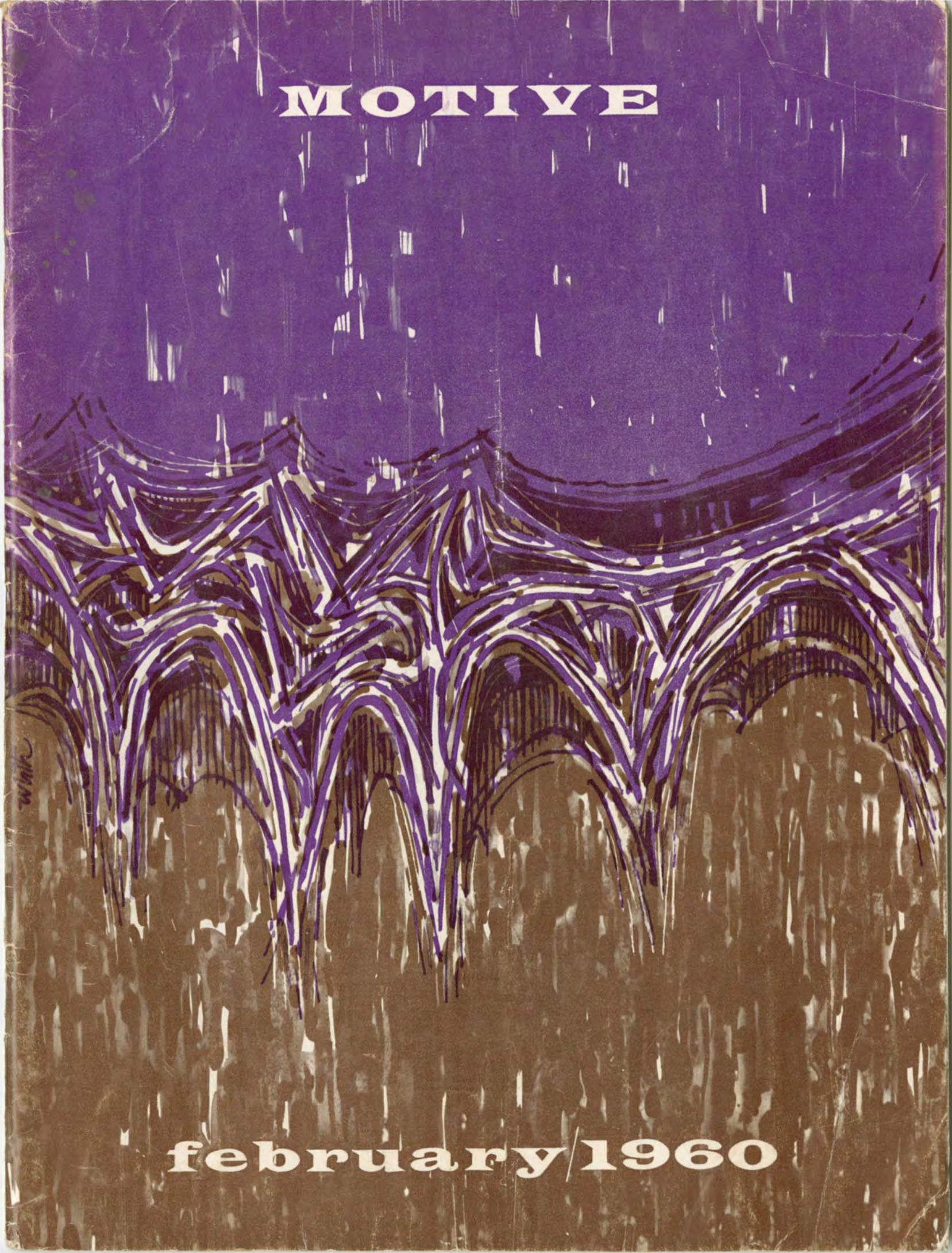


MOTIVE



february/1960

motive

FEBRUARY 1960

VOLUME XX / 5

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COVER ARTIST: ROBERT WIRTH, of baltimore, maryland, has contributed to **motive** with prize-winning covers for ten years. he is an outstanding designer and commercial artist who also paints seriously and is exceptionally well qualified as an educator, having been curator of art education at the baltimore museum of art for many years before starting his own free-lance art business.

this cover symbolizes the meeting of earth and sky at the horizon where they interact and a turbulence is set up.

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editor: JAMESON JONES / managing and art editor: MARGARET RIGG / staff associate: FINLEY EVERSOLE / circulation manager: EDDIE LEE McCALL / secretary: WANDA LENK.

contributing editors: ROGER ORTMAYER, HAROLD EHRENSPERGER, HENRY KOESTLINE. editorial council: JOHN O. GROSS, H. D. BOLLINGER, HARVEY C. BROWN, RICHARD N. BENDER, B. J. STILES, WOODROW A. GEIER, JAMES S. THOMAS, GERALD O. McCULLOH, RALPH W. DECKER.

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WORLD STUDENT CHRISTIAN FEDERATION



UNTITLED MONOPRINT

ROBERT CHARLES BROWN

WORLD STUDENT CHRISTIAN FEDERATION

CALL FOR THE OBSERVANCE OF
THE UNIVERSAL DAY OF PRAYER FOR STUDENTS
FEBRUARY 21, 1960

*Men ought always to pray, and not to faint.
Luke 18:1*

DON'T FAINT

since 1897
ONCE a year, for many years, the World Student Christian Federation has asked both its own members and the entire Christian community throughout the world to join in special prayers for students. (This annual event might become another of those "vain repetitions" about which our Lord warned the church of his own day. It might be that if it were a matter of mere routine for those who participated in previous years—a tradition to be continued without question and, perhaps, without enthusiasm.)

omit
It might be vain and it would certainly be repetitious if observance of the Universal Day of Prayer carried with it the assumption that some good would be done simply by a multitude of Christians using the same words at the same time in different parts of the world. That would be to make prayer into a form of magic. Christian intercession demands both an effort of attention and an honesty of intention.

(But a Call to Prayer for students has been repeated every year. Why must it be done again and again? Is there any evidence that God heard us last year or the year before that?)

omit
This question bothers some people about all prayers of petition or intercession. Here is no place to attempt a general answer, except to point out that it was Christ himself who told the story of the importunate widow (Luke 18) as an illustration that men should continue to pray—without ceasing—even when their prayers seem not to be answered.)

Our prayers reveal both the things

we most want and the degree to which we trust God to provide them. When we *cease* praying for our neighbor, either we have ceased caring about him or we have put our trust somewhere else than in God. Those who care about students, then, ought *always* to pray for them, and not become weary or lose heart.

Students need our prayer as never before. In every country they are at the center of intellectual turmoil and social revolution. In Asia, Africa, and in other places the universities assume a new importance in the building of new nations—and many of these post-secondary institutions are very new themselves.

Pray for the professors and administrators of such schools, who bear very heavy burdens of responsibility both for the building up of an indigenous community of learning and for the training of ill-prepared students to become mature and reliable leaders of society, in a hurry!

Pray for the students themselves in every part of the world. They are more numerous than ever. Enrollment continues to increase more rapidly than the provision of buildings, libraries, and qualified teachers.

Students today live in an atmosphere of exaggerated competition both for educational opportunity and for jobs when they graduate. What is the spiritual effect of such conditions?

Pray for those students who have physical needs, who suffer ill-health, poverty, anxiety, and discouragement;

and for refugee students, some of whom are to be found in almost every country, cut off from friends and family, with nothing to foresee but uncertainty and exile.

Pray for those Christian students who have become alienated from faith and for the many more who are unable to decide or to commit themselves to anything.

Pray for those who have little possibility of confrontation with the gospel because of their non-Christian environment.

Above all your prayers are asked for those fellowships of Christian students, professors, and university pastors in nearly seventy countries who are members of the World Student Christian Federation. This year and for several years to come these Student Christian Movements will focus their attention on the *meaning of the Life and Mission of the Church* for our generation. Students and their leaders are now engaged in preparatory work for an international World Student Christian Federation conference on the Life and Mission of the Church to take place in Strasbourg next July. We ask you to join us in earnest prayer for God's blessing on this work, that with clearer vision of his purpose for the world through his Church, new vitality and sense of direction may come to all the Student Christian Movements, and to each student a new awareness of his calling in Christ Jesus.

—The Officers of the
World Student Christian Federation

motive

THE ABSENTEES . . .



A PERSON NEEDN'T GO TO CHURCH TO WORSHIP GOD, WHY ONE CAN GO OUT INTO NATURE—ETC.



I KNOW I SHOULD COME MORE OFTEN, BUT EMMA'S BEEN SICK, THE COW DIED, ETC.



I LEAD A GOOD LIFE



SO MANY PEOPLE WHO GO TO CHURCH ARE SUCH HYPOCRITES, YOU KNOW.

the presbyterian and reformed jubilee



EMBLEM OF THE REFORMED CHURCH OF FRANCE

The Burning Bush, recounted in the second chapter of Exodus, is a figure of the church under persecution. The usual legend, *Figur non Consumor*, heightens the sense of the symbol—"I am burned but not consumed." And God himself, represented by the YAHWEH in Hebrew letters, appears in the midst of the fire, speaking to his people as he did to Moses. MDLIX (1559) is the traditional date assigned to the beginning of the Reformed Church of France, whose emblem this is. Indeed, the Burning Bush became the symbol of a number of the Reformed churches, including the Church of Scotland.

THE PRESBYTERIAN AND REFORMED JUBILEE is sponsored by *The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order*, commonly called *The World Presbyterian Alliance*.

The Alliance, organized in 1875, is the oldest of the present-day "ecumenical" bodies, being the first world-wide, inter-church organization. The 69 churches which are members of the Alliance are distributed as follows: North America—10; Latin America—7; British Isles—7; Europe—21; Africa—11; Asia—10; Australia—3. It is estimated that the number of communicants and adherents in

these churches exceeds 40,000,000. The largest single churches in the Alliance are, in order of estimated size, United Presbyterian Church in the U. S. A., the Church of Scotland, the Reformed Church of the Netherlands, the United Church of Canada, the Reformed Church of Hungary, the Presbyterian Church in the U.S., and the Evangelical and Reformed Church, U.S.A.

Dr. Ralph Waldo Lloyd, president of Maryville College, Maryville, Tennessee, is president of the World Alliance. Dr. James I. McCord, president of Princeton Theological Seminary, is chairman of the North American Area.

CALVIN'S RELIGIOUS THOUGHT

BY LANGDON B. GILKEY

THE religious mood of Calvin is strange to us. Few of us would have liked to have lived in the austere atmosphere of Calvin's Geneva, and we are not at all sure that we agree with many of his main ideas. And yet there is power in this man's thought, power not only to dominate Protestant Christianity as has no other figure, but power to speak even to us who are so unlike him.

The great theme of Calvin's Christianity is the majestic sovereignty of God's will, ruling and directing his whole creation, and choosing, regenerating, guiding and saving his children. Clearly God is here not the servant of man's needs and wishes, tolerating human philosophies and opinions, fostering human pleasure, comfort and happiness, and rewarding human goodness.

Rather man is the servant of God's will obligated to surrender all he is, all he thinks, and all he has in obedient service to God. As Calvin says, "We are not our own, but God's . . . to Him, therefore, let us live and die." This sudden shift from human values to divine, this centering of everything on God's will and not our own, makes us uneasy: is not man here a slave, a plaything, a tool of a harsh, arbitrary will unconcerned with humanity? This is our first reaction, but it is only partly justified.

The other great theme in Calvin's religious thought is that only in such total surrender to God's will can man be fulfilled. For only in complete trust in and obedience to God can he find the courage, the serenity, and the freedom that are the characteristic qualities of the Christian man. Man cannot save himself, and so if he tailors his religion and his life to his own wishes, he merely increases his problems—for without God we lead ourselves fatally astray.

It is, then, in order to emphasize the salvation of man, as well as the majesty of God, that Calvin utters

his four great doctrines of *the Word of God, of Providence, of Election, and of Obedience*. To Calvin the glory of God and the salvation of man are one, for man was made to glorify God and only thus can he be whole again.

AS is well known, for Calvin the **Word of God** is the sole source and authority for true religion. All our thoughts about God, all our worship of him, and all our standards for our own life must be based solely on God's revelation of himself in Scripture, lest we depend on the weak support of a humanly contrived deity, who will not trouble our comfort but who, for that reason, cannot save us from ourselves and our destruction.

Next, Calvin urges that our confidence for our own security must be based only on **God's Providence**. For without a firm trust that his will guides all the events of our life, how fearful and anxious we would be, threatened as we are by bodily sickness, economic depression, international wars—not to mention the hostility of those with whom we deal. In the face of all these perils, the man who knows not God's Providence and foolishly trusts in his own bank balance or popularity, falls subject to blind, meaningless fate, and can experience neither courage nor serenity.

Thirdly Calvin asks, can we have any hope for our regeneration and salvation by trusting in ourselves? Can we, even by the most devoted commitment of will, make ourselves good enough to merit salvation, to be a son and heir of God? Calvin is certain that God is not fooling when he says that the law of absolute love and purity is what God requires of all of us. How under these conditions can any of us hope for communion with God or for confidence in our salvation when we cannot "do it ourselves" and make ourselves into loving and devoted persons? But the message of the

gospel of Jesus Christ is that God has come to our aid in Jesus Christ and revealed in his life and death an amazing love which will re-establish us as sons and heirs: we are rescued solely by this act of divine love on the cross and regenerated solely by the divine grace which we receive in faith.

For this gift of reconciliation with God we cannot praise ourselves. We have not chosen him because we were unable to do so—and how weak would be our confidence if everything, our faith and our salvation, depended on our feeble fidelity! Rather, as Scripture says, *he has chosen us*, he has given us reconciliation, faith, and a new life, and thus we can have confidence that our salvation and our faith are real and permanent since they come from the will of God and not from our own wills. For Calvin only a salvation thus rooted in the divine will can save man from pride in his own goodness and despair in his own weakness, and so he emphasizes that those who know Christ have been chosen so to know him by the divine election of the eternal will of God and not by their own wills.

Finally, if the Christian life to which we have been called is one in which faithful men glorify God through obedience to his will, then every facet of our lives—our life in the home, in the office, and in the community, as well as in the Church—must reflect that obedience.

Here the contrast of sacred and secular, Church and world, vanishes—for God is the ruler of all places, and the Christian is called to obedience in every place where he finds himself. We are sent to work and live in the world, but our standards, our goal and our Lord transcend the world: like soldiers we have a post here, but our orders are from beyond; like pilgrims we travel here, but our goal is in a far place.

Thus for Calvin the security, comfort and pleasure of the Christian can never be significant values or goals. Calvin did not disdain the good things of life, but his sense of God's holiness and majesty and of the transcendent calling of the Christian would have made him distrustful of a life centered in the delights of wall-to-wall carpeting, a new car and the country club.

THE Church for him is not a Sunday society for relaxed, friendly and comfortable people; rather it is for the pure worship of God, the proclamation of God's Holy Word and Holy Law, and for the disciplining of the life of the Christian community. Whatever wealth the Providence of God might give to the community is not for its own pleasure and comfort, but is a stewardship for the use of the neighbor who is in need. For it is the essence of Calvinism that only if man's life is rooted in God's eternal will, and obedient to it, can man be saved from himself.



CALVIN'S SEAL

Calvin's seal depicts a human heart being held up to God upon the hand of man. The motto of the Genevan Reformer appears at the margin, to heighten the symbolism: "Promptly and Sincerely in the Work of the Lord." This illustration was copied from a Karlstein medal executed during Calvin's lifetime. The errors in the Latin were made by Karlstein. In some other representations the heart appears to be flaming.



JOHN CALVIN

BY GLADYS H. BARR

JOHN Calvin, the chief of the second-generation reformers, was born July 10, 1509, in the small town, Noyon, France. His father, Gerard Calvin, was the Apostolic Notary of the ecclesiastical court and the secretary of Bishop de Hangest. His mother, who died when he was young, was noted for her beauty and piety. As a child he went with her on her pilgrimages to view relics and kiss the bleeding wounds of statues. At the age of twelve years he received the tonsure and became a chaplain in the church.

Because the bishop saw that he had a brilliant mind, he arranged for John to study with his own nephews, Joachim and Ives de Monmor who were of the nobility. Later a small benefice provided for his further studies in Paris at the College de la Marche, or high school, the colleges of Montaigu and Fortret, where he made a splendid record. Sent by his father to Orleans and Bourges to study law, he met Dr. Melchior Wolmar and other famous scholars who influenced his thinking.

His cousin, Olivetan, had been translating the Bible into French and had studied under the Father of the Reformation in France, Dr. Jacques Le Fevre. As John studied the Bible and sought the knowledge of other Protestants or Gospellers, he saw that the so-called heretical religion was really the old gospel spread by the Apostles. The church had lost sight of many great truths.

Returning to Paris, he helped write a speech for Nicholas Cop, the newly elected rector of the universities. Because it expounded Protestant truths, Dr. Cop had to flee the city. Soon John had to escape the soldiers who came to arrest him. Tying his bedclothes together, he climbed down from his towerlike window which can be seen today in the old college building in Paris.

During 1535, wandering around teaching and expounding the truths of the Bible in Basel, he published the first edition of his famous *Institutes of the Christian Religion* which immediately set him at the forefront of Reformation leaders. This Latin edition was soon followed by a French translation. He worked on the manual all his life, enlarging its original six chapters. The definitive or final edition was published four hundred years ago, five years prior to his death.

On his way to Strasbourg in July, 1536, he found the Campaigne Road blocked with fighting, and was forced to take a long detour by way of Geneva. At Geneva William Farel convinced him that it was God's will he should stay and convert the people who verbally had accepted Protestantism the May before, but whose lives remained unchanged. The people however resisted these efforts and in 1538 the preachers were banished from the city.

