

# The **+** WITNESS

NOVEMBER 3, 1966

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## Story of the Week

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# The Future of Episcopal Schools Means Meeting New Challenges

**By John Paul Carter**

*Executive Secretary, National Association of Episcopal Schools*

★ The session of Congress now drawing to a close has renewed the generous bills in support of elementary and secondary education, adding additional funds to those sought by the President. Such assistance to education is unprecedented, and the fact that the bills were passed at a difficult phase of our problems in East Asia serves as a warrant that the American people have focused their domestic concerns upon education. Indeed, it now appears that education is assigned somewhat the same task as was placed upon the medieval Church: to save the culture.

This public action in support of education symbolizes with striking power the extent to which America has come of age and has passed into an utterly new phase of national life.

From the beginning of creation until modern times, the real concern of mankind has been that elemental one which centers in food and shelter and clothing. If America has been successful at this enterprise more than others, and if we are labelled a material culture, it is because the needs for food and shelter and clothing are material concerns. America has succeeded because of central

and unflagging attention to these matters. The rigors of the primitive societies have not been essentially different from those of later times. From the first man until about the aftermath of the second world war wrestling wherewithal from the earth has dominated everything, and such education as we have had has also been directed toward these material questions. Technology has been only a more sophisticated art than the hunting and agricultural methods of the tribesmen.

But today, the central problem is not so much matter as it is man himself. He has vast power to heal and to destroy, he has instant communication and rapid transport, he has international technology and international diplomacy — and he stands on the edge of self-destruction. Mankind is intricately and ingeniously educated in warfare, and he knows virtually nothing about the making and keeping of peace.

This peril of mankind, more than anything else, is the background and matrix for our new willingness to provide a maximum education for the maximum number of our people. "Education," says President Johnson, "is the first business of this nation."

The Christian Church has always exhibited a consistent and

dedicated concern for education. From the days of the early Church, we understood ourselves to be the people of the Word and of the Book. We have always known that it was necessary to read the Book in order to understand and receive the Word. Our Episcopal Church has borne its part of the American portion of this task with steady and honorable effort. The first schools were early established, and one which is more than half a century older than the Republic itself survives strong to this day. Now, there are just under seven hundred Episcopal schools in the United States, and about seventy more in missionary districts which are affiliated with our Church. Together, these schools employ nearly 4,000 teachers and serve some seventy thousand students from the nursery school level through the high school years. When one adds to these thousands of people the energy, the time, the money, the prayer and hope, and the patronage which lies behind them, it can be seen that the life of the Episcopal Church's school constitutes an enormous portion of the Church's present witness.

It is in such an age that the Church's schools make their witness. The nation understands the press of its educational needs as never before, and the world's need for education is urgent in an ultimate degree. The transfer of problem from matter to mankind

provides a new dimension, for which the Church's schools would seem to be uniquely fitted. Who better than the Church, and what schools better than Church schools, should know of the primacy of man over matter; and who more than the Church should applaud a national effort towards superior education which, in 1965, resulted in the expenditure of more than forty billions of dollars? So it would seem — and it is clear that the potential surely exists among our schools.

### **Much to be Done**

Nonetheless, we have far to go. Though the Church's schools have not lacked for critics — generally more vociferous than well-informed — the problems of the future do not lie mainly in the major areas in which they are criticized. Whatever may have been true in the past, the Episcopal schools are not today centers of social exclusion and great wealth. Significant changes in selection of students, notable increases in scholarship assistance, and specific concern for the contemporary social issues have resulted in a democracy in student populations which commands widespread respect. Indeed, the Church schools have taken the leadership in the principle of racial integration for more than thirty years. A rigorous search is going on for able and intelligent students from every place of every race and nation, and the financial means to assist them to come is consistently sought. Our best schools are honestly eager to extend their benefits to all and to bring to their doors students with the broadest and most various backgrounds. They do this because of the growing awareness that the students themselves are an educative fact; that they bring to

the schools their own experiences from which all the others learn. A monochrome student body simply cannot equip its students to live in a modern world.

The real problems lie in the fact that the new needs in education require a new philosophy of education and a new curriculum. In the main, our Church's schools have done the conventional job extraordinarily well. At every level, from pre-school through college preparatory they have been notably effective institutions. Their work has been careful, their level of teaching very competent, and their students have — therefore — received markedly superior preparation. Moreover, the schools have been able to safeguard this praiseworthy performance with patterns of selection for both students and faculty which have not been possible to the public schools. This success in doing the conventional job with such great success may well prove the biggest stumbling block between the Church's schools and the future.

