discussions would too far outweigh the sacred, but was pleased by a better balance than he had expected.

The assembly, he said, "wrestled with the question of how those who call themselves Christian might better serve God in a world which does not easily recognize his presence."

### ADVICE ON TRANSPLANTS PLANNED IN ENGLAND

★ Pastoral guidance from Church of England bishops on body disposal and organ transplants can be expected in the future as the result of an overwhelming vote by the house of

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clergy of the convocation of Canterbury at its fall session.

The vote endorsed a motion submitted by the Rev. Brian Rice, 36-year-old education secretary of the society for the propagation of the gospel, who took his bachelor of divinity degree at the Seabury-Western Seminary, Evanston, Ill., in 1957.

In his motion he invited the house of bishops "to give pastoral guidance to those who bequeath their bodies for research or who wish parts of them to be available for transplants, and to those who have to make funeral arrangements when such use is made of their bodies."

Rice said that when bodies were bequeathed for medical research there was an enormous time-lag before the funeral could take place — sometimes up to two years.

There was need, he said, for a service of committal which could be used, say, two days after death, but all attempts that he had made to secure action in this field had failed. He wanted to know at what stage Christian burial should be given.

"My own medical knowledge is non-existent," Rice added, "and I do not pretend to grasp the complexities being raised by medical technology. But I do know or suspect that this raises an urgent pastoral problem."

He also told the house that transplants raised very serious questions and called in question whether the heart was the seat of personality, the dwelling-place of Christ. In all these matters, he said, the medical profession and the Church need pastoral guidance.

After the vote in favor of Rice's motion, observers said it was the first time the moral and spiritual problems raised by transplant surgery had been debated in a religious assembly, in England at least.

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## SCHOOL SETTLEMENT IS URGED

★ Religious leaders in New York, expressing their "profound concern over the emerging violence in thought, threat and deed," pleaded with all sides to find a settlement to the school strike.

Signing a joint statement were Catholic Archbishop Terence J. Cooke of New York, Catholic Bishop Francis Mugavero of Brooklyn, Episcopal Bishop Horace W. B. Donegan of New York, Episcopal Suffragan Bishop Richard Martin of Long Island, and Rabbi Gilbert Klapperman, president of the New York Board of Rabbis.

## LORD FISHER OPPOSES UNION PROPOSAL

★ The present plan for union of the Church of England and the Methodist Church "is giving rise to some very dangerous and disturbing disunities," according to Lord Fisher of Lambeth, former Archbishop of Canterbury.

For doctrinal reasons, he added, it would be "very wrong for anyone to vote for the scheme in its present form."

"It is my firm belief that if these structural errors were removed, the two Churches could go forward to full communion on a scheme fully in keeping with their own basic doctrines and in line with the theological principles approved by the Lambeth Conference of 1968 in more than one of its doctrinal resolutions."

Lord Fisher did not spell out the structural errors.

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## ROLE OF A CHRISTIAN: —

*(Continued from Page Eleven)*

morning shadows of humanity, the inarticulate creature who first hesitantly formed the words for pity and love must have received guffaws around the fire. Yet some men listened, for the words survive."

So, what is the role of the Christian in the 20th century? I believe it is first not to let fear or confusion push him into a dogmatic corner on the extreme right or left, where he cannot think for himself — where he doesn't try to do the best he knows how in a difficult changing world.

That he should not seek security by clinging to old idols of the status quo, nor see in these temporary things a substitute for God.

That he should not fall prey to the worship of humanitarian ideals which if carried to extreme will produce a mob of state supported animals ruled by one philosophy and that though it be easier to ride with a group — giving a group response — Christ challenges each Christian as an individual — we cannot answer this challenge as a union, a party, a class, a state or a nation — but only as a person.

And lastly, the Christian should never despair. It is not our role to see the whole plan laid out, but to do our part as best we know — believing there is a plan and that the God who made the plan loves us as the life and death of Jesus eternally bear witness.

## FULL REPORT ON BISHOPS NEXT WEEK

★ Since this number is devoted largely to schools in connection with Episcopal School Week, a full report of the meeting of bishops is put over until the next issue. Important action however is reported on page six.

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