Going to Strasbourg he taught, preached and organized a church for French refugees. Here he was married to Idelette de Bure to whom he was deeply devoted.

RECALLED to Geneva because of a situation which had gotten completely out of hand, Calvin set about with characteristic thoroughness to organize the life of the city down to its minutest details according to the pattern of the Bible. While engaged in this exacting work, he carried on a voluminous correspondence with people all over Europe encouraging and instructing them in the faith. On alternate weeks he preached each day and steadily produced scholarly commentaries on books of the Bible. All these activities were carried on against a background of continual opposition by Catholics, Libertines and the godless generally, all of whom he tried to convert.

On May 27, 1564, he died and according to his request was buried in an unmarked grave.

THE PRESBYTERIAN AND REFORMED JUBILEE is celebrating the following events in the Presbyterian and Reformed tradition:

- 1509—The birth of John Calvin.
- 1559—The founding of the Geneva Academy, forerunner of the University of Geneva, by John Calvin.
- 1559—Publication of the definitive edition of Calvin's *Institutes*, the volume which most historians say turned a religious revolt into a Reformation.
- 1559—Formation of the world's first national Presbyterian Church—the Reformed Church of France.
- 1560—Formation by John Knox and his compatriots of the Church of Scotland, parent body to most of America's Presbyterian churches.
- 1859—Founding of the Presbyterian Church in Brazil.



HISTORY OF THE GENEVAN LITURGY

BY BARD THOMPSON

THE first Reformer to arrive on the Genevan scene was the fiery Frenchman, William Farel, a fearless campaigner for the Word of God. As soon as he had gotten the Reformation underway (c. 1534), Farel replaced the Roman Mass by a liturgy, called *La Maniere et fasson*, which he had written some years before. His simple, wordy, but ardent services constituted the first evangelical book of worship in the French language.

It was Farel who persuaded the retiring young Calvin to quit the scholar's cell and get his hands into the difficult business of transforming Geneva into an evangelical community. Working side by side, they used the plain services of *La Maniere* when they conducted worship.

In April of 1538, the two ministers were expelled from Geneva, having exceeded the patience of the magistrates by their program for a disciplined community. Calvin spent his exile in Strasbourg, where he enjoyed the Christian wisdom of Martin Bucer, the Reformer of that city, whose influence upon the Reformed churches has never been fully appreciated. While he lived among the Germans in Strasbourg, Calvin was pastor of a congregation of French refugees.

For their sake, he appropriated Bucer's German liturgy; and when he had gotten it cast into French, he revised it measurably and used it to lead his people in worship. That was the original edition of *The Form of Prayers*. We ought not say, as many scholars do, that it was a mere copy of the German rite of Strasbourg. Actually, Calvin kept the best of Farel's primitive liturgy and contributed much of his own spirit as he refashioned the words of Bucer.

Calvin was recalled to Geneva in 1541. In place of

Farel's liturgy, he introduced *The Form of Prayers*, which he had brought along from Strasbourg. Though the magistrates were glad enough to have him back, they could not accept some of the liturgical ideas which were written deeply into that liturgy. Chief of these was Calvin's lifelong insistence upon having the Lord's Supper every Sunday: "It was not instituted by Jesus for making a commemoration two or three times a year. . . Christians should use it as often as they are assembled." The magistrates feared of such an innovation; they would not even entertain Calvin's concession of having the Supper once a month, but insisted upon the schedule of quarterly Communion which had been proposed by Zwingli, the Reformer of Zurich.

Even by the end of the sixteenth century, the Zwinglian method prevailed over a large segment of Protestantism and brought about the flattening-out of Reformed worship, which came more and more to be dominated by the sermon. The Genevan liturgy stood opposed to that drift. Despite the scruples of the magistrates, it remained a unified service of Word and Sacrament; on those days when the Lord's Supper was not celebrated, the portions of the liturgy pertaining to the supper were simply omitted.

BUT Communion Sunday or not, the whole service was conducted from the Lord's Table, except when the Minister mounted the pulpit to proclaim the Word of God. The two great symbols of Reformed worship—pulpit and Table—were thereby drawn together in common expression of the God who *speaks and gives* to his people. The essential response of those who worshiped was to *hear and receive* his gracious gifts.

The Form of Prayers was the most authentic expression of the way of worship among the early Calvinists. Indeed, it was the inspiration for all the great Reformed liturgies of the Reformation age. Therefore it drew together in a fellowship of worship the Huguenots of France, the Presbyterians of Scotland, the Dutch Reformed congregations, and the German Reformed people (whose modern American representative is the United Church of Christ, through the Evangelical and Reformed branch). We should not assume, however, that all these services were exactly alike. The Calvinists placed no particular premium upon a similarity of *forms*. What they really held in common was a body of *ideas* about the meaning of Christian worship.

WHAT were some of those ideas? First, the Calvinists agreed with Luther that a true Reformation could never be brought about by sheer human power, least of all by sudden and drastic changes in the life of the churches. It could only be accomplished by the proclamation of God's Word among men. Luther, in fact, was very reluctant to impose a program of radical reforms upon the people, lest they become confused and bitter. He preferred to purify and reinterpret many of the old practices which Christians had been accustomed to see, hear and do in church.

At just that point, the Reformed theologians tended to exceed Luther's prudence. They argued that if the gospel were to be given a really clear and authentic expression in worship, then it would be necessary to abandon the Mass, without attempting to fix it up, and to find new forms which would express the gospel with the utmost simplicity, precision and power. Therefore, the Reformed liturgies had something of a radical character. They were meant to be profoundly simple. They did a lot of teaching, explaining and exhorting in an effort to edify and be precise. They rejected all things which were deemed unscriptural, ambiguous, or sentimental. They permitted no bric-a-brac to confuse the gospel or complicate the essential need of the worshiper to meet God in his Word. Theological integrity was their hallmark. Calvin believed that his liturgy conformed "to the custom of the ancient church," not to the custom of the Medieval church.

THE second idea has been alluded to several times. Our spiritual forebears went to church not to rush into words or to give God gifts, but to *hear* the Good News of forgiveness and sonship, and to *receive* that great gift with thanksgiving and joy. They conceived it to be *God* who spoke in worship, provided his Holy Spirit was in the midst of the congregation, making his word real, alive and effective in the hearts of men. Therefore, in essence, a Reformed liturgy was the fervent prayer of the people to hear the Word of God and to participate in the Communion of his Son, and

a heartfelt response of praise and supplication by those who had heard and received, whose faith became articulate so that they could not contain the joy and wonder of it all.

Now, by modern practice, some things may seem strange about Calvin's liturgy. What, for instance, is the meaning of that grisly list of sinners who are told to stay away from the Lord's Table? Calvin's whole liturgy rested on the assumption that a true Christian community would be a *disciplined* community. And that idea, in turn, arose from his conviction that the Christian life was one of profound obedience to the will of God. Therefore, the Lord's Supper was reserved for those "people who are distinguished by sincerity of faith and holiness of life." Our Lord did not intend to give the benefits of his Table to any except his disciples, to any "except they belong to his household of faith." The unfaithful, who were strangers to Christ, and the sinners, whose conduct made it plain that they did not belong to him either, had no place at the fellowship meal; they must be excommunicated, excluded from the communion, fenced from the Table, lest the holy sacrament of our union with Christ and with one another become soiled and meaningless. Thus, the critical issue of the Christian life was precisely one's fitness to go to the Lord's Table.

CALVIN also handled the elements of bread and wine differently. He much preferred the use of common household bread, because it was more primitive and less likely to foster superstition. Grape juice, had it been invented, would scarcely have been the vogue in Geneva. Never was it the custom in the Reformed churches to prepare the Communion Table before worship or apart from the Word which "ought to resound in our ears as soon as the elements meet our eyes."

Fearful of idolatry, Calvin did not have the bread and wine brought to the Table until it was time for the Words of Institution and the Communion Exhortation, through which the very commands and promises of Christ could be added to the elements, giving them their true meaning. That, said Calvin, is the "Word which seasons the elements" and makes the sacrament valid. But we ought not suppose that the *elements* are thereby changed. *We, the people*, are the ones who are consecrated by this "lively preaching of the promises of Christ." He does not address the bread, commanding it to become his body; he speaks to *us*, calling upon our faith and promising us the communion of his body and blood.

Neither did Calvin believe that the ministers should be the last to receive the elements, as a gracious host would do at his own banquet. Christ himself is both the Host and the Food of this spiritual feast; and the ministers, who are leaders of Christians, should be the first to partake of it.



the form of prayers

WITH
THE MANNER OF CELEBRATING THE LORD'S SUPPER
GENEVA, MDXLII
TRANSLATED AND ADAPTED BY BARD THOMPSON

THE MINISTERS

¶ *The Ministers shall take their places behind the Lord's Table, facing the Congregation. One of them shall direct the Congregation to rise, and shall say,*

Our help is in the name of the Lord, who made heaven and earth. Amen.

My brethren, let each of you present himself before the face of the Lord, and confess his faults and sins, following my words in his heart.

CONFESSION OF SIN

O Lord God, eternal and almighty Father, we confess and acknowledge unfeignedly before thy holy majesty that we are poor sinners, conceived and born in iniquity and corruption, inclined to evil, incapable of any good work, and that in our depravity we transgress thy holy commandments without end or ceasing: Wherefore we purchase for ourselves, through thy righteous judgment, our ruin and perdition. Nevertheless, O Lord, we are deeply troubled by our offenses against thee; and we condemn ourselves and our sins with true repentance, beseeching thy grace to relieve our distress. O most gracious God and Father, thou who art full of mercy, have mercy upon us, in the name of thy Son, our Lord Jesus Christ. And as thou dost blot out our sins and stains, enlarge and increase in us each day the gifts of thy Holy Spirit: that as we acknowledge our unrighteousness with all our heart, we may be moved by that sorrow which shall bring forth true repentance in us, mortifying all our sins, and producing in us the fruits of righteousness and innocence which are pleasing unto thee; through Jesus Christ our Lord. Amen.

PRAISE

¶ *The Congregation standing, the Ministers and people shall sing to the praise and glory of God.*

HYMN 24 (Psalm 100) Old Hundredth: Genevan Psalter, 1551

PROCLAMATION OF THE WORD

¶ *Now one of the Ministers shall enter the pulpit. When the Congregation is seated, he shall pray the Collect for Illumination, saying,*

Let us pray to the Lord.

Almighty and gracious Father, since our whole salvation standeth in our knowledge of thy Holy Word, strengthen us now by thy Holy Spirit that our hearts may be set free from all worldly thoughts and attachments of the flesh, so that we may hear and receive that same Word and, recognizing thy gracious will for us, may love and serve thee with earnest delight, praising and glorifying thee in Jesus Christ our Lord. Amen.

¶ *The Minister shall read a chapter of the Holy Scripture, beginning,*

The lesson is written in the book of Psalms, in the fifty-first Psalm.

¶ *Straightway he shall preach the sermon. At the end of the sermon, he shall say,*

Let us sing to the praise and glory of God.

¶ *The Congregation standing, the Ministers and people shall sing to the praise and glory of God.*

HYMN 357 (Psalm 124) Old 124th: Genevan Psalter, 1551

¶ *Meanwhile, the Minister who has preached the sermon shall leave the pulpit.*

THE GREAT PRAYER

¶ *The Ministers shall take their places behind the Lord's Table, facing the Congregation. When the Congregation is seated in the attitude of prayer, one of the Ministers shall say,*

Let us pray to the Lord.

Almighty God, heavenly Father, Thou has promised to grant the requests which we make unto thee in the name of thy well-beloved Son, Jesus Christ our Lord: by whose teaching and that of His apostles we have

also been taught to gather together in His name, with the assurance that He will be in the midst of us, our Intercessor with thee, to obtain all those things for which we agree to ask on earth.

Wherefore we pray thee, O heavenly Father, for all thy servants in government, to whom thou hast entrusted the administration of thy justice, and especially for the officials of this city. May it please thee to grant unto them thy Spirit, who alone is good and truly sovereign, and daily confirm them in the same, that with true faith they may acknowledge Jesus Christ, thy Son, our Lord, to be the King of kings and Lord of lords, even as thou hast given Him all power in heaven and earth. May they seek to serve Him and to exalt His kingdom in their government, guiding and ruling their subjects, who are the work of thy hands and sheep of thy pasture, in accordance with thy good pleasure. So may all of us here and throughout the earth, being kept in peace and quietness, serve thee in all godliness and virtue, and being delivered and protected from the fear of our enemies, give praise unto thee all the days of our life.

We pray thee, also O faithful Father and Saviour, for all those whom thou hast ordained pastors of thy faithful people, to whom thou hast entrusted the care of souls and the delivery of thy holy Gospel. Direct and guide them by thy Holy Spirit, that they may be found faithful and loyal ministers of thy glory, having but one purpose: that all the poor, wandering and lost sheep be gathered and restored to the Lord Jesus Christ, the chief Shepherd and Prince of bishops, so that they may grow and increase in Him daily unto all righteousness and holiness. Wilt thou also deliver the churches from the mouths of ravening wolves and from all mercenaries who seek their own ambition or profit, but not the exaltation of thy holy Name alone, not the salvation of thy flock.

We pray thee now, O most gracious and merciful Father, for all men everywhere. As it is thy will to be acknowledged the Saviour of the whole world through the redemption wrought by thy Son Jesus Christ, grant that those who are still estranged from the knowledge of Him, being in the darkness and captivity of error and ignorance, may be brought by the illumination of thy Holy Spirit and the preaching of thy Gospel to the straight way of salvation, which is to know thee, the only true God, and Jesus Christ whom thou hast sent. Grant that those whom thou hast already visited with thy grace and enlightened with the knowledge of thy Word may grow in goodness day by day, enriched by thy spiritual blessings: so that all together we may worship thee with one heart and one voice, giving honor and reverence to thy Christ, our Master, King and Lawgiver.

O God of all comfort, we commend unto thee all those whom thou dost visit and chasten with cross and tribulation, whether by poverty, prison, sickness, or banishment, or any other misery of the body or affliction of the spirit. Enable them to perceive and understand thy fatherly affection which doth chasten them unto their correction, that they may turn unto thee with their whole heart and, having turned, receive full consolation and deliverance from every ill.

Finally, O God and Father, grant to those of us who are gathered here in the name of thy Son Jesus, to hear His Word and to keep His holy Supper, that we may acknowledge truly, without hypocrisy, what perdition is ours by nature, what condemnation we deserve and heap upon ourselves from day to day by our unhappy and disordered life. Wherefore, seeing that there is nothing of good in us and that our flesh and blood cannot inherit thy kingdom, may we yield ourselves completely, with all our love and steadfast faith, to thy dear Son Jesus, our Lord, the only Saviour and Redeemer.

§ *The Congregation shall join the Ministers in saying:*

Our Father who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.



I H S



§ *On those days when the Lord's Supper is to be celebrated, the Minister shall continue to pray,*

As our Lord Jesus has offered His body and blood once on the cross for the remission of our sins, and even wills to share them with us as our food unto eternal life, grant us this grace: to receive His great blessing and gift with true sincerity of heart and with ardent zeal. In steadfast faith may we receive His body and blood, yea He Himself entirely, Who, being true God and true man, is verily the holy bread of heaven which gives us life. So may we live no longer in ourselves, after our nature so corrupt and vicious, but may He live in us and lead us to the life that is holy, blessed and eternal; whereby we may truly become partakers of the new and eternal Testament, the covenant of grace, assured that it is thy good pleasure to be our gracious Father forever, never reckoning our faults against us, and to provide for us, as thy well-beloved children and heirs, all our needs both of body and soul. Thus may we give thee glory and thanksgiving without ceasing, and magnify thy Name in word and deed.

Enable us, then, O Heavenly Father, so to celebrate today the blessed memorial and remembrance of thy dear Son, to train ourselves in the same, and to proclaim the benefit of His death, that receiving new growth and strength in faith and in all things good, we may with greater assurance proclaim thee our Father and glory in thee. Amen.

CONFESSION OF FAITH

§ *The Minister shall direct the Congregation to rise, and shall say,*

Let every one testify that he wishes to live and die in the Christian doctrine and religion.

§ *All say,*

I believe in God the Father Almighty, Maker of Heaven and Earth;

And in Jesus Christ His only Son our Lord who was conceived by the Holy Ghost; born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

PSALM

§ *The Congregation standing, the Ministers and people shall sing to the praise and glory of God.*

HYMN 144 (John Calvin) Toulon: Genevan Psalter, 1551

§ *Meanwhile the assistants shall bring the elements of bread and wine to the Lord's Table and deliver them to the Ministers.*

§ *That done, the Congregation shall be seated. From his place at the Table, one of the Ministers shall deliver*

THE WORDS OF INSTITUTION

Let us hear how Jesus Christ instituted His holy Supper for us, as St. Paul recites it in the eleventh chapter of First Corinthians:

I have received of the Lord, he says, that which I have delivered unto you: That the Lord Jesus, on the night in which He was betrayed, took bread: And when He had given thanks, He brake it and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner, when they supped, He took the cup saying, This cup is the new testament in my blood: this do ye, as oft as ye shall drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do proclaim the Lord's death till He come. Therefore, whosoever shall eat this bread and drink of this cup unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of this bread and drink of this cup. For whosoever eateth and drinketh unworthily, taketh his own condemnation, not discerning the Lord's body.