### **New Thought Needed**

New dimensions of thought will be necessary, for example, if the Church's schools are to take the leadership in contributing to America an education which is genuinely global and international. Our past presuppositions have resulted in curricula based upon the idea that our education was to be essentially Western: European and American. Now such a limited view obstructs our ability to understand and communicate with both our enemies and our friends. Our present curricula, still based upon the classic pattern, must be changed. One hopes that the Church schools will find it possible to take leadership here for the nation. The seeds for such an advance

surely lie within our heritage of faith. If we are willing to look again at what we understand of the Kingdom of God and of the universal nature of the Church itself, then we shall find the bases for a new education which is not merely Western. One can predict that it will be based more firmly in the social sciences that has been the case in the past, and it seems likely that ethics will become a central subject along with world history.

### **Getting into the World**

Next, the schools must learn to replace the classroom with the world; that is, the second-hand observation of the teacher must be replaced by the immediate observation of the student himself. It is likely that the classroom will become the place of the evaluation of data and of the comparing of observation, the place where the conclusions are reached and where theories are formed, rather than the place where a book or a lecturer gives the data. Thus the very role of the teacher will be changed; he will become less of an authority and more of a tutor. Again, the faith of the Church, with its understanding of the very ministry and servanthood of our Lord, encourages the hope that the Church schools, above all others, can lead towards new understandings of the ministry of the teacher.

Along the same line, we are now learning that service is a remarkable source of education. The Church schools are already leading the nation in developing the tools of voluntary service as learning instruments. Immensely creative work is being done. Understandings are being marvelously enlarged and perfected, and new avenues of service are being explored for even the primary students. The Church's lead in this field has



already stimulated the formation of the Peace Corps and the various community action programs, and it is highly likely that further fruits will be harvested for the nation.

### What is Ahead

Finally, new things are being learned about the learning process itself. For some centuries, the substance of our educational process has been verbal. Now there is genuine ground for questioning both the efficiency of the customary verbal systems and their usefulness in producing the knowledge needed by mankind. There are strong questions as to whether it is better to begin with the usual alphabetical exercises and with word learning and reading of printed matter. New emphases point towards direct spoken communication, and highly respected educators now ponder the ways in which intuitive matters can be stimulated and dealt with in education. Conscience, responsibility, justice, compassion, the love of beauty, the sense of charity towards other men, and the love of peace are matters not first or last understood in print—they are more direct than that. How shall they be offered and received in the years which lie ahead, and how may we impart them to our young? The Church's schools cannot find the answers to these questions without new examinations of their Christian faith, and without up-dating their self-examination about their Christian vocation.

The question of the future of the Church's schools lies with their ability to address the three questions raised here:

● Can we shift towards an education which is no longer Western but universal? Can we move on to global bases for our education?

● Can we replace the pri-

macy of the teacher with that of the student himself, and can the vocation of the teacher to serve take precedence over his position of authority?

● What fruits shall the schools be able to reap from the new inquiries into non-verbal and intuitive patterns of learning?

There are grounds in faith for the answers to each of these questions; our potential power to lead our culture towards the answers is very great, indeed. But the work is not accomplished. All American education stands upon the threshold of it.

The years ahead are a time of remarkable opportunity for the Episcopal schools. Their leadership in the past gives a warrant for the future. Today, the schools are well-based for forward movement: they are well led and well staffed, they are located in every part of the nation and in many foreign countries. They have a broad variety of students, they have a tremendous diversity of experience upon which to draw, and there already exists among them a healthy cross-current of self examination.

### Christian Challenges

There is, therefore, every reason to expect an exciting and fruitful period for our schools while they are being heavily challenged at the most fundamental levels. The outcome is not certain and the future of the schools is not assured. But the challenges which confront the Episcopal schools are not merely secular, they are profoundly Christian and there is every reason to have confidence in the schools. These Christian challenges to education require Christian answers, and so it is that American education needs the Church's schools as never before.

## HOUSE OF BISHOPS HOLDS MEETING

★ The House of Bishops is in session in Wheeling, West Virginia, as we go to press. The big story of course is the charges of heresy against Bishop James Pike. It has been on the front page for days, as well as complete tv and radio coverage.

Presiding Bishop Hines, along with many others, have stated that a trial in this day and age would be deplorable. Bishop Hines therefore appointed a committee of bishops to study the matter and to report to the house. Heading the committee is Bishop Angus Dun, retired diocesan of Washington, and prior to that professor of theology and later dean of the Episcopal Theological School.

Others members are Bishop Louttit of South Florida who started the proceeding against Bishop Pike; Bishop Sherman of Long Island; Bishop Bayne, vice-president of the executive council; Bishop Warnecke of Bethlehem; Bishop Kline of

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Northern Indiana; Bishop Mosley of Delaware; Bishop Emrich of Michigan.

The committee presented an unanimous report to their fellow bishops on October 25. However the Witness was informed at press time that there was dissatisfaction among a considerable number of bishops — so much, in fact, that we were told that they have prepared a minority report. It is our hope to be able to print all the pertinent documents next week.

