

while living elsewhere. We have often found that we spent more time helping them with their particular problems than the people in the actual estate.

There is a difference I think between the words 'involvement' and 'identification'. One is asking people to be involved but not necessarily identified. When the gang leader Johnny was in the club, winkle-picker shoes were quite the thing and I thought I would get a pair to identify myself with the teenager, even though I realized it would have been separating myself from my colleagues. I tried to get what I thought was striking a happy medium. Even so they were too 'way out' for a parson. I wore them once at a dance but nobody paid any attention at all, so I said to Johnny, "What do you think of these? Pretty sharp aren't they?" "Go on", he said, "They're still in the box you bought them in". If you are trying to identify yourself with people, the teenagers for instance, you end up by being ridiculous. They want you to be yourself, and to have something of yourself in your own culture and your own thinking to contribute. They don't want you to lose your identity; they want you to be involved, provided you learn the right to be involved. They will give you authority if you are prepared to work with them; real authority comes from below that which is given to you rather than that which you try to impose from a great height, in the pulpit.

If the money could be found to redress the balance in housing in these areas we would find that it would cost much less in the end than the rising cost of delinquency is going to cost us in the next few years. If the right kind of housing were found and placed in these areas then I am sure this would be a beginning, but a beginning not just for the more stable people who will be able to help these areas as they grow in confidence and ability to help themselves.

At the moment I spend my time with my best youngsters helping them to get away from this kind of society and to set their sights on buying their own homes and getting into the professions and doing well. Can any good come out of Nazareth? Well out of Lockleaze and such areas, many good people have come but they never return to live.

Discussion

Dr H. Cairns (*Cardiff*): Does Mr Marvin think that the difficult community and therefore the difficult teenagers which it produces result really because the community itself is too large? Is there any evidence to show that there is a significantly less percentage of difficult teenagers in small communities such as villages around Bristol for example, rather than in the larger estates or in the larger cities?

Rev. E. Marvin: I really do not know but I would say, with the comprehensive school in mind, that size is no barrier and it need not be a problem. With the sense of largeness, things can happen whereas one is too self-conscious in small units. The whole city of Bristol is a parish; there is no such thing as a parish or unit, for people travel over the whole city. In small communities with clearly defined areas people are not going to be confined to them; they will be seeking the bright lights or the wide open spaces. Size certainly is a barrier in the sense that we do not meet the size with the necessary resources to cope with it, but I do not think size in itself is a bad thing. It can be a good thing and can help to bring the sense of community and belonging and even stability within itself which a small community may not do.

Dr Evans (*Andover*): Nobody has yet dared to mention the old-fashioned concepts

of right and wrong, and whether we should take our children to church to teach them Bible stories or whether this has anything to do with adolescence problems today. It is terrible if this symposium is going to end without any discussion of this. I am not saying it is a relevant issue, for this morning we have had the wonderful scientific approach to all these things which can carefully put this question of right and wrong on one side as though we are now all behaving very rationally indeed. The past is not frightfully important but what matters is the future. Children must be allowed to rebel against everything we teach them; if we take them to church we must naturally expect they are going to reject Christianity for quite a long time. I do not think this symposium ought to be allowed to omit this question completely.

Rev. E. Marvin: People presume the parson is the man to answer this question. Young people today are sceptical in a very positive sense, and suspicious of people using big words, because they think that people using these words are simply talking to themselves. In nine cases out of ten they may be right and we are simply talking to ourselves when we use big words. It was not until the end of our Lord's ministry that He suddenly said to some of His disciples who had lived and shared life with Him: "Who do you say that I am?" and they said "You are the Christ, the Messiah". Through their life together He had been able to help them give content to this world which to a Jew would have meant a certain kind of Messiah, but now they knew the kind of Messiah He was. Communication is very important but communication is not just a matter of making statements about something. Our job as the Church is to reveal the presence of God in His world, and you do not simply do that by talking about Him. In one sense, immediately you talk about Him you are removing Him from where He is as far as people are concerned, and the great words of our faith like 'salvation' and 'atonement' and 'justification' mean nothing, absolutely nothing to these youngsters. It is not a question of their being given new meaning. They have got to be reinterpreted within the situation. Just as these words meant something to Paul when he used them because of the people's familiarity with the legislation of his day, so nowadays we have to find new concepts in which we can give some meaning to statements concerning right and wrong. The commandments are the results of scores and scores of years of trying to live together as a community, not somebody saying with a mighty voice that it is wrong to commit adultery. They discovered in community that if they did commit adultery their society was the poorer for this conduct; it was wrong to commit adultery because it was a social sin against the community, against the fellowship in the centre of which they believed was God. Before we can say what is right and what is wrong, we have to discover for ourselves what is wrong within the community, within fellowship. Often our statements about right and wrong are simply the result of our dispensing with our responsibility for relationships with people. The Gospel of course is not basically about being good; it is about being happy and we believe that if people are happy, goodness and morals will follow, and we believe that it is only within the context of mutuality that people can find happiness.

Panel discussion

Dr R. W. Bazeley (Radstock): Does Dr Warren consider that many behaviour disorders in adolescents are due to epilepsy?

Dr Warren: Epilepsy is a factor which I would think statistically affects only a small number of adolescents. It is a handicap which affects the child and the family;