THE EXHORTATION

We have heard, my brethren, how our Lord observed His Supper with His disciples, from which we learn that strangers and those who do not belong to the company of His faithful people must not be admitted. Therefore, following that precept, in the name and by the authority of our Lord Jesus Christ, I excommunicate all idolaters, blasphemers and despisers of God, all heretics and those who create private sects in order to break the unity of the Church, all perjurers, all who rebel against father or mother or superior, all who promote sedition or mutiny; brutal and disorderly persons, adulterers, lewd and lustful men, thieves, ravishers, greedy and grasping people, drunkards, gluttons, and all those who lead a scandalous and dissolute life. I warn them to abstain from this Holy Table, lest they defile and contaminate the holy food which our Lord Jesus Christ gives to none except they belong to His household of faith.

Moreover in accordance with the exhortation of St. Paul, let every man examine himself and prove his own conscience to see whether he has true repentance for his faults and grieves over his sins, desiring to live henceforth a holy life according to God. Above all, let him see whether he has his trust in the mercy of God and seeks his salvation wholly in Jesus Christ and, renouncing all hatred and rancor, has high resolve and courage to live in peace and brotherly love with his neighbors.

If we have this witness in our hearts before God, never doubt that He claims us as His children, and that the Lord Jesus addresses His Word to us, to invite us to His Table and to give us this holy Sacrament which He imparted to His disciples.

And yet, we may be conscious of much frailty and misery in ourselves, such that we do not have perfect faith, but are inclined toward defiance and unbelief, or that we do not devote ourselves wholly to the service of God and with such zeal as we ought, but have to fight daily against the lusts of our flesh. Nevertheless, since our Lord has granted us the grace of having His Gospel graven on our hearts, so that we may withstand all unbelief, and has given us the desire and longing to renounce our own wishes, that we may follow His righteousness and His holy commandments: let us be assured that the sins and imperfections which remain in us will not prevent Him from receiving us and making us worthy partakers of this spiritual Table. For we do not come here to testify that we are perfect or righteous in ourselves: On the contrary, by seeking our life in Jesus Christ we confess that we are in death. Know, therefore, that this Sacrament is a medicine for the poor sick souls, and that the only worthiness which our Lord requires of us is to know ourselves sufficiently to deplore our sins, and to find all our pleasure, joy and satisfaction in Him alone.

Above all, therefore, let us believe those promises which Jesus Christ, who is the unfailing truth, has spoken with His own lips: He is truly willing to make us partakers of His body and blood, in order that we may possess Him wholly and in such wise that He may live in us and we in Him. And though we see but bread and wine, we must not doubt that He accomplishes spiritually in our souls all that He shows us outwardly by these visible signs, namely, that He is the bread of heaven to feed and nourish us unto eternal life. So, let us never be unmindful of the infinite goodness of our Saviour who spreads out all His riches and blessings on this Table, to share them with us. For in giving Himself to us, He makes a testimony to us that all that He has is ours. Therefore, let us receive this Sacrament as a pledge that the virtue of His death and passion is imparted to us for righteousness, even as though we had suffered them in our own persons. May we never be so perverse as to draw away when Jesus Christ invites us so gently by His Word. But accounting the worthiness of this precious gift which He gives, let us present ourselves to Him with ardent zeal, that He may make us capable of receiving it.

To do so, let us lift our spirits and hearts on high where Jesus Christ is in the glory of

His Father, whence we expect Him at our redemption. Let us not be fascinated by these earthly and corruptible elements which we see with our eyes and touch with our hands, seeking Him there as though He were enclosed in the bread or wine. Then only shall our souls be disposed to be nourished and vivified by His substance when they are lifted up above all earthly things, attaining even to heaven, and entering the kingdom of God where He dwells. Then let us be content to have the bread and wine as signs and witnesses, seeking the truth spiritually where the Word of God promises that we shall find it.

THE HOLY COMMUNION

§ *The Minister shall say,*

Let us now come to the Table of the Lord reverently, discreetly, and in the fear of God, with that humility that becomes His children.

§ *First the Minister shall partake of the bread and the wine as he stands behind the Table. Then he shall serve the bread and the wine to the other Ministers who stand beside him; and then to the assistants who are seated round about. After that, he shall present the bread to the Congregation, saying,*

Take, eat the body of Jesus which was delivered unto death for you.

§ *Another Minister shall present the cup, saying,*

This is the cup of the new testament in the blood of Jesus which was shed for you.

§ *Meanwhile some Psalms shall be sung; or some portions of Scripture, appropriate to the meaning of the Sacrament, shall be read.*

THANKSGIVING

§ *When all have partaken, the Congregation being seated in the attitude of prayer, the Minister shall say,*
Let us pray.

Heavenly Father, we offer thee eternal praise and thanks that thou hast granted so great a blessing to us poor sinners, having drawn us into the Communion of thy Son, our Lord Jesus Christ, whom thou hast delivered to death for us, and whom thou givest us as the meat and drink of life eternal. Now grant us this other grace: that thou wilt never allow us to forget these things; but having them imprinted on our hearts, may we grow and increase daily in the faith which is active in all good works. Thus may we order and pursue all our life to the exaltation of thy glory and the edification of our neighbors; through Jesus Christ, thy Son, who in the unity of the Holy Spirit liveth and reigneth with thee, God eternal. Amen.

§ *The Congregation shall stand and with the Minister shall sing the Song of Simeon.*

HYMN 597 (Luke 2:29-32) Joseph Barnby, 1883-1896

§ *That done, the Minister shall say,*

The Lord bless and keep you. The Lord make His face to shine upon you and be merciful unto you. The Lord lift up His countenance upon you and keep you in prosperity. Amen.

§ *All depart.*

The Offering will be received at the door.



IN DEFENSE OF TESTIMONIALS

BY NOEL McINNIS

EVERY fall on our campus there is always a small group of students who vote to hold a testimonial service. I would hate to impugn their motives by saying this urge comes from an unconscious (or maybe even conscious) desire for attention, so I won't. After all, every one of us frequently volunteers information that wasn't asked for. Perhaps these students are specializing.

At least they have certain things in common. For instance, I have noticed that they usually carry a book with them wherever they go, entitled *New Testament*. For some time I thought it was a handbook on testimonial procedure. But upon reading through the first four divisions of this book, I discovered that there were no rules of order for testimonial services.

Then it occurred to me that perhaps the book gave sample testimonials. Sure enough, the latter part of the book was full of them, but these students don't talk much about the latter part of the book. All they talk about is a particular Person whose story is told in the first four divisions.

They talk about all the things that have happened to them since this particular Person entered their lives. But when I went back to see what this Person had to say, I discovered that somebody else was running the show then. Somebody named God.

I can remember only one testimonial

that impressed me. A Southern preacher named Billy Graham got hooked by "This Is Your Life" one week, and they dragged up all his good deeds from the past. At the program's end, Mr. Graham briefly protested that if he had done any good, the credit should be given to God. Conspicuously absent from this testimonial was a triple-tongued trumpet solo of "Onward, Christian Soldiers."

Why did this testimonial impress me? Because after reading the Gospels again it occurred to me that there is a rule for testimonial procedure, and this particular testimonial fit the rule.

The rule is this: Go about doing good and loving your neighbor. If any man should applaud, quickly give your testimonial in self-defense, lest you receive only earthly rewards for your good works.

Or, if you want to go whole hog in this business of testimonials, take Voltaire's advice. A young man approached Voltaire one day and said, "I am going to start a new religion. Could you give me some ideas as to how I might go about it?"

"Certainly," said Voltaire. "Go out and resist the local forces of evil, get yourself crucified, and rise from the dead three days later."

We call Voltaire an atheist, but even he knew a good testimonial when he saw one.



MESSAGES

the sculpture - paintings of

MATHIAS GOERITZ

BY MARGARET RIGG

WHEN I asked Mr. Goeritz to say something about how and why he began doing these MESSAGES, the answer came back, "I started to work on the MESSAGES about two years ago, in 1957. Why, I don't know. When I had finished the first one (Job 19:26) it looked to me quite 'biblical.' I called it 'message' and later reading the Bible, I found out what kind of message I meant. As I read in the Bible quite often, I soon discovered other messages. Sometimes the titles (text references) were given after completing the work; sometimes I make a piece for a special Bible text. Why did I take exactly those Bible words? Probably because they correspond (or speak) to me more than others. Who knows?"

In many cases these MESSAGES will disturb and perplex people who will be looking for neat realism about the Bible, or for a naturalistic-idealistic illustration of the Bible texts. But there is none of that in these works. The MESSAGES are profound expressions of the Bible and not story illustrations of any sort. In these works meaning and surface technique are skillfully interrelated.

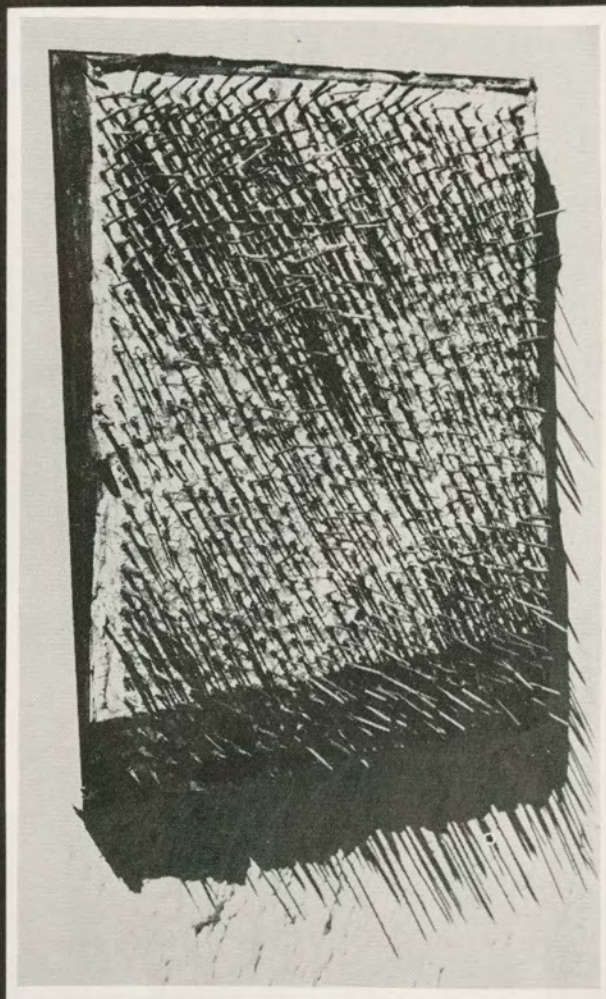
Something urgent and prophetic is made to burst open before our eyes on these surfaces. After the first excitement and impact with the surface treatment, one becomes aware of a steady concentration upon depth, and involvement with the reality of man's aloneness, misery, folly, evil, brokenness, as well as, his dignity, grandeur and rebirth. These themes are basic and universal.

Yet, apart from any relation to content, these visual image communications are extraordinarily beautiful and powerful. There is a sureness and control of material in each work which make it memorable in its own right, regardless of literary references. And they are religious art, not because Bible texts have been attached to the titles, but because these works deal directly with the meaning of life. In fact so directly that they seem to smack us in the face; there is an unsuspected vigor in the old bones!

The October, 1959, Mexico This Month gave an enthusiastic preview of the MESSAGES, saying, "In not quite ten years, his genius for breaking the rules and making it stick has left a profound imprint on the (Mexican) national art scene. . . . What the devil is this man up to? Now he paints, now he sculpts, now he makes with calabashes, and then he shifts to rusty iron and suddenly goes to work on wood."

"What is it . . . ? Pieces of iron or tin, worked upon with nails, cement, color, light, shadow, design, texture, to a high delicate point of enigma that makes one think: in just one minute I'll be able to know what this is: something from Assyria perhaps? The Rosetta Stone? A message from Mars?"

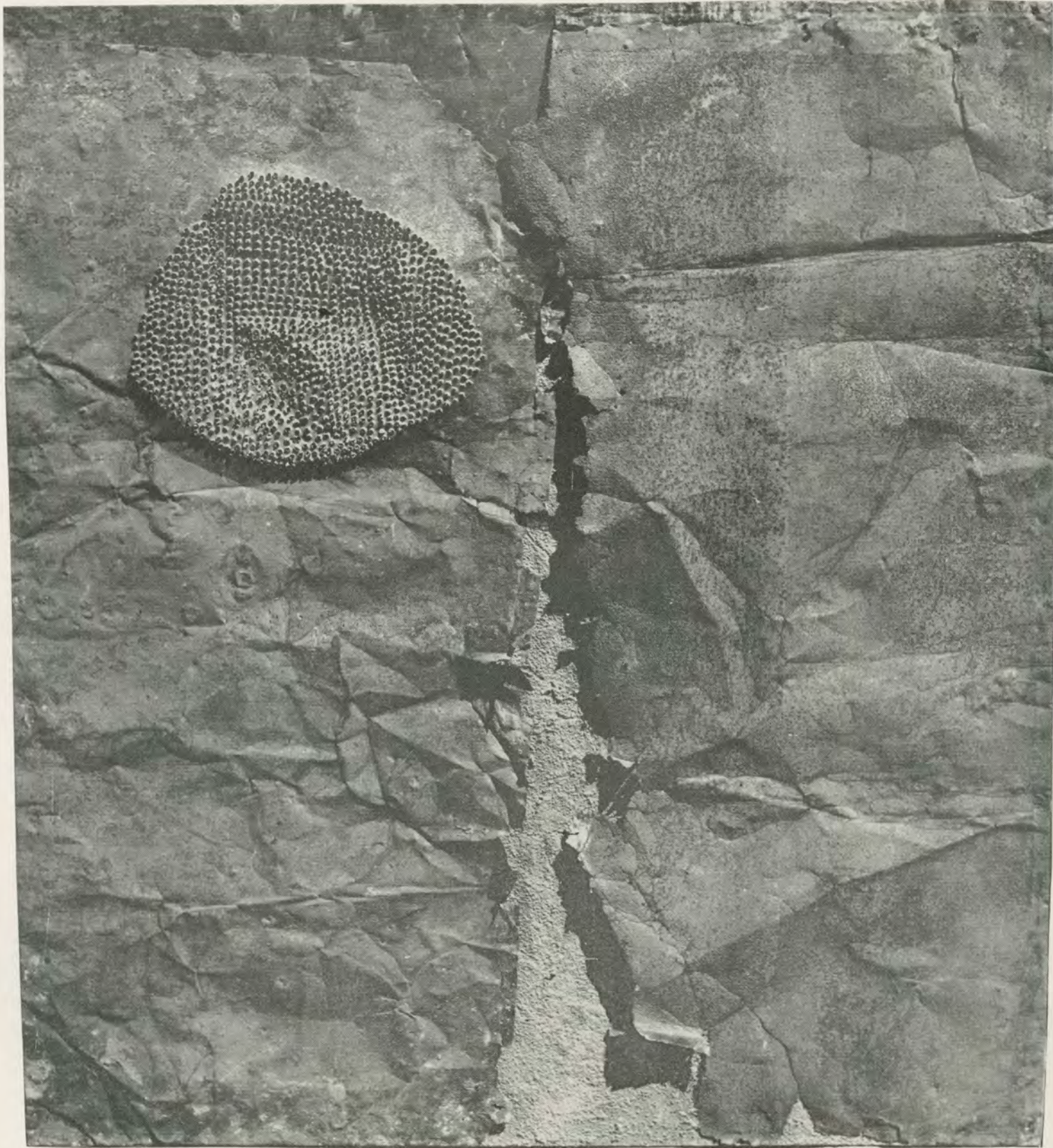
Mathias Goeritz never stops inventing new forms for communication. The surface treatment is part of the communication. Each MESSAGE is an opportunity to see and hear, once again, as if for the first time.



"For as the crackling of thorns under a pot, so is the laughter of
the fools; this also is vanity."

—Ecclesiastes 7:6

MESSAGE X, Eccles., 7:6
clouage 18"x13³/₄" 1958/59
Carstairs Gallery, N. Y.



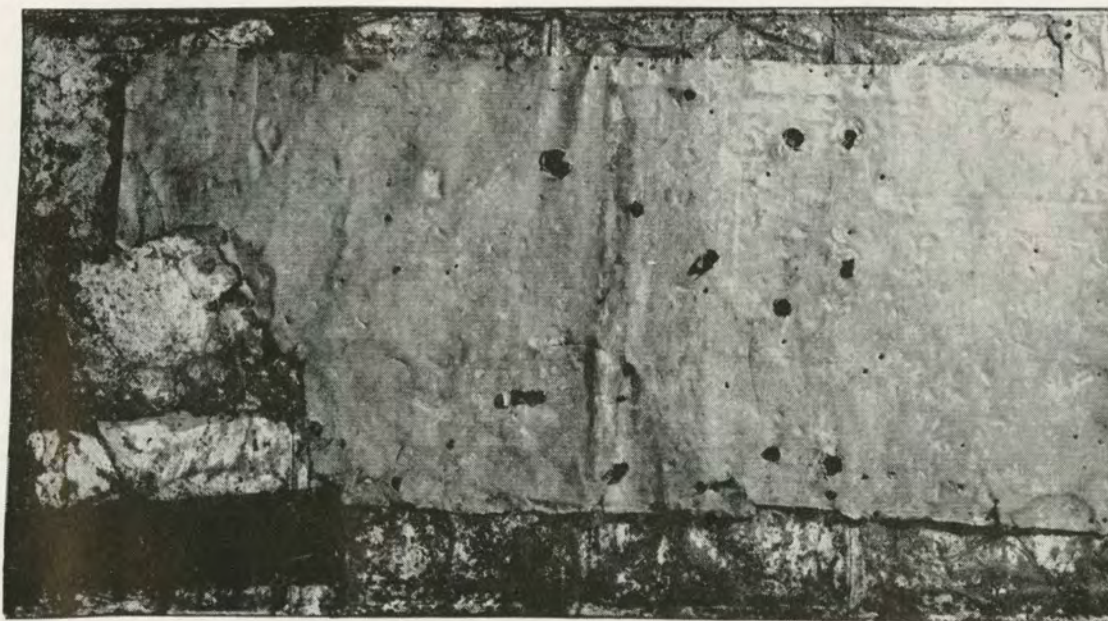
MESSAGE XIX, Gen. 2:22. Iron and tin on gold and painted ground, 71"x63" 1959. Carstairs Gallery, N. Y.