## Episcopal Schools Association Has Fine Triennial Program

★ The triennial meeting of the National Association of Episcopal Schools, meeting in Washington, November 10-12, will bring together close to 1,000 educators and administrators.

Bishop Daniel Corrigan, director of the home department of the Executive Council of the national Church, is to give three addresses. The subjects are not announced in the program, probably because the Rev. John Paul Carter, executive secretary of the Association, could not find out that far in advance just what he planned to talk about. Whatever is on the mind of Bishop Corrigan will be expressed in a lively fashion, with a lot of off-the-cuff asides for which he is noted.

The preacher at the service to be held in Washington Cathedral the first evening of the meeting will be Bishop Stephen F. Bayne, vice-president of the Executive Council and the first executive office of the Anglican Communion. Bishop Bayne has written several books on Christian living and worship and since the theme of the meeting is "The Worship of the Schools" his sermon will be in the nature of a keynote address.

In any case the bishops had other matters to consider — election of a diocesan bishop for Cuba and bishop coadjutors for the Philippines and South Dakota, among other things.

Since this issue is devoted almost entirely to Episcopal schools, we simply skip action taken at the bishops conclave. We will return to it in our issue dated November 10 when, hopefully, we can present an objective report, since by then things may have settled down a bit.

The Rev. John Crocker is to be the speaker at the banquet the evening of November 11. Dr. Crocker was for many years the headmaster of Groton and played a leading part in the formation of the Association.

One of the highlights of the meeting will be demonstration services at Washington Cathedral at 8:30 a.m. Friday. In the Bethlehem Chapel students from Beauvoir School will take part in a service for pre-school to grade three children. Students from St. Albans School will gather in St. Joseph's Chapel for a service for grades four through seven. In the nave of the Cathedral the students from Cathedral School for Girls will take part in a service for grades nine through twelve.

These services will take about twenty minutes after which there will be discussions on the main problems of worship for each age group.

Throughout the three days there will be meetings of various boards and committees — regional, state and diocesan. Also there will be opportunities for idea-swapping in discussion groups, as well as the usual button-holing as occasions present themselves.

It all add up to what promises to be a most interesting conference. Reporter J. Edward Mohr will be on hand to cover the affair in the Witness of November 17.

### URGES SEATING OF TWO CHINAS

★ A top spokesman of the National Council of Churches has lauded the recommendation that both Communist China and Nationalist China be admitted to the United Nations.

The "two-China" recommendation was embraced in a report released by a special commission of the United Nations Association, an independent, non-partisan organization supporting the development of the U.N. The association saw its suggestion as a means to "strengthen the United States' position in world affairs."

Commenting on the commission's report, R. H. Edwin Espy, general secretary of the NCC, said, "We find their recommendation in basic harmony with those of the National Council of Churches' statement on China, adopted by the Council's policy-making general board last February."

Both statements call for a new look at the question of mainland China's relations with the U.N. Espy said, while calling for a guarantee of continuing representation from Taiwan in the world body.

### NEW OFFICER FOR PENSION FUND

★ Robert Armstrong Robinson has been appointed vice president and secretary of The Church Pension Fund and secretary of its affiliates, the Church Life Insurance Corp., the Church Insurance Co., and the Church Hymnal Corp.

He comes to the fund from the Colonial Bank and Trust Company, Waterbury, Conn., whose staff he joined in 1956.

# EDITORIAL

## Church Schools Must be Free

THE ANNUAL OBSERVANCE of Episcopal School Week is this year being held concurrently with the triennial meeting of the National Association of Episcopal Schools in Washington November 10 to 12.

The Witness is again bringing the emphasis of these events to the attention of Church people with this special number.

The program of the Washington conference centers on worship in the schools. In the call for the conference Presiding Bishop Hines defines worship broadly and inclusively:

"Each discovery of knowledge, every act of intellectual honesty, the arrival at ethical commitment, the full participation in the fruits of learning, and the living in the society of those who teach and learn — all these are acts of worship. Indeed, everything the school does should be looked upon as an act of worship. We offer all that we have in the schools to God—and our formal and corporate worship is, and must be, the symbol and expression of this. If corporate worship is apart from the life of the school and limited to the chapel alone, it is not true either to the schools or to our God. But to bind all these in our offering to God, to reflect both penitentially and hopefully upon them, is to be in all our worship, in chapel and class alike, 'the people of God in action'."

The schools can lead the Church in worship in this broad sense. They can pursue to objective of apprehending, experiencing and conveying truth. They can seek and develop organic means of relating truth meaningfully to life.

The schools are not under the necessity or compulsion merely to perpetuate the given. They are not under requirement to coerce intellectual realities into predetermined patterns. They are not expected to turn out puppets for performances of a script written by others.

For the pursuit of these goals the schools need independence. At a time when willful minorities threaten, however unsuccessfully, the freedom to express truth in the Church, this is not an academic matter.

If the schools are to be free to make the contribution the Church deserves from them they

must be internally and externally independent of the inhibitions and prohibitions circumscribing public education. This will keep them free for the widest perspective on the human situation. It enables them to face all issues in society, and to explore them honestly, and to test all possible solutions.

The schools must be independent of the institutionalization which will constrict them if they are only pawns of the Church, only means of achieving some limited ends within the Church. They must never be allowed to become, nor permit themselves to become mere catechism rooms. On the contrary, they will serve the Church only to the extent that they are the halls in which dwells freely the Holy Spirit of God.

### TOO BUSY TO READ

CLOSE TO A THOUSAND people will gather in Washington next week for the triennial meeting of the National Association of Episcopal Schools. All of them serve schools in some important capacity. As each registers he will be handed a packet containing useful material, including a copy of this issue of the Witness.

The three days are jammed with important events so we do not expect many delegates to give much time to reading. The number does nevertheless contain first rate articles. The Rev. John Paul Carter has been on the job as Executive Secretary long enough to come up with a look at the future that is required reading for school personnel — and also for parents who have, or may have, youngsters in schools related to the Church.

The Rev. James R. McDowell of Sewanee raises some challenging questions about the functions of Christian schools—Christian, mind, not simply Church.

Mr. Tichenor, with a law degree from Cornell, designed and is teaching the unique course which he describes in his article — a course in urban affairs which attempts to correlate academia and the everyday world.

So our suggestion to those attending the triennial, if you are too busy to read now, take this issue home for future study.

A word also to other readers. We get a lot of letters from parents asking for information about Church Schools. We therefore suggest that you set aside this number for reference.

# "WHAT'S IN A NAME?"

By James R. McDowell

*Headmaster, Sewanee Military Academy*

## CRISIS OF OUR TIMES IS ONE OF VALUES AND CHRISTIANITY HAS A GREAT DEAL TO SAY ABOUT THIS

THE NAME Church School can be a misleading, unfortunate, designation. For some, it connotes sectarian emphasis with the accompanying suspicion of bias. Others apply the term to the Sunday morning program of a parish, and this means Bible verses and lessons. A few thoughtful critics doubt seriously whether the Church has any business whatsoever in education, and they opine that it is an impossible mixture of incompatibles. The fact remains, however, that a goodly number of American youngsters are being educated in so-called Church Schools — or the more carefully worded, church-oriented or affiliated schools. For some, therefore, the term has some meaning and the choice of this particular kind of education is intentional on the part of the parent.

Most meetings of clergy and laity working in Church schools eventually get around to attempting to define what a Church school is. In my younger days this always disturbed me. I thought it incongruous that we should be discussing our mutual concerns without an adequate understanding of what we were. Slowly, I came to realize that a large part of this was due to the many, varied ideas about the nature of the Church itself, and the mission of the Church in the world. On the whole, the laity were waiting for the clergy to define the terms, and the clergy were nervous about saying what they thought. For this latter group, it depended on where you took your theological education and how much reading you had done. I am still disturbed about the lack of articulation in defining the nature and purpose of the Church, but my friends tell me this is a healthy sign of some mental fertility.

The Church schools, themselves, have fostered some of this fuzzy public image. Old established schools appear proud of their denominational roots, but the more affluent and successful they are, the more ecumenical they seem to become. The Roman-Catholics and the Adventists make no apologies for their respective

religious affiliation. They are quick to affirm that the school is an extension of their evangelistic endeavor. It is no secret that some Church schools have grown in strength because of inadequate local public school facilities, and some have appeared to be means of avoiding troublesome social issues. In any event, the public has become justifiably wary of tying the Church and its program with the educational system in general.

### Poor Public Relations

AN ADDITIONAL STIGMA seems to be the distinction between the designations of private or independent and public. To many, the Church has no business supporting an establishment for a limited few. Large schools with sizeable endowments have attempted to provide generous scholarships for qualified students with no regard for race, color, or ability to pay. Commendable as this is — the record is unusually good with some of the larger schools — the fact still remains that most Church schools are not within the reach of every man in the pew.

It seems obvious to me that in the public mind the use of the word Church connotes sect or denomination and this has colored the general attitude toward the endeavor. It appears to me, also, that the Church schools have done a poor job in public relations. In some cases, no effort has been made to broaden the public's opinion. Some have slowly disassociated themselves from active Church control, but like to be associated for other reasons. Less sectarian-minded institutions publish catalogues extolling "Christian orientation," "Christian teaching," "Christian atmosphere," but to most people they remain associated basically with one denomination or another.