*... and the rib which the Lord God had taken from the man
he made into a woman and brought her to the man.*

—Genesis 2:22

*"In the sweat of your face you shall eat bread
till you return to the ground, for out of it you were taken;
you are dust,
and to dust you shall return."*

—Genesis 3:19



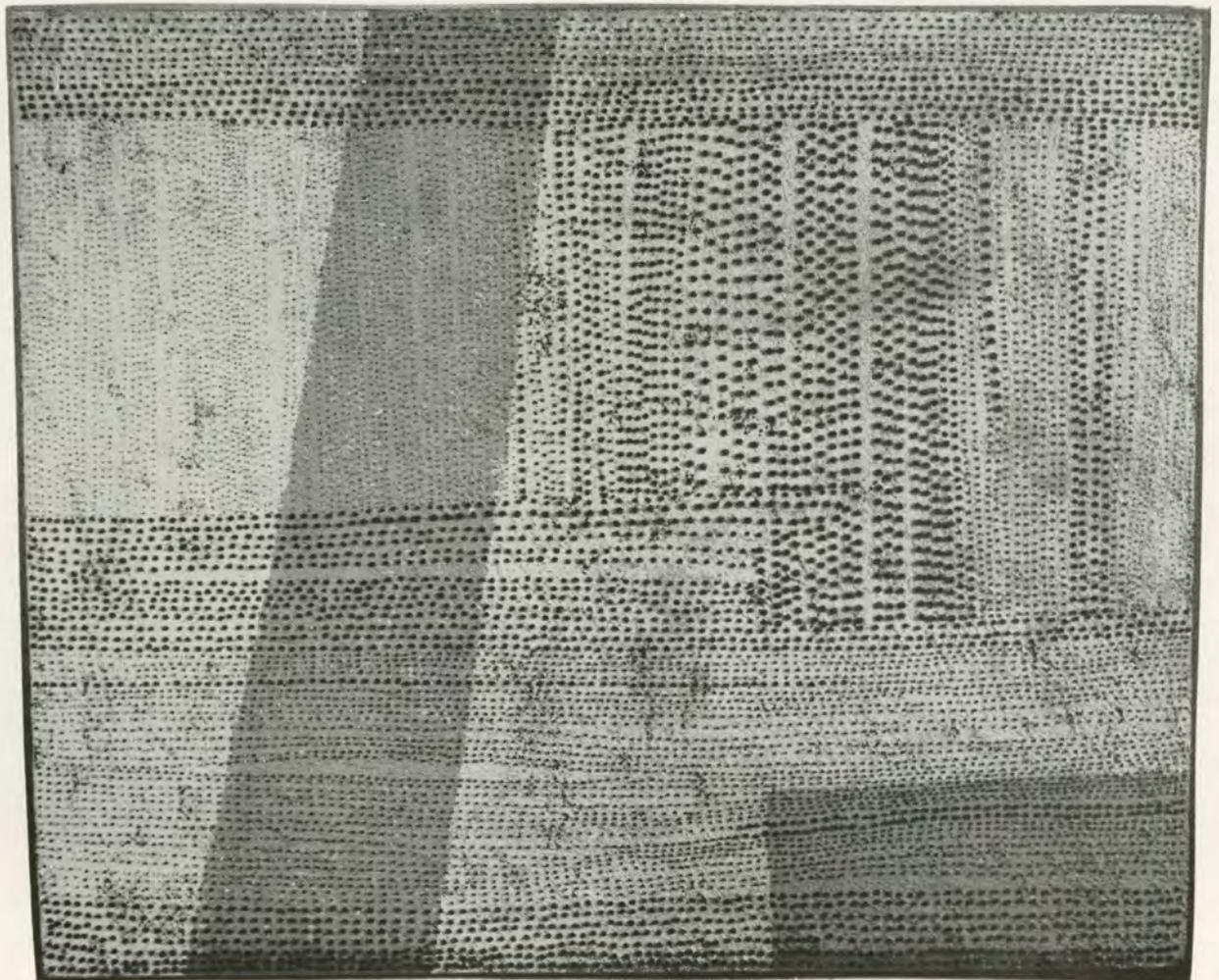
MESSAGE XXI, Gen. 3:19. 19¼"x35½". 1959. Carstairs Gallery, N. Y.

"This is the law for any leprous disease: for an itch, . . ."
—Leviticus 14:54

*"Then Korah assembled all the congregation against them
at the entrance of the tent of meeting. And the glory of the
Lord appeared to all the congregation."*

—Numbers 16:19

MESSAGE, XIX, Num. 16:19. 39½"x48". 1958/59. Clouage. Carstairs Gallery, N. Y.



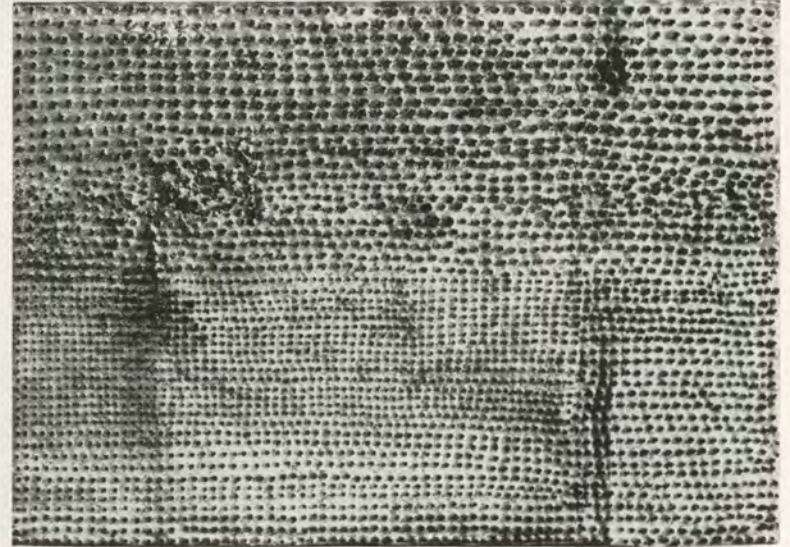
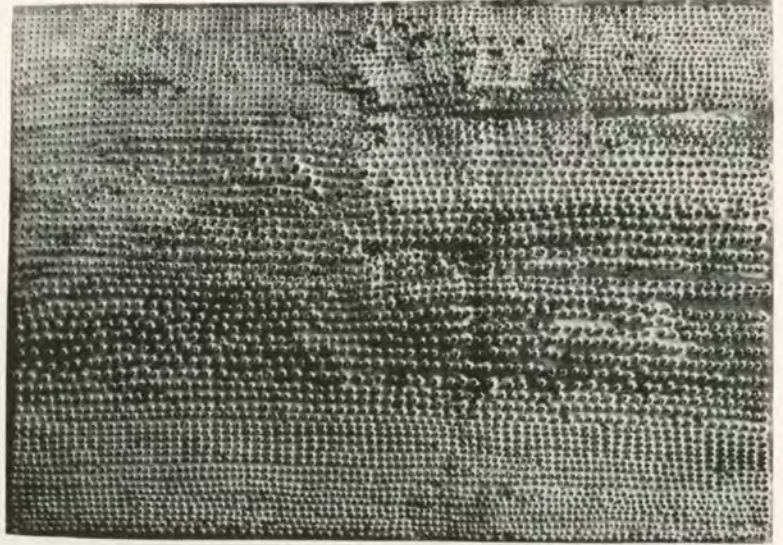


MESSAGE II, Lev. 14:54. 21 $\frac{3}{4}$ "x13 $\frac{1}{2}$ ". 1958.
Clouage. Carstairs Gallery, N. Y.

"Cursed shall you be when you come in, and cursed shall you be when you go out."

—Deuteronomy 28:19

MESSAGE VII, Deut. 28:19. 15 $\frac{1}{2}$ "x22 $\frac{1}{2}$ ". Iron, 1958/59.
Carstairs Gallery, N. Y.



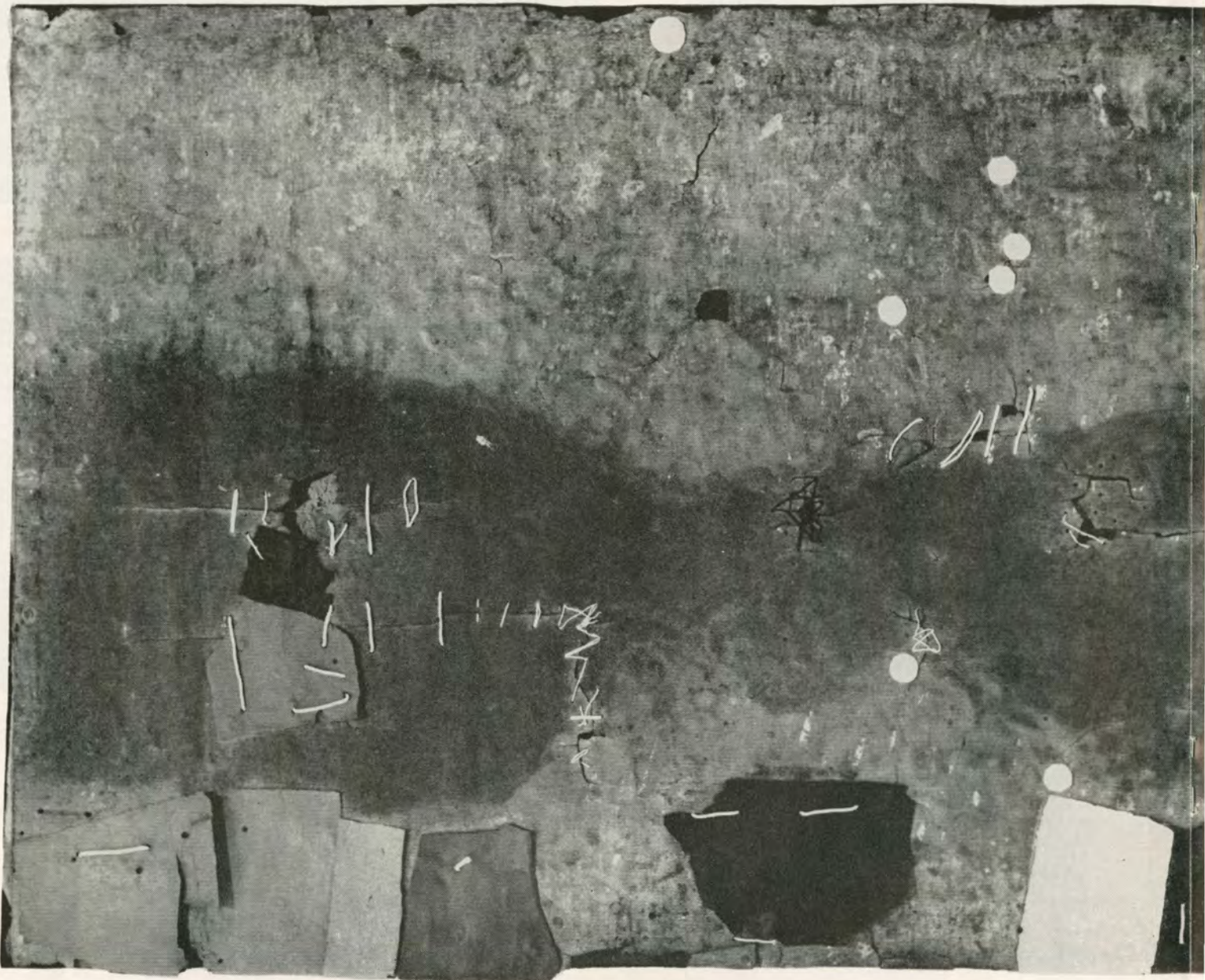
MESSAGE VIII, Deut. 28:6. 15 $\frac{1}{2}$ "x22 $\frac{1}{2}$ ". Iron, 1958/59.
Carstairs Gallery, N. Y.

"Blessed shall you be when you come in, and blessed shall you be when you go out."

—Deuteronomy 28:6

*"Instead of perfume th
and instead of a gir
and instead of well-se
and instead of a rich
instead of beauty, s*

MESSAGE XXII, Isa. 3:24. 34 1/4" x 52 1/2". Iron and tin, painted, 1



there will be rottenness;
girdle, a rope;
set hair, baldness;
rich robe, a girding of sackcloth;
shame."

—Isaiah 3:24

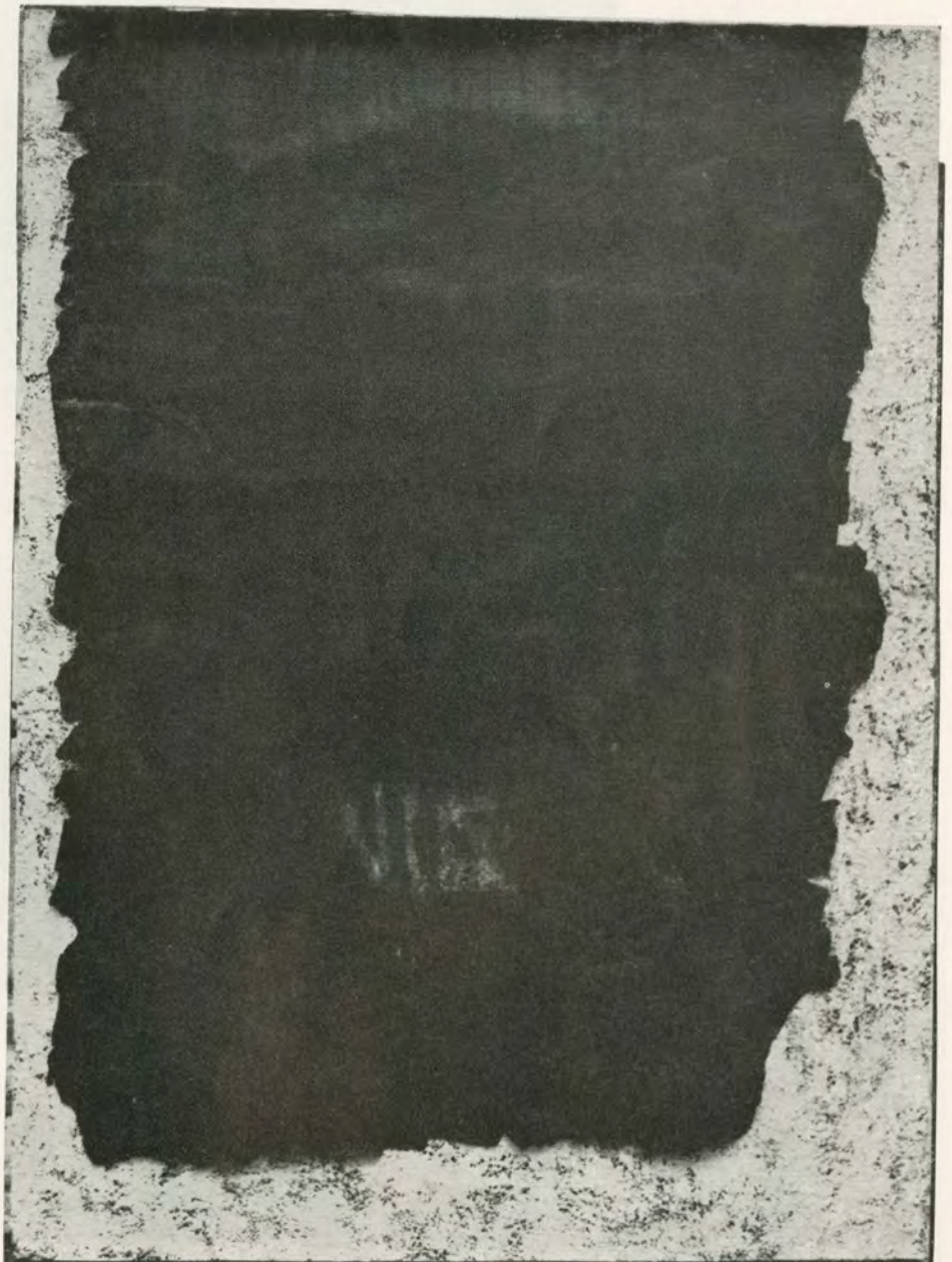
"They will growl over it on that day,
like the roaring of the sea.
And if one look to the land,
behold, darkness and distress;
and the light is darkened by its clouds."

—Isaiah 5:30

, 1959. Carstairs Gallery, N. Y.



MESSAGE XX, Isa. 5:30. 48"x36", tin, 1959. Carstairs Gallery, N. Y.