Lest I lose all my friends in Roman Catholic, Adventist, Episcopalian, Presbyterian, Lutheran, etc. circles, I respect the depth of their personal commitments to a particular approach. I suggest, however, that we are missing a golden op-



portunity to advertise ourselves as "Christian" rather than Church. In a time marked by nihilism and a seeming loss of direction, we are in a favored position to emphasize, capitalize and exploit the fact that we are committed to something far deeper than the boundaries of sectarian preference. The issue is whether we are committed to Christ and his gospel as "the" way of life and whether we are willing to emphasize this as our major *raison d'être*.

The seriousness of the problem is well stated by Niels Nielsen, Jr. in his provocative study, *God in Education*:

"Parents and teachers recognize an abiding threat of nihilism which in the end can make democracy meaningless. Irresponsible behavior and simple hedonism as well as anti-social action — robbery and murder — are continually portrayed by mass media; even before the child can develop resistance against them, he sees them as commonplace. Negative attitudes range all the way from materialism and sensuality to an exhausted intellectualism which has lost all faith that life has any real meaning. What can freedom or justice signify in such an 'empty' world? Suppose that they can be justified on utilitarian premises — but for what purpose? Our question is whether a mature civilization can be really motivated by such agnosticism. Culture is an achievement of human creativity and intelligence. Science or business alone do not supply adequate models for it. Apart from religion, education all too easily produces technically clever people who can make money or bombs, but have nothing to live for. The fact that the majority of Americans continue to share a positive attitude toward religion cannot be ignored in education. It is in this context that the common religious heritage of Jews, Roman Catholics and Protestants deserves larger attention that it has received from either the courts or the Churches."

### The Committed Christian

PAUL TILLICH, speaking at the one hundredth anniversary of St. Paul's School, Concord, N. H., said that the problem of the Church school is more than the problem of the Church school. He suggested that the crux of the matter is the relationship of Christianity and culture generally and Christianity and education especially. Stated in another way, Christian-oriented schools must wrestle with the relevance of Christianity in our time, and must decide how

this concern is going to be communicated in our educational programs. In my opinion, our schools have been a bit apologetic for all this. In many cases, it has been an adjunct to the program rather than a major tone or standard set for the entire program. For the committed Christian it is not "a" way, but "the" way.

It seems to me the time has come for a more aggressive assertion of the Christian position on the part of schools professing and calling themselves Christian. Rising above narrow sectarianism and lukewarm association, we need to restate and emphasize the role of Christ and his gospel in our lives. Never in our national history has a more opportune time presented itself. While public education debates the question of the place of religion in the curriculum, independent schools are in a position to lead as never before. Some schools have always included courses about Christianity in their programs, but the time is ripe for an all-out offensive. I once read that communism succeeds in many places because of the fervent zeal of its adherents and its propaganda. I suggest that we could learn from this; we need to be more aggressive, more unmistakably Christian.

If the general public continues to consider us as sectarian citadels for privileged youngsters; if we cultivate the "snob" appeal; if we grow rich and ignore our responsibilities in the community and the world; we are to be compared with the foolish who failed to have their lamps trimmed, and missed the occasion of the coming of the bridegroom. "Knowing the time, that it is high time to awake out of sleep . . . ."

### Difficult Task

IMPLEMENTING the Christian way has always been difficult. We share Saint Paul's frustration of the evil and good we do and don't do. The line from the prayer of general thanksgiving is so apt, "that we show forth thy praise, not only with our lips, but in our lives." The schools must escape from the static image of self-containment and catalogue-stated Christianity. When they accomplish this, they will become truly great schools. If they fail to break some of these inhibiting bonds, they will fail to meet the educational challenge before them.

I have avoided the academic side of the schools except to say that the Hebrew-Christian tradition is important in the educational process and should occupy a prominent place in the curricu-



lum. The better Church schools have been in the foreground of the drive for academic excellence. A few can be classified among the finest schools in the nation. Responsible Church officialdom has insisted that they strive for superior education. Where the authorities have neglected to insist on this, the result has been a "toying with education in the Church basement." Education should be an individual process, promoting the fullest development of the capacities, talents, abilities, character, and personality of each child. It cannot be realized in the fullest if the school is mediocre and unconcerned with academic excellence. If it is sub-standard and fraudulent, it is sub-Christian.

### Living Testimonies

ONE of the disconcerting aspects of being a teacher is that your successes and failures are living realities. They take away a part of you and incorporate it into their own lives. The personal commitment of the teacher in any cause will be reflected in the students leaving his classroom. The graduates of "Church schools" are the living testimonies to the nature of education in that place. It would be interesting to investigate the effects of Church school education on the subsequent lives of its graduates. We have a fund of information about our alumni and their individual success stories, but how many of them would attest to the strong Christian witness in the school? Needless to say, the endeavor is measured in terms of the number saved for Christ.