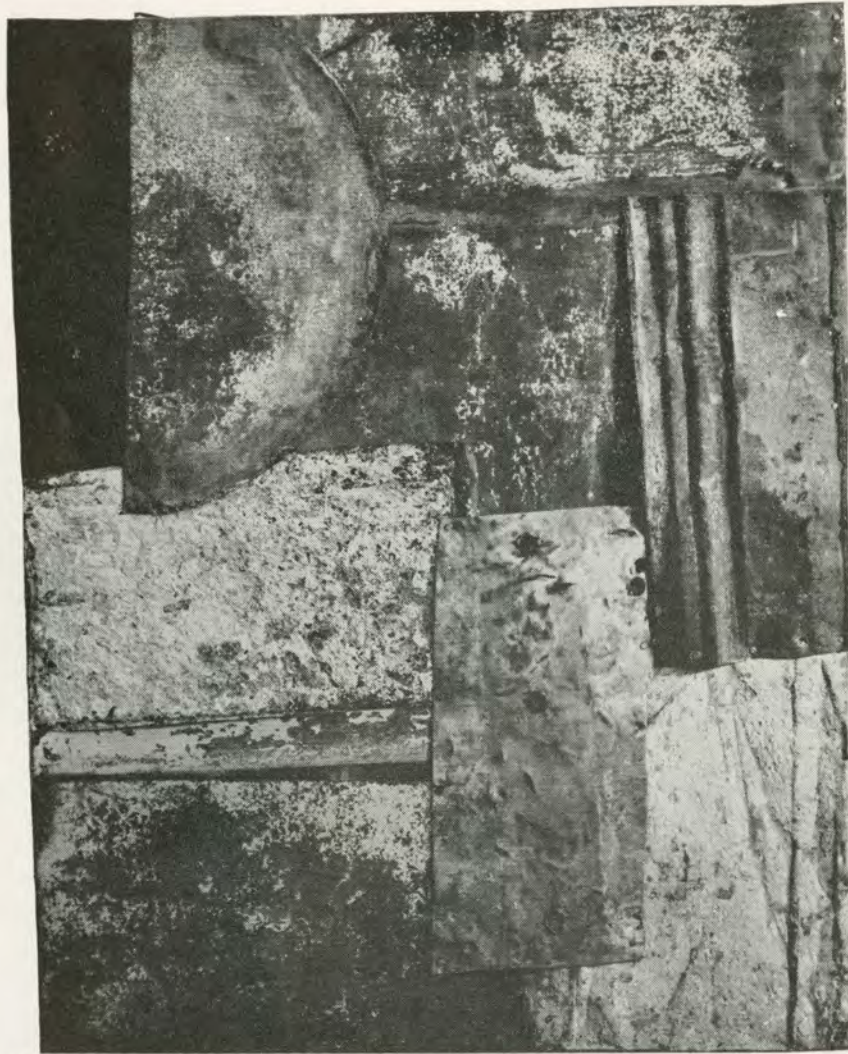


February 1960

*"Lo, he passes by me, and I see him not:
he moves on, but I do not perceive him."
—Job 9:11*

*"And the heavens over your head shall be brass, and the
earth under you shall be iron."*

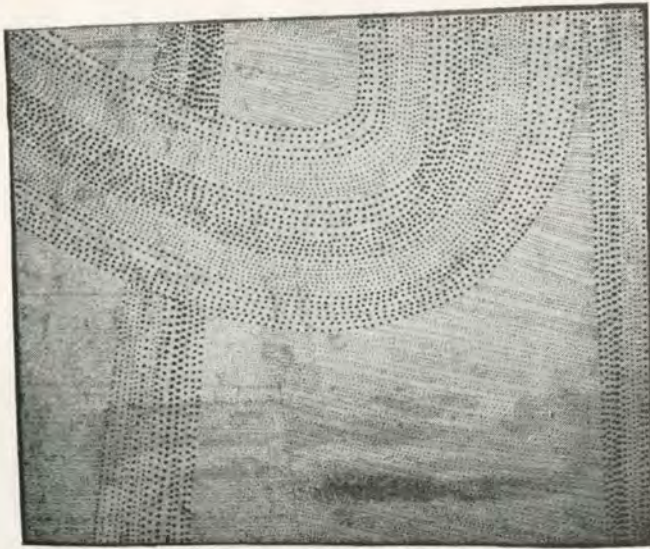
Deuteronomy 28:23



MESSAGE XVIII, Deut. 28:23. 28½"x28". Tin, iron and color, 1959.
Carstairs Gallery, N. Y.

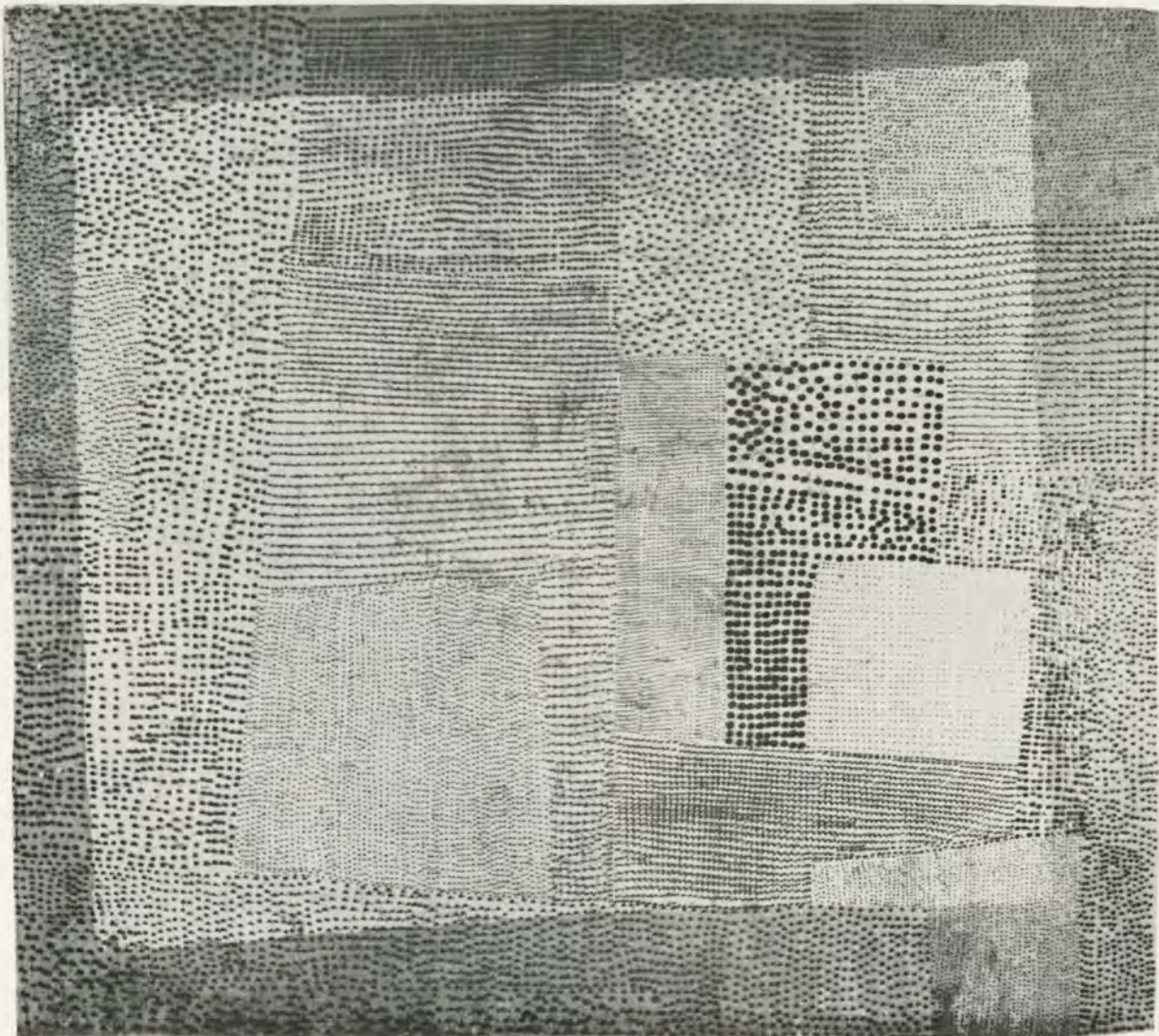
*"I shall be condemned:
why then do I labor in vain?"
—Job 9:29*

motive



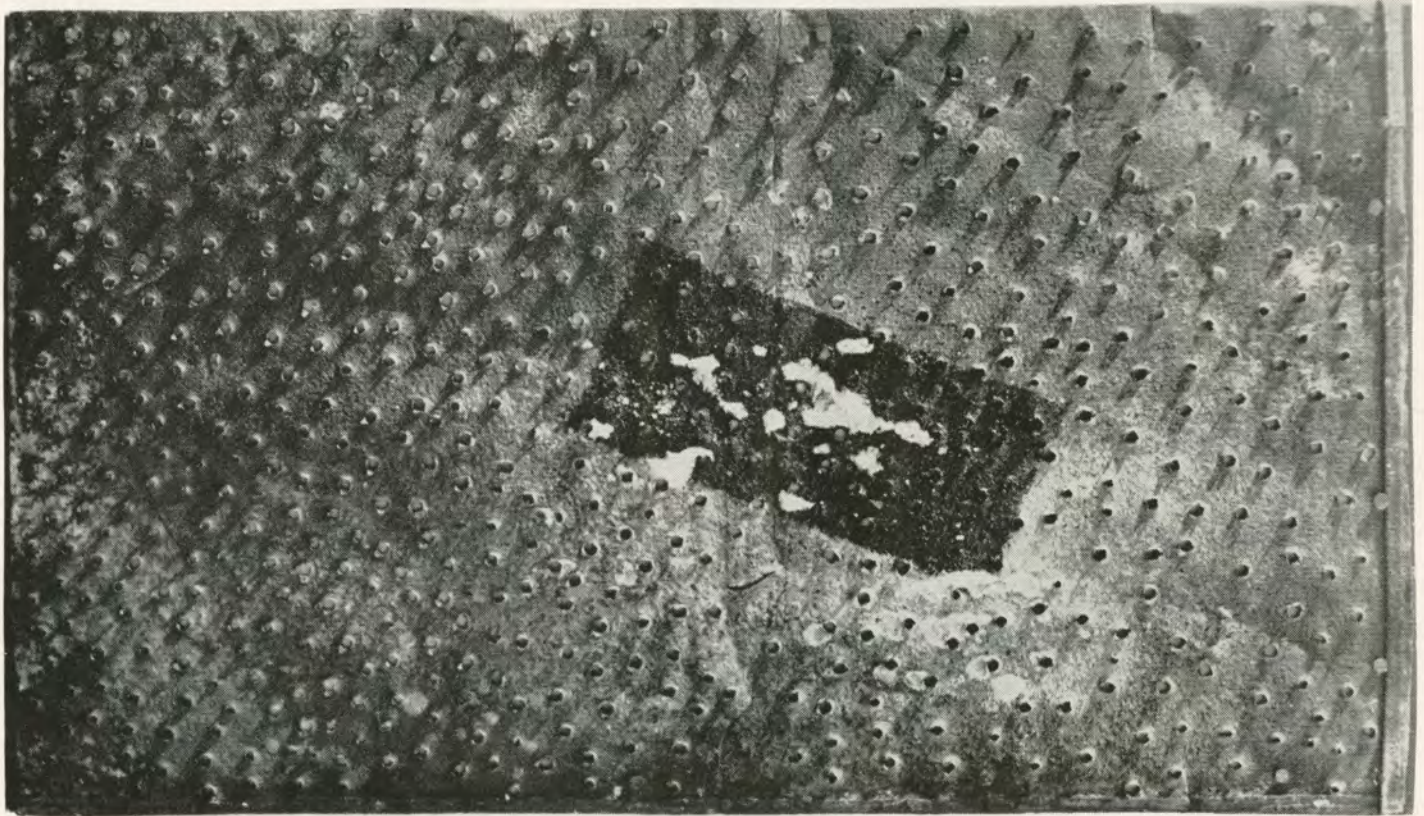
MESSAGE XV, Job 9:11. 39½"x48". Clouage, 1958/59.
Carstairs Gallery, N. Y.

MESSAGE XI, Job 9:29. 63"x71". Clouage, 1958. Carstairs Gallery, N. Y.

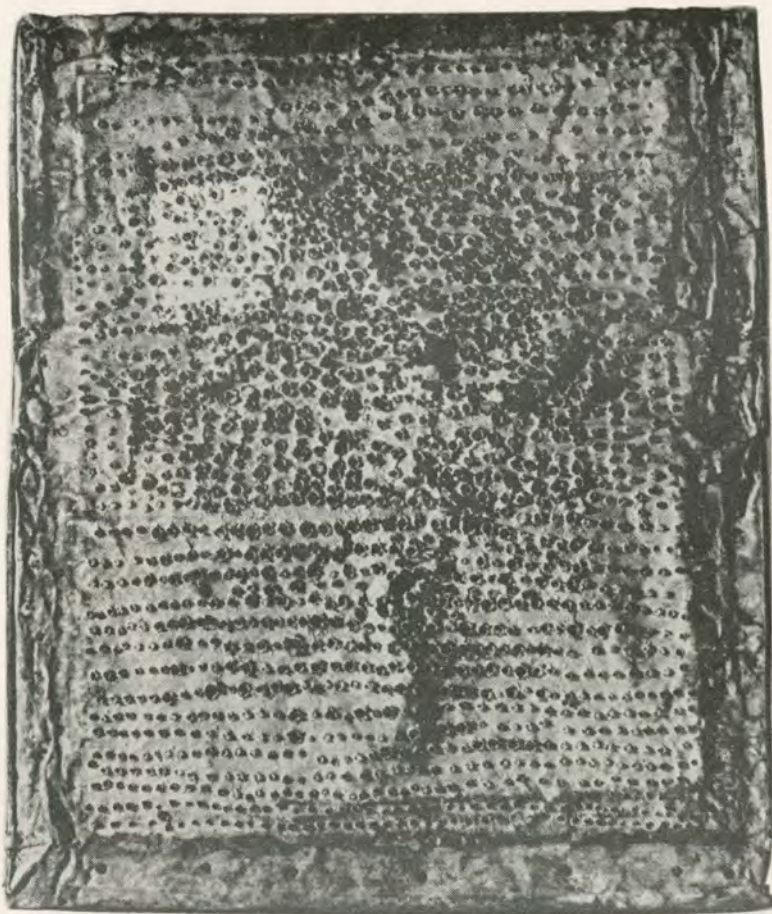


*“ . . . and after my skin has been thus destroyed,
then without my flesh I shall see God. . . . ”*
—Job 19:26

MESSAGE Job 10:22. Clouage, 1958. Carstairs Gallery, N. Y.

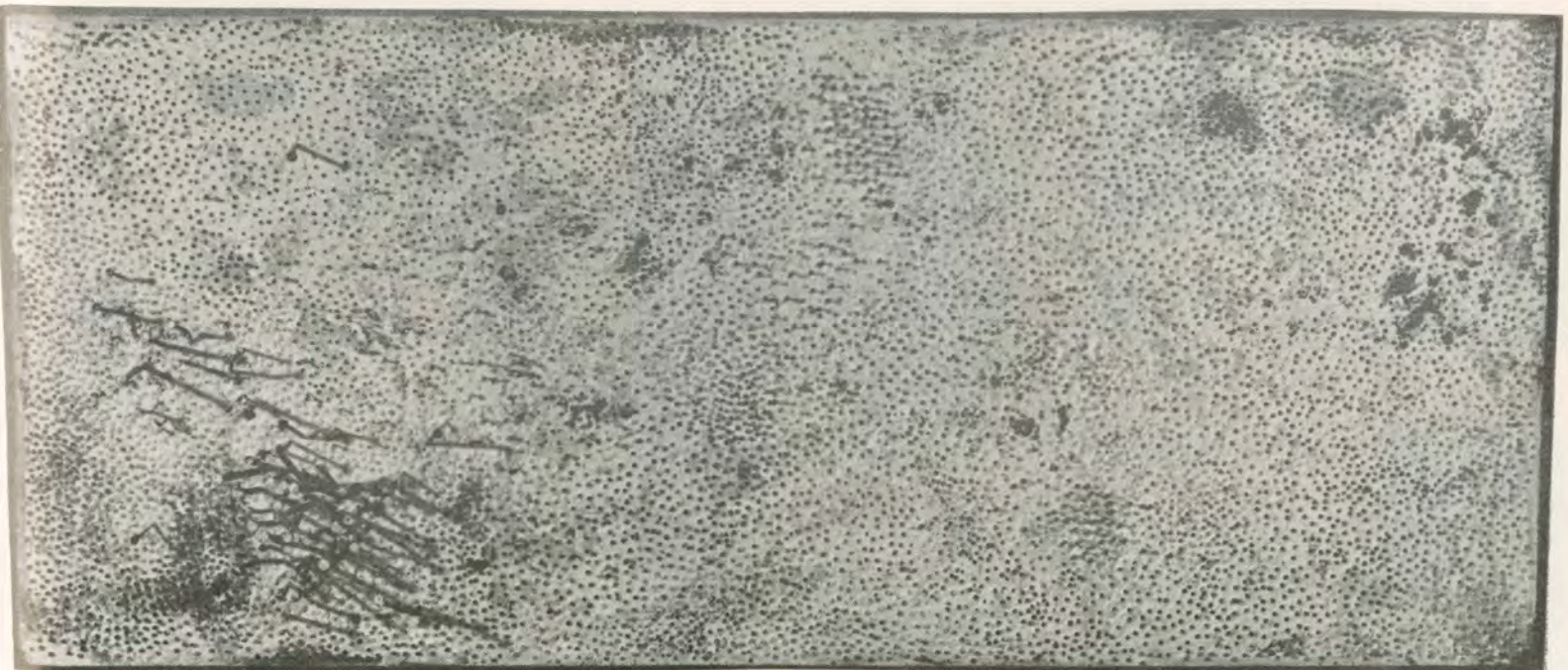


*“the land of gloom and chaos,
where light is as darkness.”*
—Job 10:22



MESSAGE I, Job 19:26. 16 $\frac{3}{4}$ "x13 $\frac{3}{4}$ ". Clouage, 1957.
Carstairs Gallery, N. Y.