The Spring issue of *Columbia College Today* contained a brief summary of the Bell report—a study of the college curriculum in light of modern society and education. Bell recommended that Columbia maintain its structured curriculum and required courses subject to revision and better coordination. Commenting on the report the astute Columbia editors said:

"The report comes at a time when a surge of permissiveness is suddenly sweeping through many colleges. Even venerable schools like Amherst, Yale, Harvard — and Barnard — are abandoning all purposes, admitting that they have nothing in particular that they want their graduates to know, and adopting an 'anything goes' approach . . . . The argument is that required courses are an 'insult' to today's more intellectual students, and that, as a young Yale told us, 'Only if I study what I like can I get turned on.' The unspoken suppositions are that

(1) learning should be pleasurable, fun and immediately relevant, (2) that there is nobody of knowledge that has any greater importance for western individuals than any other, (3) that bright teen-agers need no adult direction in what they should be learning, and (4) that whether an undergraduate wants to specialize exclusively or dabble broadly doesn't matter: it's all 'education.'"

### Big Job to Do

I CITE this bit of information to draw attention to a measure of contemporary educational anarchy. Old-fashioned as it may appear, I believe that there is a body of knowledge that has the greatest significance for western man, and that bright teen-agers do need some direction in what they should be learning. The crisis of our times is one of values and Christianity has a great deal to say about all this. I wrote to the Columbia editor to inquire how he felt personally. He replied that he joined Dean Truman in saying that "a new flexibility is required to cope with the increasingly swift rate of change in the world, particularly among industrialized nations; but that we must not surrender all moral direction, wise guidance, and intelligent, adult supervision in the process."

The Church school, more properly called a school with Christian orientation and purpose, has its job cut out for it. I pray that it will rise to its present opportunity to witness to ultimate value beyond this life in a higher Being who redeems and sanctifies.

### EPISCOPAL SCHOOL WEEK —

## A Call to The Church . . .

TO REMIND her people of the opportunities and responsibilities in education—all education

TO PRAY specifically for the schools of our Church and those who labor for and in them

TO WITNESS in the world to the love of God for all his children, and that through Christian leadership in education all children may know God's redeeming love

Respond to this call by participating in Episcopal School Week, which is jointly sponsored by the Executive Council of the Episcopal Church and the National Association of Episcopal Schools.

# Urban Dynamics: Challenge to High School Seniors

By Halsey T. Tichenor 3rd

*St. Stephen's Episcopal School, Austin, Texas*

## WHAT ONE LEARNS INTELLECTUALLY MUST BE RELATED TO PEOPLE AS THEY LIVE THEIR OWN LIVES

WHAT ARE the forces that operate within our cities? What are their problems? How does one explore or advocate effectively possible solutions to these problems? What does urban poverty or abundance really look and smell like? What is the effect of urban renewal? of compulsory education laws? of the highway program? How can we control the technological forces we have unloosed within the framework of some sort of democratic process?

These questions, and many others, are the topics for seniors at St. Stephen's Episcopal School in Austin, Texas, who have elected to take a newly designed course entitled "Urban Dynamics."

St. Stephen's Episcopal School is a coeducational boarding school, serving grades 8 through 12 on a college preparatory level. It is located about ten miles outside of the city of Austin—pop. 212,000 — on the border of what is now known as the President's "Hill Country". Overlooking the Colorado River, three miles from anything that can classify as a modern road, the school is a small community isolated from the events of the city. While members of its faculty participate here and there in civic endeavors, students have not had this opportunity. Consequently, students, especially seniors, have tended to see the problems of school life as the most earth-shaking that exist. Furthermore, seniors, after having completed the first semester of the senior year — so vital for college admissions purposes — become bored with the limited life of boarding school routines and ready for the bigger world that lies outside. Schools all over the country have noted this "senioritis" and have been groping for solutions that made sense within their academic commitments.

### The World Around Them

IF THE PURPOSE of secondary education is both to prepare the student for college and for better interpreting his own life and that of others within and to the community in which he will find himself, then clearly the increasing-

ly urban nature of our culture—and the world's cultures, for that matter — must affect the choice of curricular offerings.

Many schools have offered courses in "Civics" which attempt to teach the theoretical framework of politics. Some schools offer an introduction to sociology or economics. Except for term papers in these courses, they are oriented to the textbook and students have a hard time seeing their relevance to life, to the daily newspaper or the tv.

The course, "Urban Dynamics", designed at St. Stephen's by the writer, is an attempt to meet the difficulties experienced by seniors by taking them seriously. "Can my life be made to count?," they ask. "What is the system and what can one do to change it for the better?" Knowing that the academic world is increasingly being called upon by political leaders for advice, we wanted the students to have a concrete example of the way in which their academic life was related to the "real" world, to know that the information and ideas contained in books — even such dull things as statistical tables—were real and were vital to an informed discernment of and participation in the world around them.