*"And from the throne came a voice crying,
"Praise our God, all you his servants,
you who fear him, small and great."
—Revelation 19:5*



MESSAGE XII, Rev. 19:5. 19 $\frac{3}{4}$ "x47". Clouage, 1959. Carstairs Gallery, N. Y.
February 1960



MATHIAS GOERITZ WITH HIS MESSAGE XIX, Gen. 2:22.

AT the end of this month and into March, Carstairs Gallery will offer New York City a look at these astonishing and magnificent MESSAGES. In an outpouring of tremendous creative energy, Mathias Goeritz has produced this series of works which are the equal in power and quality of his former works. (See motive art feature on Goeritz, January, 1959.)

Mathias Goeritz, sculptor, architect and educator was born in Danzig, Germany, in 1915. He took his doctorate in philosophy and only later became an artist.

With the rise of Nazi oppression, Mr. Goeritz fled to North Africa where he taught until 1945. From 1945 until he moved permanently to Mexico in 1949, he lived in Spain and founded the now famous School of Altamira where artists from all the Spanish-speaking countries meet for discussion and work together.

In Mexico Mr. Goeritz has such varied activities and responsibilities they are hard to summarize: besides his own sculpture and painting, his private architectural designs and sculpture-planning, his exhibitions of work in New York and Germany, he finds time, somehow, to be head of the Visual Education Workshops in the National School of Architecture in Mexico City and director of Fine Arts School of the Ibero-American University.

All the MESSAGES shown in this article are owned by Carstairs Gallery, 11 East 57th Street, New York, N. Y., and information concerning them may be obtained there.

...the Christian world...
...to people who know little
...Christianity...
...to prevent their people
...from worshipping...
...the God whose will the
...prophets proclaimed...
...and adored gods who
...were but carbon copies
...of themselves—gods with
...sexual desires, earthly
...passions and human
...emotions. They were
...crudely conceived
...deities, gods and
...goddesses whose
...behavior would
...frequently have been
...considered reprehensible
...in mortals. Yet people
...found it convenient to
...worship these gods since
...serving such deities
...required little change
...in their own way of
...life.

IN reading the Old Testament, one is struck by the unceasing efforts of the prophets and other religious leaders in trying to prevent their people from worshipping.

The Hebrews found it much too easy to worship gods of convenience, that is, gods made in their own image. And so they kept turning away from the worship of the God whose will the prophets proclaimed and adored gods who were but carbon copies of themselves—gods with sexual desires, earthly passions and human emotions. They were crudely conceived deities, gods and goddesses whose behavior would frequently have been considered reprehensible in mortals. Yet people found it convenient to worship these gods since serving such deities required little change in their own way of life.

Even the more sophisticated Greeks, Paul found, were strikingly indifferent about the gods whom they worshiped. It is not that they were not devout. Even Paul admitted: "Men of Athens, I perceive that in every way you are very religious." So scrupulous had the Athenians been that they had erected an altar "to an unknown god," lest any deity be omitted. They were very religious; there is no doubt about it, but as Paul pointed out, they were worshipping ignorantly. The name and nature of this "unknown god" were

the GOD whom we worship

BY JAMES F. WHITE



P

X



*For my thoughts are not your thoughts,
neither are your ways my ways,
says the Lord.*



mere blanks. His altar had neither symbols of his identity nor representations of his activities. All the worshiper beheld was an unadorned altar, dedicated "to an unknown god."

BUT why is it necessary for us to know something about the God whom we worship? Are not good intentions enough? Is not sincerity sufficient? The answers come in reflecting on the experience of the Hebrews. All the foreign gods whom they encountered in their voyage through history had one thing in common; they were products of the human imagination. And the human imagination is an indifferent thing. It can concoct evil as readily as good. The imagination can devise schemes of world domination, a master race, a military empire as easily as it can conceive projects for good. Indeed, the imagination follows most readily the desires of men for it is only men's shadow. Although shadows may be much larger than their object, they can never deviate from its basic shape. Gods made in man's image are the inevitable product of the imagination.

Is it any wonder, then, that the prophets found it constantly necessary to remind the Hebrews that the God of biblical faith was totally different from humanity? "For I am God and not man" rings throughout the Old Testament. Second Isaiah went even further:

The God whom Christians worship is not a god made in our image. He is a God who comes to us unexpectedly from somewhere out beyond our time and history. He breaks through the realm of our imagination, converting all our previous notions about himself.

In the early church it was assumed that people desiring to become Christians would undergo a long period of instruction before they could fully participate in the worship of the church. This was not because anyone doubted their *sincerity*. It is quite possible that many Christians were martyred before they had even been admitted to full communion in the worship of the church. But the church believed that God who had revealed himself in Jesus Christ could not be worshiped ignorantly. He was no unknown god whose identity remained a mystery. The early church believed that "the times of ignorance" were past, that God had decisively made himself known through the advent of Christ. "What therefore you worship as unknown," said Paul, "this I proclaim to you."

Only those who had this new knowledge of God in Christ could participate in the worship of the early church. The basic necessity for Christian worship then was theology. It was not theology in the sense of creeds or systems that was necessary, but a knowledge of God as revealed in Jesus Christ. In other words, a participation in the common memories and history of the church itself was required. A Christian theology, the knowledge of God in Christ, was the one prerequisite for worshiping with the church. Without this knowledge one could not be a member of the worshipping community.

Today we often fail to recognize this basic requirement for Christian worship, the common knowledge of God in Christ. Frequently the churches expect people to worship a God as yet unknown to them. It is not strange

that Christian worship should seem an enigma to people who know little about Christianity. Many churches have sought to overcome this by *paring down the content of their worship* so that it might be *comprehensible to all men*, no matter how recently they have been introduced to the Christian faith. The intention of this has been laudable, that of reaching all men, but in many instances the consequence has been most unfortunate. The nature of the God whom we worship has become obscure and indistinct. Sometimes we too seem to be worshipping an unknown god.

It is quite possible that genuine Christian worship must always be somewhat esoteric in nature. This is not to say that the church must not seek constantly after all men, and indeed the church that does not grow is dead. Unanimity about points of doctrine is *never necessary* and may even be a sign of indifference. But a common knowledge of the God whom we worship seems to be the only basis of worship. Certainly it is time for Christians to realize that an unknown god is not worth having, and can hardly be worshiped.

If Christian faith means anything, it means that God has revealed himself in a decisive manner, enabling men to worship and to serve him. Christian worship is not centered on human feelings about God. It is unfortunate that so many discussions of worship begin with men's feelings about God. This leads to all the varieties of the human imagination and frequently results in worship which is anything but Christian. *Christian worship is determined, first and last, by the nature of the God whom we worship.* Our knowledge of God, particularly as expressed in themes running throughout the biblical history of his actions, determines our worship.

Our concern is not with man's feelings about God, but with the ways in which God has revealed himself to man. We must consider the nature of the God whom we worship before we can consider the form of our worship. Three basic themes engage our atten-

tion: God who is holy, God who acts, and God who is Love.

THE element of God's holiness runs like a thread throughout the Bible. Some of the prophets preferred to speak of God as the "Holy One of Israel." The biblical writers express the awesomeness, the majesty, the mystery, and the augustness of God under the term "holy." These are all parts of what Rudolf Otto calls the "numinous" aspects of God, those elements of awe and dread which accompany an encounter with "the living God." "And Moses hid his face," we are told, "for he was afraid to look at God." The "Holy One of Israel" is radically distinct from man in his power and glory. The prophets came to believe also that "the Holy God shows himself holy in righteousness." God is totally distinct from man in that he is firmly opposed to all unrighteousness.

It is man's lack of righteousness, his rebellion against God which separates him from his Creator. The holy God, too righteous indeed to behold man's unrighteousness, is encountered when we *begin* our worship. The natural response to his presence, almost the only possible response, is that of *confession*, admitting our unworthiness to stand before One so holy. Since earliest times, Christian worship has begun with a confession of our rebellion against God. In the light of his holiness, we acknowledge and bewail our own unrighteousness, for we cannot worship while "trusting in our own righteousness." A sense of the holiness of God makes our sin unbearable, and we are led "to acknowledge and confess our sins before Almighty God our heavenly Father with a humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness by his infinite goodness and mercy." We approach God who is holy by confessing how far we are from his divine nature.

Through the Bible, God is revealed as *the God who acts in history*. A recent book about the Bible has the apt title *The Book of the Acts of God*. The Old Testament is basically a recital of God's actions on behalf of his people

and the New Testament describes his climactic work, the coming of Christ. The Bible does not speak of God in abstract terms! He is the "living God," the God who seeks out men in their desert loneliness, who sends shepherds to speak in the royal sanctuary, who uses nations as his instruments and then casts them aside when they have served his purpose. Best of all, he sends his only Son to be born in a poor inn with a "no vacancy" sign outside.

And then God guides his servants to proclaim his word throughout the world. What we know about God we know chiefly from his actions. His face no man has seen, but his deeds are proclaimed to all.



God's actions, strange and unexpected though they be, all seem to have the common purpose of saving his chosen people. It is no wonder then that the biblical writers never tired of singing the praises of God for his marvelous works. The Psalmist exclaimed: "Praise him for his mighty deeds!" And indeed, the whole tradition of Christian worship follows those men on the first Palm Sunday who "began to rejoice and praise God with a loud voice for all the mighty works that they had seen." A major portion

of Christian worship is a *response of praise and thanksgiving* for the mighty acts of God beginning with his work of creation.

Perhaps no better means of praise is known than that of hymns. It is unfortunate that some hymns (and among them the most popular of hymns) deal with little more than man's feeling about God. But almost without exception, the great hymns dating from before the nineteenth century are concerned with reciting God's mighty acts in history and praising him for them. In a sense they are perfectly objective; they concentrate on God's actions, not on our feelings about him. They recall what we know of God for he is known through his actions. The response to such knowledge about God is one of praise and thanksgiving. Prayers and readings from the Psalms also are evidence of this joyful response to God's actions.

But the experiences of each man on any subject are only partial and fragmentary. And the knowledge which any individual has of God is never complete. A very essential part of Christian worship is a *renewal and recalling* of what we know of God's actions. Whenever the Christian community gathers for worship, it pauses to remember "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life." The knowledge of God's actions experienced by the whole Christian community from the original eyewitnesses to the present witnesses is recalled.

As the Christian community gathers for worship week after week, the entire *drama of God's saving acts* is once again rehearsed. The most obvious means, the reading of the biblical lessons, is simply a retelling of God's revelation of himself through his works. The congregation replies to this history in a concise statement, the Creed. And then, some aspect of God's actions is held up to our gaze in the sermon, that we too may once again behold the deeds of the Object of our worship. Some Anglican writers have pointed out that a service of worship

without any sermon can very easily overlook the vital fact that our salvation is the work of God and not of man. God alone is the author of our salvation, and to concentrate on our own efforts is to risk looking for a god of convenience. The lessons, the Creed, and the sermon show forth the great source of our knowledge of God, his actions.

OUR knowledge of God includes one more vital point. The First Letter of John states it very simply: "God is love." His love was manifested in sending his only Son into the world. And so we know by this supreme manifestation of his love that God's actions are acts of love, not merely in the past but now and evermore.

Without any doubt, the most amaz-

ing fact about the Christian faith is its assertion that the holy God, the God who acts in and through history, is also a God of love. Seventeenth-century translators of the Bible used the wonderful word "lovingkindness" to express this aspect of God's being. The Psalms declare: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

Christians have always "put their trust" in God's lovingkindness. It has formed an important part of their worship. Prayer of petition and intercession forms a large part of every service of worship. There is hardly an occasion when Christians worship together that they do not ask God to show his love by granting certain needs and hopes. The Lord's Prayer, while acknowledging that God's name is "hal-

lowed" and asking that his will be accomplished, seeks the needs of our daily physical and spiritual life. Christians pray for the church, for the nations, and for individuals, but always they pray to a God who is love. Though he is a God whose holiness is irresistibly opposed to our sin, though he is a God who moves the nations and turns all history, still he hears and responds to the cries of his people.

We do not worship an unknown God, the god of our own desires and imagination. We worship a God so holy that we cannot touch the hem of his garment. And yet, in love for us, he sends his Son into our little history and his garments are wrenched from him to be divided among his executioners. This God, and only this God is worthy of our worship.

CONTRIBUTORS

LANGDON B. GILKEY is professor of theology at the Divinity School of Vanderbilt University. His recent book is *Maker of Heaven and Earth*.

GLADYS H. BARR is a pastor's wife. She is the author of *Monk in Armor*, a biographical novel of Martin Luther, and is now at work on a biographical novel of John Calvin.

BARD THOMPSON is professor of church history at Vanderbilt Divinity School. He is at work on a book concerning Reformed worship. The translation and adaptation of the Genevan liturgy here is an outgrowth of his research.

JAMES F. WHITE recently finished his Ph.D. at Duke University, and is now teaching religion at Ohio Wesleyan University. He has studied at

Harvard, Union Seminary, and Cambridge.

EDDIE LEE McCALL, who compiled our summer service directory, works diligently and faithfully on *motive*. She knows the summer-service field from many years' experience in compiling this directory.

LOUIS E. ROWLEY is a graduate student at Drew Theological Seminary.

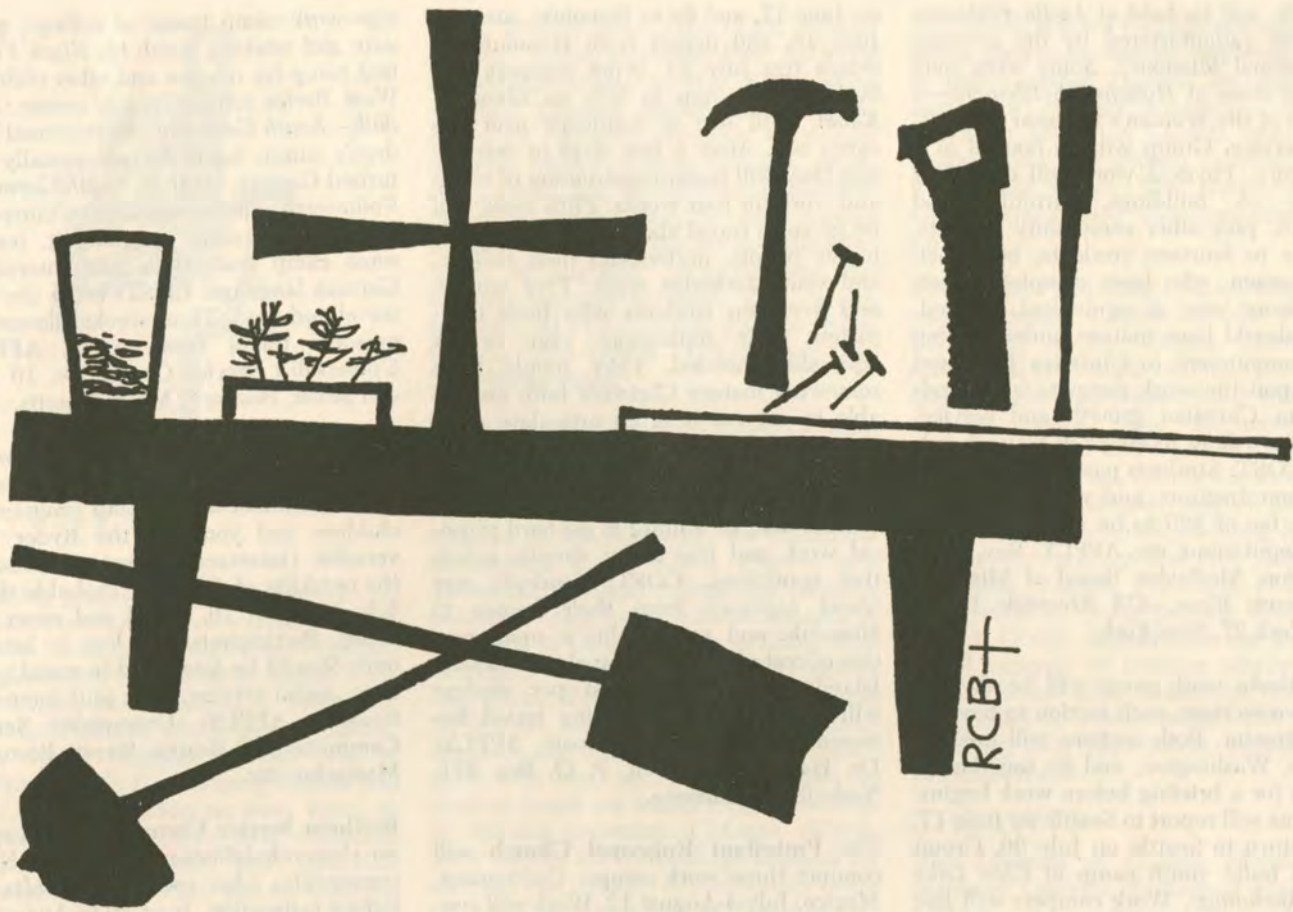
NOEL McINNIS is a veteran of *motive's* campus editorial board, now is director of Admissions at Kendall College, a two-year liberal arts college in Evanston, Illinois.

SPECIAL THANKS is due to Trinity Presbyterian Church of Nashville, Tennessee, and the committee which planned for its use of the Genevan

liturgy. **JAMES D. GLASSE** was chairman and guiding spirit of the committee. Hymn numbers, as printed in the liturgy here, refer to *THE HYMNBOOK* of the Presbyterian Church in the U. S., the United Presbyterian Church in the U.S.A., and the Reformed Church in America.

ARTISTS IN THIS ISSUE:

Page one: the symbol for the **World Refugee Year**; **Jim Crane**, well known to *motive* readers, pages 3-42-44-cover 3; **Margaret Rigg**, pages 4-6-14, copies of traditional reformed symbols from Calvin's time, and page 12; **Robert Charles Brown**, a faithful *motive* contributor, pages 8-10-11-29-31-33-36-37-38-41-43; **Jean Penland**, pages 15-30-35-39-40-44; **Jack Morse**, pages 34--35-38; and **Jack Kellam**, page 42.



SUMMER

VACATION

SUGGESTIONS

COMPILED BY EDDIE LEE McCALL

WORK CAMPS

The Methodist Student Movement is conducting the following projects:

The *Mexico* work camp will take place in the state of *Peubla*, June 23-August 15. Work campers expected to arrive in Mexico City on June 23. Program will include physical work, worship, study, fellowship, community relations, etc. Seven men and five women who have completed their sophomore year or equivalent needed. They must have skills to do work in health, sanitation, home economics, recreation, carpentry, agriculture, and audio-visual programs; must have growing, mature Christian faith, and sacrificial desire to serve; important they be willing to conform to disciplines re-

quired of Christians living in a different culture; should have vital sense of Christian concern and preference will be given to students with vocational commitment. COST: Students pay travel expenses from their homes to Mexico City and return, and fee of \$60 to be used for deputations, recreation, travel in Mexico and some other cost of administering camp. APPLY: Dr. Harvey C. Brown, P. O. Box 871, Nashville, Tennessee.

The *Detroit, Michigan*, work camp will take place June 17-July 28 in downtown area; and will relate to efforts of Methodism to meet the challenge of changing, revolutionary situations in our American cities. Program will include physical work projects, worship, study, fellowship, church and community activities,

and efforts to be helpful in meeting needs of the people. Great opportunity to witness and learn in experimental situation about Christian mission as it relates to urban people. Six men and six women who have completed a minimum of their sophomore year in college or its equivalent needed. They should have skills in working with people and in groups; have physical stamina, love people and be dedicated to Christian service. COST: Students pay travel expenses from their homes to Detroit and return, plus activities fee of \$20 to be used for recreational activities, special trips, etc. APPLY: Rev. R. C. Singleton, Methodist Board of Missions, Thirteenth Floor, 475 Riverside Drive, New York 27, New York.

The *El Paso, Texas*, work camp, June 17-

July 28, will be held at *Lydia Patterson Institute* (administered by the Division of National Missions). Some work may also be done at *Houchen Settlement*—a project of the Woman's Division of Christian Service. Group will be housed in a dormitory. Physical work will consist of repairs on buildings, furniture and grounds, plus other community projects. Twelve to fourteen students, both men and women, who have completed their sophomore year or equivalent, needed. They should have mature understanding and commitment to Christian faith and look upon the work camp as an experience in Christian growth and service. Must be willing to adapt to Spanish culture. COST: Students pay travel to Lydia Patterson Institute and return, plus activities fee of \$20 to be used for recreation, deputations, etc. APPLY: Rev. R. C. Singleton, Methodist Board of Missions, Thirteenth Floor, 475 Riverside Drive, New York 27, New York.

The *Alaska* work camp will be divided into two sections, each section to have its own director. Both sections will meet in Seattle, Washington, and fly together to Alaska for a briefing before work begins. Students will report to Seattle on June 17, and return to Seattle on July 30. Group A will build youth camp at *Cleo Lake* near *Anchorage*. Work campers will live in simple camp fashion. Group B will work at *Eagle River* youth camp some distance from *Juneau*. Will build and relocate the housing units in this camp in addition to other improvements. Both groups will have opportunity to see work of The Methodist Church in Alaska. Activities include physical work, study, fellowship, worship. As in the other work camps sponsored by the MSM and agencies of The Methodist Church, this is part of the emphasis on the "Life and Mission of the Church." About ten men and ten women students who have at least completed their sophomore year or equivalent needed. Must be capable of and willing to do hard work, live under rustic camp conditions, and accept this as an expression of growing and maturing Christian faith. Unusual ability to submit to group disciplines required. COST: Students pay travel expenses to Alaska and return, plus small contribution to cost of work camp. Cost to each student will be approximately \$250, not including travel between home and Seattle. APPLY: Rev. R. C. Singleton, Methodist Board of Missions, Thirteenth Floor, 475 Riverside Drive, New York 27, New York.

The Methodist Student Movement and certain boards and agencies of The Methodist Church will sponsor a work camp in *Hawaii*. Students expected to arrive at West Coast city, to be designated later,

on June 17, and fly to Honolulu, arriving June 18, and depart from Honolulu on return trip July 23. Work campers will build youth camp in hills on island of *Kauai*. Will live in residence near the camp site. After a few days of orientation they will begin construction of camp and work for four weeks. Fifth week will be given to travel about principal islands to see people, understand their culture, and visit Methodist work. Five women and five men students who have completed their sophomore year or its equivalent needed. They should have somewhat mature Christian faith and be able to express it in an articulate manner; must be willing to practice strict group Christian disciplines, and should have a steadfast desire to render Christian service; be willing to do hard physical work and live under simple, primitive conditions. COST: Students pay travel expenses from their homes to Honolulu and return plus a small portion of cost of food and travel in Hawaiian Islands. Approximate cost per student will be \$285, not including travel between home and West Coast. APPLY: Dr. Harvey C. Brown, P. O. Box 871, Nashville, Tennessee.

The Protestant Episcopal Church will conduct three work camps: *Cuernavaca, Mexico*, July 4-August 12. Work will consist of construction of boys' dormitories at an "internado" for seventy-five children. Fifteen college students needed. COST: About \$60 plus transportation to Mexico. APPLY: Committee on Summer Service Projects, 281 Park Avenue, South, New York 10, New York. *Japan*, mid-June to late August. Construction of conference center. Fifteen college students needed. COST: About \$750 for travel, room and board. APPLY: Committee on Summer Service Projects, 281 Park Avenue, New York 10, New York. *South Dakota*, June 18-August 6. Episcopal college students needed for relocation of Indian village soon to be inundated by release of dam; close work with Indian children and families: COST: \$75 plus transportation to South Dakota. APPLY: Rev. William M. Fay, Box 75, Wakpala, South Dakota.

Richard Chase, folk specialist and author of *Jack Tales*, *Grandfather Tales*, etc., will conduct project to develop piece of land into folk center, called "King's X," located on *Beech Mountain* in the "Jack-Tale Country." Persons, college students and older, may attend for any length of time available, between end of June and early September. Outdoor sleeping equipment must be brought. Only cost is for meals, about \$2-\$3 a day. INTERESTED PERSONS may write: Richard Chase, Rominger, North Carolina.

Universalist Service Committee will as-

sign work camp teams of college, graduate and working youth to: *Black Forest* tent camp for refugee and other children, *West Berlin* refugee youth center; *Nordalb—South Germany*, international children's camp; home for emotionally disturbed German youth in *North Germany*. Volunteers must be nineteen to thirty-two years of age, enjoy roughing it, possess some camp craft skills and interest in German language. COST: \$625 (by air) travel and food. Three weeks allowed for personal travel (cost extra). APPLY: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

Universalist Service Committee needs six youth, eighteen to thirty-two years of age, to conduct a day camp program for children and youth at the Ryder Universalist (interracial) Center located on the outskirts of *Chicago*. Probable dates, July 4-August 16. Board and room provided. Participants will live in housing unit. Should be interested in social problems, social service work and interracial tensions. APPLY: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

Brethren Service Commission will sponsor slum rehabilitation program in Negro community, plus recreation, crafts, religious instruction, June 20 to August 20, in *Baltimore, Maryland*. Approximately five students needed. Registration date: April 15. COST: \$1.20 per day, plus transportation to and from project. APPLY: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

Ecumenical Voluntary Service (NSCF) will conduct five projects: *Chicago, Illinois*, June 19-July 29. Renovation work and community service in innercity on Chicago's South Side. COST: \$95, including program, maintenance, and insurance coverage for total period. *Polacca, Arizona*, June 26-August 6. Work to help anchor shifting sand and begin construction of church in American Indian community. COST: \$95, including program, maintenance, and insurance coverage for total period. *Indianapolis, Indiana*, June 26-July 9 and July 10-23. Construction work in a self-help housing program of large settlement house. Participant applications are accepted for a two- or four-week period. COST: \$48,

pax



including program, maintenance and insurance coverage for one period; \$25 additional for second period. *New Windsor, Maryland*, July 25-August 6, August 7-20, and August 21-September 3. Processing clothing in Church World Service Center. Each period includes two-day trip to *Washington, D. C.*, studying church and relief aid. Application on two-, four-, or six-week basis. COST: \$48, including program, maintenance, and insurance coverage for one period; \$25 for each additional period. *Maui, Hawaii*, June 26-July 24. Work to rebuild old church as center for new interdenominational campsite. COST: \$375, including program, maintenance, insurance coverage and travel from West Coast to Hawaii and return. APPLY: Ecumenical Voluntary Service, National Student Christian Foundation, 475 Riverside Drive, New York 27, New York.

The Luther League of America will provide the following top-flight opportunities for young people: *Des Moines, Iowa*, July 12-21. Twenty persons, fifteen to twenty-four years of age, to paint and repair Riverside-Bidwell Settlement House. Extra work in homes of community. Study of "marginal" section of city. COST: Camp fee \$20. *Milwaukee, Wisconsin*, July 19-28. Twenty persons, fifteen to twenty-four, to work in interracial, intercity congregation. Study of changing city life and the church's responsibility. COST: Camp fee \$20. *Zelienople, Pennsylvania*, July 12-21. Twenty persons, fifteen to twenty-four, to do maintenance work in connection with Lutheran Children's Home. Examination of Christian concern for children with problems. COST: Camp fee \$20. *Albany, New York*, July 19-28. Twenty persons, fifteen to twenty-four, to do painting and landscaping at Clinton Square Neighborhood Center and Day Camp. Center serves interracial community. COST: Camp fee \$20. *Norris-*

town, Pennsylvania, July 12-28. Fifteen persons, fifteen to twenty-four, to work on recreation area at Norristown State Hospital. Limited contact with patients. Study of Christian concerns in mental hygiene. COST: Camp fee \$25. *Edinburg, Texas*, July 13-28. Twenty persons, fifteen to twenty-four, to work among Mexican migrants in the Brownsville area. Study of migrants' problems and the church's ministry to them. Cost: Camp fee \$40. APPLY: Luther League Work Camps, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

Department of Voluntary Service, United Church of Christ, will conduct projects involving physical labor, supplemented by program of worship, study and discussions at the following: *Le Chambon-sur-Lignon, Haute Loire, France*, July 12-August 6. Eight college-age campers continue construction and maintenance of buildings at College Cevenol. Knowledge of French required. COST: \$750 including travel. *Yuquiyu, Puerto Rico*, June 20-July 30. Eight college people for construction and community work in cooperation with local church. COST: \$90 including travel and island trip. Knowledge of Spanish necessary. *Chicago, Illinois*, June 24-July 25. Ten college students for cleanup and paintup in community council home improvement in fast-changing Puerto Rican neighborhood; renovation and decoration of church premises for more adequate weekday use; some opportunity for participation in vacation church school activities. Some knowledge of Spanish desirable, but not required. COST: \$50 plus travel. APPLY: Department of Voluntary Service, United Church of Christ, Pottstown, R.D. No. 2, Pennsylvania.

American Friends Service Committee needs about eighteen men and women per project, June 24-August 19, to work on Indian reservations, migrant worker communities, and needy urban neighborhoods on construction and recreational direction. COST: \$135 plus travel. June 24-August 19, sixteen men and women, age twenty to thirty, to work on construction and renovation in southeast *Alaska*. COST: \$135 plus travel. June 24-August 12, eighteen campers, age sixteen and up, plus directors to work in needy urban or rural neighborhoods; in areas of flood relief; or with conditions brought on by disasters. COST: \$135 plus travel. APPLY: American Friends Service Committee, 20 S. 12th Street, Philadelphia 7, Pennsylvania.

CARAVANS

The Protestant Episcopal Church will conduct caravans in *Western Canada*, June 1 to late September. Teams of two travel to rural outposts to conduct vaca-

tion church schools for children and teenagers; Episcopal women, eighteen years or older needed (special arrangements made for college students). COST: Travel to and from Canada and maintenance while on project provided. APPLY: Miss F. H. Eva Hasell, Synod Office, Trinity Hall, Winnipeg, Manitoba, Canada.

The Youth Fellowship of the Evangelical and Reformed Church and the Pilgrim Fellowship of the United Church of Christ will have eight caravans providing leadership in local church youth work and summer camps, June 29-August 14. Teams will serve in *New England, New York, Pennsylvania, North Carolina, Virginia, Ohio, Missouri and Wisconsin*. Work includes program planning, leading community meetings and area youth rallies, work projects, workshops in recreation, worship, group process. Deadline: May 1. COST: Registration fee, \$5, plus travel expense to training sessions and return home after round-up. APPLY: Miss Ethel A. Shellenberger, 200 Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania.

THE ARTS

The Division of College Work, The National Council, Protestant Episcopal Church, is sponsoring study-tour of *Europe*, June 14-August 3, to which twenty-five students interested in becoming acquainted with cultural and spiritual achievements, historic sites and modern cities, and in the use contemporary church makes of the arts are invited. Group will meet artists and clergymen pioneering in field of liturgical arts, and participate in worship life of parishes and monastic communities devoting themselves to liturgical reform and re-union of Christendom. Participant must



be a junior or senior by September, 1960, a graduate student, or studying theology in seminary. Preference given to students with some prior familiarity with arts and languages. Places to be visited (and things to be seen) will include: Brussels to see collegiate churches of St. Gudule and Sablon, great works of Flemish school of painting in the Beaux Arts palace, and the Grand Place formed by the jewels of Northern Renaissance architecture; *Reims* with its magnificent Notre Dame cathedral; *Paris* where group will participate in worship at St. Severin and the American Cathedral, visit contemporary churches, see medieval statuary and stained-glass windows of Chartres cathedral, and meet several of France's outstanding artists; *Taize* where group will spend two days living in simple lodgings of people of villages located around this Protestant community, participating in worship with brothers of community, and driving to some of famous Romanesque and Gothic churches of Burgundy; see the *Jura* mountain range, pass the Abbey of Bellelay and fortified town of *Murten* under whose ramparts the Swiss won a decisive victory over the Burgundian army of Charles the Bold in 1476; stop at *Avenches* to see ruins of camp of Roman Legions, built on site of the capitol of the Helvetians, drive up the *Rhone Valley* to the picturesque alpine village of *Sion*; see palace of Counts of Borromeo at *Baveno* on Lake Maggiore, drive to *Milan*, see Leonardo's *Last Supper* and the *Duomo*, walk down the Garibaldi in *Genoa*; drive up green valley of the Thames to *Oxford*, visit a college, Christ Church Chapel, see the Bodleian Library, Ashmolean Museum, Radcliffe Camera and Wren's beautiful Sheldonian Theater, then to Warwick Castle, the ruins of Kenilworth Castle, visit city of *Coventry*, drive through the Dukeries and legendary Sherwood Forest to *Bawtry*, *Selby* and *York*; after drive through border country, *Edinburgh* is reached where group will visit the Castle and Holyroodhouse Palace, see the Royal Mile and Princess Street, Sterling Castle, continue through heathered highlands, past Loch Earn and Loch Awe to *Oban* on the Firth of Lorne, cross to *Iona* community of the Church of Scotland, visit some remarkable shrines of early Celtic Christianity; at *Oban* drive along Loch Etive, follow west bank of Loch Lomand and North shore of the Clyde to *Glasgow*, last stop before overnight flight to New York. Members will pay \$1,085 which covers flight, accommodations in comfortable, well-appointed hotels, meals, program, all tips and taxes. Payable with, and in addition to the tour cost is \$15 registration fee. Participant takes care of laundry, beverages and other expenditures of purely personal nature. For further information and application form,

WRITE: The Division of College Work, The National Council, Protestant Episcopal Church, 281 Park Avenue, South, New York 10, New York.

Union Theological Seminary (New York), in connection with its Program in Religious Drama, is announcing traveling seminar on the theater in *Europe*, June 27-August 17. Tour leaders will be Robert E. Seaver, director, program of religious drama, and Tom F. Driver, assistant professor, Christian Theology. Group will attend international conference on religious drama, visit and study other movements and personalities in field of religious drama, and see such events as: The full cycle of "York Mystery Plays" at *York, England*; the famous "Passionspiele" at *Oberammergau, Germany*; "Jederman" at *Salzburg, Austria*; the "Hofmannsthal Great Theater of the World" at *Einsiedeln, Switzerland*; and the "Mysterio de Elche" at *Elche, Spain*. Some sight-seeing planned as part of overall COST which is \$1,495. In certain instances academic credit may be available. No scholarship funds available through the Seminary. For further information WRITE: Robert E. Seaver, Director, Program in Religious Drama, Union Theological Seminary, 3041 Broadway, New York 27, New York.

The Division of Christian Education, the National Council of the Churches of Christ in the U.S.A., will sponsor the

twelfth annual Religious Drama Workshop at *Lake Forest College, Lake Forest, Illinois*, July 23-30. Delegates to the workshop have opportunity to find deeper meaning and insight in the Christian faith through participation in various work groups related to drama and to develop skill in this means of expression. Each delegate may participate in two work groups, one in the morning and one in the afternoon. Effort is made to consider individual need and provide guidance and experience for both beginners and experienced persons. All delegates have opportunity to participate in discussion of basic philosophy of religious drama, in the vespers, in recreational and informal activities. A valuable aspect of the workshop is the opportunity for personal acquaintance and conversation with both delegates and staff members. Workshop faculty will consist of skilled and experienced leaders in religious drama. New feature of 1960 workshop will have particular appeal to college and university students, namely, the Production Studio, an advanced project under the direction of Alfred R. Edyvean of Christian Theological Seminary, Indianapolis, Indiana, and Mrs. Zula Pearson, Lon Morris College, Jacksonville, Texas. Other members of the staff will include: Arthur Risser, University of Wichita; Mrs. Pat Jewett, Lake Erie College for Women; Mrs. Ruth Winfield Love, Kent State University Wesley Foundation; John Patterson, First Congregational





Church, Burlington, Vermont. For further information, WRITE: A. Argyle Knight, Workshop Director, Methodist Board of Education, P. O. Box 871, Nashville, Tennessee, or J. Blaine Fister, Assistant Director, National Council of Churches, 475 Riverside Drive, New York 27, New York.