The course design proceeded from the subsequently warranted assumption that the senior students knew nothing or next to nothing about cities, their operation or their problems. These students, like most in our Church schools, come from affluent, suburban America. Thus, to dispel ignorance, the students observe some of the problems at first hand as they studied about them. For example, they read Michael Harrington, *The Other America*, while taking field trips which exhibited the physical conditions of Austin.

### Field Studies

THE READINGS and the field trips were then co-related with selected census statistics for the areas visited. In an actual slum, they tested the attitudinal response to poverty described by

Harrington by designing, with the aid of the planning department of the city of Austin, a needed socio-economic neighborhood survey questionnaire. Each student, along with a counterpart of the same age from the neighborhood youth corps, did a total of four interviews to test the questionnaire. After the testing, the questionnaire was turned over to the neighborhood youth corps to complete the survey — results of which are now being tabulated and used to help the neighborhood help itself. However, in the interviewing, one white, middle-class teen-age girl had rocks thrown at her by small Negro children whose mother she was interviewing. All her attempts to placate them failed and so did those of the Negro New York City boy accompanying her. This girl knows now what it means to be White and how people in poverty feel towards those they identify with the system which they hate and which she had always assumed was fine. One thing was certain: the students unanimously agreed that Harrington and the census tract figures came vividly alive after their interviewing experience. They saw the academic world and the “real” world as simply different aspects of the same thing.

We also took the U.S. census tracts for Austin and attempted, by analyzing the statistics to visualize what an area would look like if we took a field trip through it. Students were delighted to find that they could in time make reasonably accurate guesses. Ethnic figures, density ratios, housing deterioration percentages and other statistics became, in a sense, “incarnate”. The abilities of the students to experience vicariously from academic materials thus was enhanced.

### Experts Speak

IN ADDITION to field trips, a series of speakers from city and county departments, voluntary agencies, business organizations, and state and federal agencies have appeared before the class. Usually the speakers made a short formal presentation — one-half hour and allowed the students equal time for questioning. Nothing but support and encouragement was received from all who were asked to speak or from their superiors. None refused to make the long trip out to the hills.

It would be pointless to detail all the activities of the class but it might be helpful to list the texts which were used this year and will be used in the year to come. Harrington, *The Other America*; Gordon, *Sick Cities*; Greer, *Gov-*

*erning Metropolis*; Gillespie, *Government in Metropolitan Austin*; Wood, *Suburbia*; Whyte, *The Intellectual versus the City* and the United States Census Tracts for Austin on Population and Housing. All the books listed above and others used this year are paperback and can be obtained fairly inexpensively.

One major weakness in the reading list is that the problems of finance and taxation are not adequately dealt with, and it is an area which defies the imagination in trying to make it relevant to non-tax-paying students. A study of the budgets of Austin and of Travis County yielded some results as students were enabled to see some governmental wage scales and relate them to federal poverty levels. The question of the equitable or inequitable nature of the tax bases — including profits from utilities — was most difficult to make relevant. Student response in this area, due to the inadequacies of the teacher, showed much less active concern.

### Seminars

SEMINAR-TYPE classes in the first semester were held regularly four times a week, but in the second semester the class did not meet as regularly due to the demands of time for individual projects. These involved many trips to town to conduct the necessary research. The papers are now being presented in class where knowledge gleaned by one student is shared by all and where each student has an opportunity to be criticized not only by the teacher but by his peers on the paper presented.

Although the students have learned a great deal from their project work, it has been clear that individual projects can be done less successfully at this distance from town and with the demands of a rigorous afternoon schedule. Next year, the class will participate in a group project in each semester. In either case, however, the test for a project was and will be the usefulness to some responsible agency, public or private, of the research proposed. No project is undertaken without the enthusiastic cooperation of such an agency. To illustrate, individual projects this year covered a wide range of topics “Obstacles to effective city planning: an examination of a redevelopment project” was done in cooperation with city planning department; “Can waiting periods for school dropouts required by the neighborhood youth corps and the job corps be justified?” done in cooperation with Travis County juvenile authorities, the

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mission. These projects are  
typical of those attempted by  
the students. They have learned  
techniques of human relation-  
ships, the demands of the great  
"waiting game", the use of  
gathered statistics, and the pre-  
paration of a persuasively docu-  
mented paper. But no matter  
what the time demands, the  
students have felt that these  
possibilities of usefulness fully  
compensated for overwork.

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the involvement of the teacher  
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satisfaction which comes from  
seeing students get excited  
about the relevance of learning  
and watching their attitudes  
change as whole new worlds be-  
come opened up to them. There  
are many frustrations but they  
are lightweights compared to  
the satisfactions.

One final word. The notion  
of learning by doing is not new.  
The understanding that our  
world has an exploding popula-  
tion living in cities is not new.  
What is new about this course  
is the combination of stiff in-  
tellectual requirements with the  
demand that what one learns  
intellectually must be related to  
people as they live their lives.  
The superhighway that cuts  
through the slum raises at least  
two questions: What can be  
done to remedy the ills that  
abundance has created and is  
continuing to create? What, for  
Christ's sake, does it mean for  
us to love those for whom he  
died so that they might have  
life more abundantly? "Urban

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The program on ecumenism is one of four outlines in a study guide devoted to "The Quest for World Peace." Other topics covered in this year's guide deal with "The United States — Turbulence in the Land of Plenty"; "Vietnam — Is Victory Possible?"; "Asia — Old Patterns, New Faces"; "Problems of the Underdeveloped World" and "Europe in Transition."

The Minneapolis Star sends the guidebook to teachers and adult group leaders without charge each fall. Quizzes and background articles are published weekly by the newspaper. This is the first year that a religious topic has been included.

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## PRESENT SEMINARY SET-UP RAPPED

★ In an area composed of dioceses that stand to lose representation if the General Convention adopts it, the province of the Northwest went on record in favor of proportional representation in the House of Deputies at its synod held in Denver. Other resolutions calling for revision in the Church was a declaration of support to the committee studying the seminaries with an urging that they seriously consider merger of several into a few, and a plea for strengthening the role of the province in the life of the Church.

These, among other resolutions, followed the addresses of three Church leaders on the aspects of the Church's life. Bishop Stephen Bayne set the tone in his sermon at the opening service when he lauded the tenuous beginnings of the Church to reevaluate itself in context of mission, but warned that "the two faces of mission," the "being of God," and "the love of God," must remain dominant lest we become too concerned with "tinkering with other lives."

In two addresses, one on the structure of the General Convention to a sub-plenary group and the luncheon address to the full synod, Charles Crump, Memphis attorney and member of the joint commission on structure, set the pace for the discussion which led to the resolution on the House of Deputies and the province. "The question of money is no longer a valid distinction between dioceses and missionary districts," said Mr. Crump and he then pointed out that if all become dioceses under the present canons the membership in the House of Deputies will rise to over 700. This was coupled with a comparison of size of dioceses while they have eight

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deputies each which brought out the question of "one man, one vote." In a concise history of the province which came into being in 1913 after being proposed for the first time in 1865, it was shown that while some areas were abandoning the synod there has been a trend to make the deputies of General Convention the delegates to the synod. "As a corollary, there appears to be increasing emphasis on consideration by the provinces of issues to come before General Convention." In some, notably the fourth province, departments have been strengthened to become the prime purpose of synod meeting and operation.

Bishop John Higgins of Rhode Island presented ideas on theological education which he called a "practical application to the problems," and suggested that he would ask "very painful questions" regarding seminaries and the training they provide.

The bishop pointed out that the eleven present seminaries, with the "three irregular seminaries and one more on the way" gave a total of 15 actual and potential theological schools for this country. In the opinion of Bishop Higgins, three such schools would handle the present number of students and could be distributed geographically in a practical manner; leaving one on the east coast, one in the mid-west and one on the west coast. He questioned whether the Episcopal Church had enough theological faculty members to staff the present number of schools without sacrificing quality teaching.

Bishop Higgins suggested that the possibility of substituting a 27 month training period for the present three years be studied, as well as the leaving of teaching of practical theology to successful parish clergy. He suggested that many seminary teachers have "lost contact with

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the world." He would like to  
see men trained in such a way  
that they are prepared to "work  
in the area where the action is."

He believes that most semi-  
naries do not teach their stu-  
dents to pray and that they are  
"for the most part, men with-  
out discipline, particularly in  
the realm of prayer and medita-  
tion." He pointed out that  
bishops have no control and  
often "no real areas of com-  
munication" available with the  
council of advice and examining  
chaplains, and that he did not  
blame many of the bishops for  
starting their own diocesan  
seminaries. He suggested that  
the "time has come to trust our  
universities," and that churches  
of a province might appoint a  
director of studies and a direc-  
tor of spiritual life in a good  
major university in which to  
train men to serve in a secular  
society.

After correcting an error in  
voting procedure in the 1965  
synod, both house approved the  
seating of women as delegates  
by changing "lay man" to "lay  
person," and two delegates were  
seated. When the president,  
Bishop Hamilton H. Kellogg of  
Minnesota, made special recog-  
nition of them, Mrs. Anne Som-  
sen commented that she "was  
happy to be a person."

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# BISHOP OF COVENTRY IN LOS ANGELES

★ Bishop Cuthbert K. N. Bardsley of Coventry, England, was a special guest in the diocese of Los Angeles late in October.

The bishop, famed for his role in rebuilding Coventry Cathedral, appeared at events at locations throughout southern California, October 24-31.

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