COMMUNITY SERVICE

The Protestant Episcopal Church will sponsor wide variety of community service projects in crowded, depressed urban areas and isolated rural towns and Indian reservations, mid-June to early August. College students needed to teach in vacation church schools, lead recreational activities, call on children and families, and work with teen-age program. Projects will be located in *New York City, Springfield, Mass., Chicago, Seattle, Milwaukee, Jersey City, Arizona, New Mexico, Central New York, Oregon and Puerto Rico*. COST: Room and board sometimes furnished; students pay travel expenses. For information, WRITE: Committee on Summer Service Projects, 281 Park Avenue, South, New York 10, New York.

Jointly sponsored by American Friends Service Committee, University of Washington YM-YWCA, and Pacific Northwest Regional Councils, YM-YWCA, an interns-in-community-service project will be conducted in *Seattle, Washington*, June 13-August 19. Sixteen college men and women admitted will study and work with social effects of urbanization. Serv-

ing as staff members with small welfare agencies, they may direct recreation through day camps, organize craft classes, teach swimming, assist with research in TB hospital or with neighborhood improvement groups. Work supervised by trained social workers. Interns work for maintenance plus small stipend. APPLY: American Friends Service Committee, 20 S. 12th Street, Philadelphia 7, Pennsylvania.

National Student YWCA will sponsor college summer service group of thirty-five women students in *New York City*, June 23-August 14. Work in outstanding social agencies under supervision of trained social workers, with opportunity to understand and help alleviate special problems people face in large cities—particularly in blighted areas. In addition to work, students participate in intensive seminar program designed to acquaint them with problems of urbanization, community rehabilitation, and Christian basis for social action and service. Students work for room and board or small salary, generally adequate to cover living costs. FEES: \$85 for program and registration. APPLY: National Student YWCA, 600 Lexington Avenue, New York 22, New York.

Ecumenical Voluntary Service will conduct two projects: *New York City*, July 1-August 13, vacation church school and teen-age program of innercity in emerging community ministry. COST: \$95 in-

cluding program, maintenance, and insurance coverage for total period. *St. Louis, Missouri*, July 1-30, where projectors become acquainted with special needs of public housing area. Manual labor maintenance to ill and/or aged. COST: \$75, including program, maintenance, and insurance coverage for total period. APPLY: Ecumenical Voluntary Service, National Student Christian Foundation, 475 Riverside Drive, New York 27, New York.

Brethren Service Commission will sponsor community project, July 10-August 20, at *Fresno, California*. Approximately five students will work with established community center program of playground supervision, club work, center maintenance, Bible school. Summer program is expansion of year-round volunteer service project. Registration date: April 15. COST: \$1 per day plus transportation to and from project. APPLY: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

The United Lutheran Church in America, Board of Higher Education, needs fifteen college men and women, July 1-August 31, for work in *New York, Philadelphia and Chicago* in settlement houses, community, church and welfare organizations in recreation, religious education and community visiting. Orientation conference required. COST: Travel. Remuneration: \$200 plus room and board. APPLY: The United Lutheran

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Church in America, 213 Madison Avenue, New York 16, New York.

Department of Voluntary Service, United Church of Christ, has projects scheduled at Back Bay Mission, *Biloxi, Mississippi*; Caroline Mission, *St. Louis, Missouri*; Fellowship Center, *St. Louis, Missouri*; Kenwood-Ellis Community Center, *Chicago, Illinois*; Salem-Bethany, *Buffalo, New York*, dates of each, June 15-August 17. Teams of three to five persons of college age and training (or above) work in vacation church school, nursery school, day-care program, playground and recreational activities, day and resident camps, field trips, possibility of some survey work. Each project in underprivileged or changing neighborhoods. COST: Round trip travel plus registration fee of \$10 to cover insurance and program costs. Food and lodging provided by local agency. APPLY: Department of Voluntary Service, United Church of Christ, Pottstown, RD No. 2, Pennsylvania.

American Friends Service Committee needs ten students, June 17-August 19, ages eighteen to thirty, to work in community social agencies in *Seattle, Washington*, chiefly group work with children. Similar group works in industry. Both groups live together cooperatively, study problems of community disorganization and social change. COST: Maintenance and \$50 stipend provided. *St. Louis, Chicago, Oakland, California*, June 17-August 19. Young people age eighteen to thirty to work in community social agencies, chiefly group work with children. Study program examines problems of community disorganization and social change. COST: Full maintenance and \$50 stipend provided. APPLY: American Friends Service Committee, 20 S. 12th Street, Philadelphia 7, Pennsylvania.

INSTITUTIONAL

The Protestant Episcopal Church will sponsor work projects where students will live in institutions giving special attention to a particular group of people. Unusual opportunities for using special skills and abilities. In most projects, volunteers assume regular hours of staff members. Projects will be located as follows: *Benton House, Chicago, Illinois*; June 29-

August 7; eight to ten students needed; room and board provided, student pays travel. APPLY: Miss Ignacia Torres, 3052 S. Gratten Avenue, Chicago 8, Illinois. *Kentucky Children's Home, Lyndon, Kentucky*; mid-June to mid-August; eight students needed; room and board provided, student pays travel. APPLY: Episcopal Work Project, care Superintendent, Kentucky Children's Home, Lyndon, Kentucky. *Kentucky Training Home, Frankfort, Kentucky*; June 13-August 28; six students needed; room and board provided, student pays travel. APPLY: The Chaplain, Kentucky Training Home, P. O. Box 403, Frankfort, Kentucky. *Neighborhood House, Milwaukee, Wisconsin*; mid-June to first week in August; nine students needed, nineteen years or older; room and board provided, student pays travel. APPLY: Rev. Reinhart B. Gutmann, 740 North 27th Street, Milwaukee 8, Wisconsin. *Norton Memorial Hospital, Louisville, Kentucky*; end of June to mid-August; eight high-school graduates needed; room and board provided, student pays travel. APPLY: Summer Service Project, Office of the Administrator, Norton Infirmary, Louisville, Kentucky. *St. Luke's Hospital, Denver, Colorado*; June 20-August 13; eight students needed; room and board provided; student pays travel. APPLY: Summer Service Project, care Personnel Office, St. Luke's Hospital, 601 East 19th Avenue, Denver 3, Colorado.

Universalist Service Committee will sponsor units of students, young teachers, etc., eighteen to thirty-two years of age, June 15-September 1, who are assigned to state mental hospitals where participants substitute for ward attendants on vacation and assist in occupational therapy department. Participants receive salary of regular ward attendants (\$175-\$200) monthly. Fee of \$25 paid to Universalist Service Committee to help care for special programs conducted by unit for patients and to help administrative costs. APPLY: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

Ecumenical Voluntary Service will sponsor work in mental hospital in *St. Louis, Missouri*. Participants will work as aides in special "Remotivation technique project." COST: To be deducted from earnings. APPLY: Ecumenical Voluntary Service, National Student Christian Federation, 475 Riverside Drive, New York 27, New York.

The Brethren Service Commission will sponsor projects: *Chicago, Illinois*, June 1-August 26. Approximately five students (girls only) will assist nurses and assume other hospital duties at Bethany Hospital. Wages received by students. *Elgin, Illi-*

nois, June 12-September 3. Thirty-five students, eighteen or older, one year or more of college, will work as regular ward attendants at the Elgin State Hospital for the mentally ill. Participate in group living, study, worship, recreation in interracial unit. Students receive regular hospital salary but pay board and room plus program fee to Brethren Service Commission. Registration date: April 15. APPLY: *Chicago*: Personnel Department, Bethany Hospital, 3420 Van Buren Street, Chicago, Illinois; *Elgin*: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

The United Lutheran Church in America, Board of Higher Education, July 1-August 31, will sponsor projects in Children's Homes in *New York, New Jersey, Pennsylvania, Ohio, Iowa*. Twenty-five college men and women will work in recreation, religious education, as dormitory aides. Orientation conference required. COST: Travel. Remuneration, \$200 minimum, plus room and board. APPLY: The United Lutheran Church in America, 213 Madison Avenue, New York 16, New York.

The United Lutheran Church in America, Board of Higher Education, July 1-August 31, needs eight college men and women to serve as dormitory and staff aides in *Pennsylvania* in hospital and homes for handicapped. Orientation conference required. COST: Travel. Remuneration, \$200 minimum, plus room and board. APPLY: The United Lutheran Church in America, 213 Madison Avenue, New York 16, New York.



Department of Voluntary Service, United Church of Christ, offers service to those in various types of institutions, including homes for children and aged, mental hospitals and special agencies in: *Fort Wayne, Indiana*, June 15-August 17. Four college-age workers to assist with program of recreation and crafts; activity supervision and religious guidance at Fort Wayne Children's Home. Housing and meals provided by the Home. COST: Travel expense plus \$10 registration fee to cover insurance and program costs. *Greenville, Pennsylvania*, June 15-August 17. Four college-age workers to serve as substitute houseparents, housekeepers, or maintenance personnel. Tasks also include cooking and nursing aides at St. Paul Home for Children and the Aged. Housing and meals provided by Home. COST: Travel expenses plus \$10 registration fee to cover insurance and program costs. APPLY: Department of Voluntary Service, United Church of Christ, Pottstown RD 2, Pennsylvania.

American Friends Service Committee needs twenty-five college men and women, July 1-August 31, to work in children's homes in *New York, New Jersey, Pennsylvania, Virginia, Ohio* and *Iowa*. Work includes recreation, religious education, dormitory aides. COST: Travel. Remuneration, \$200 minimum plus room and board. Orientation conference required. *Pownal, Maine*, and *Los Lunas, New Mexico*, June 17-August 26. Groups of men and women, ages eighteen-thirty, to work with mentally retarded in recreation programs and to serve as assistant cottage parents. Remuneration, members receive salary of regular attendants. COST: 10 per cent of salary. *Embreeville, Pennsylvania*, August 19-September 9. Twelve volunteers, men and women, nineteen-thirty years old, to work in recreation and therapy programs in open-ward mental hospital. Maintenance provided. Correctional institutions in *United States*, June 17-August 17. Groups of men and women, ages twenty-one-thirty-five, to work with teenagers confined for delinquency. Remuneration, members receive salary of regular attendants. COST: 10 per cent of salary for project expense. APPLY: American Friends Service Committee, 20 S. 12th Street, Philadelphia 7, Pennsylvania.

STUDENTS IN GOVERNMENT

The YM-YWCA will conduct *Washington (D.C.)* student citizenship seminar, June through August. Approximately thirty-five college men and women, who have completed at least two years and preferably three years of college, will hold full-time jobs chiefly as typists and stenographers in government agencies.

Limited number of positions open for student trainees in physical education, mathematics, meteorology, engineering, agriculture and related fields. All positions require civil service examination which should be taken before March 1. Most jobs pay \$50 a week. Earnings cover living expenses and fees. Students live cooperatively and participate in a seminar and field-trip program designed to give an intimate picture of problems of government and our citizenship responsibilities as Christians. FEES: \$75 for program and registration. APPLY: YMCA-YWCA, 3601 Locust Street, Philadelphia 4, Pennsylvania.

STUDENTS IN INDUSTRY

YM-YWCA will sponsor Twin Cities (*Minneapolis and St. Paul*) Student Urban and Industrial Seminar, June 10-August 19. Thirty-five men and women, undergraduates interested in learning about problems of our society, will hold regular jobs, with regular hours and salaries ranging from \$1 to \$2.25 per hour. Most jobs require unskilled and semi-skilled labor. Group housed at University of Minnesota YMCA building. Director of project will live with group, which will operate on a cooperative living plan. A women's counselor will be member of staff. Breakfast and dinner served at the "Y," and lunches packed for noon meal on job. Seminar will provide opportunity for students to: investigate current industrial and urban life; share in intercollegiate international, interracial, and coeducational cooperative living project; investigate the applicability of Christian ethics to life in this time; develop student leadership in field of social responsibility. COST: Registration fee \$20 (\$5 payable with application, \$15 payable by May 15). Estimated that room, board, and administrative costs will total \$18 weekly. Blankets and linens furnished. Other personal expenses including recreation and special outings extra. APPLY: Area Secretary, Student Urban and Industrial Seminar, North Central Area YMCA, 30 South Ninth Street, Minneapolis 2, Minnesota.

American Friends Service Committee, June 17-August 19, *Seattle, Washington*. Ten students, age eighteen-thirty, to work in industry. Similar group to work in community social agencies, chiefly group work with children. Groups live cooperatively, study problems of community disorganization and social change. Maintenance, \$50 stipend provided. APPLY: American Friends Service Committee, 20 S. 12th Street, Philadelphia 7, Pennsylvania.

INTERNATIONAL

The Methodist Student Movement will



sponsor its annual work camp and travel seminar in *Europe*, July 1-August 25 (approximate). Project includes about thirty-five students, fifteen student workers, college and university teachers and a few pastors in university pulpits. Travel seminar will include several European countries, a seminar in *Strasbourg, France*, and short work camp (in two or three sections). Arrangements are in process for seminar to stop for at least ten days in July near enough to World Student Christian Federation Teaching Conference to hold similar study program to which some of Federation conference speakers will be brought in. After seminar, further travel and work-camp experiences will be provided. One work camp may be in *Finland* on border of *Russia*, with possibilities for deputation trip or two into *Russia*. Another work-camp experience may be possible in *Algiers, North Africa*. Mature students who have completed sophomore year or its equivalent needed. Teachers, ministers and student workers should be able to show their interest in world mission of church with insights into different cultural patterns; should have Christian motives of service, with willingness to do hard work in same manner expected of students. Some separate activities will be organized for these members. Participants must have Christian motives and be willing to conform to disciplines of group life. COST: Estimated cost from New York to New York about \$1,200. General Boards have no scholarships. APPLY: Rev. R. C. Singleton, Methodist Board of Missions, Thirteenth Floor, 475 Riverside Drive, New York 27, New York, or Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

National Student Councils of the YM-YWCA will sponsor "Volunteers Abroad" group; six women in teams of two will visit *Turkey, Mexico, Belgium* (tentative), mid-June to August. Selection begins February 1. Opportunity for experienced upperclass women students, active in college YWCAs and SCAs, to give

volunteer service in summer program of overseas YWCAs. Two years college required. Language requirement for some countries. COST: From \$400 to \$1,200 plus visas and travel within United States. APPLY: Miss Jean M. Whittet, 600 Lexington Avenue, New York 22, New York.

National Student Councils of the YMWCA will sponsor "Building for Brotherhood" group in *Istanbul, Turkey*, approximately June 15-August 25. Fifteen men students, undergraduate and graduate, active in YMCA who will return to campus following year. Participate in work camp with equal number of Turkish students for one month. Three weeks given to visits and conferences in *France, Switzerland, Greece and Italy*. Selection made by Area/State/Regional Council. APPLY: Your Area YMCA or Harold Colvin, Room 1508, 19 S. LaSalle Street, Chicago 3, Illinois.

National Student Councils of the YMWCA will sponsor four one-year internships abroad for 1960-61. Work as junior secretaries open to men college graduates with serious interest in career service in YMCA. *Lima, Peru; Caracas, Venezuela; Hong Kong; Istanbul, Turkey*. Stipend covers travel and living expenses. APPLY: Harold Colvin, Room 1508, 19 South LaSalle Street, Chicago 3, Illinois.

The Brethren Service Commission is planning peace seminars: *Japan*, probably in *Tokyo*. Four or five students needed. *Kassel, Germany, and Vienna, Austria*, June 13-July 31. Participants, nineteen to thirty years of age, must have had previous experience in work camps or similar program. Project includes study, discussion research on peace and international relations plus brief daily work stint, and fifteen-day tour of *Holland, Germany, Poland, Austria and Switzerland*.



Arrangements made for one or more overnight accommodations with families of areas visited. Registration date: March 15. COST: \$800-\$900 including transatlantic transportation, work-camp tour fee and seminar maintenance. APPLY: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

The Brethren Service Commission needs: Ten students from the United States for project to be held near *Calderon, Ecuador* (details not yet completed). Twenty students (five for each camp), June 13-August 5, for projects in *Poland, Greece, Sardinia, and Berlin, Germany*, covering community rehabilitation. Age range, nineteen to thirty, with previous experience in work camp or similar program. Project will include fifteen-day tour of *Holland, Germany, Poland, Austria and Switzerland*. Arrangements being negotiated for work camp in Poland and for Polish students to participate in the other Brethren Service work camps in Europe. Registration date: March 15. COST: \$800-\$900 including transatlantic transportation, work-camp tour fee and work-camp maintenance. APPLY: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

Ecumenical Voluntary Service recruits American participants for the World Council of Churches ecumenical work camps held in the following countries: *Africa—Belgian Congo, Ethiopia, French Cameroons, Northern Rhodesia, Madagascar, Senegal, Union of South Africa; Asia—Hong Kong, India, Indonesia, Japan, Korea, Okinawa, Philippines, Taiwan, Thailand; Latin America—Brazil, Mexico, Paraguay; Middle East—Jordan, Lebanon; Europe—Austria, Denmark, Finland, France, Germany, Great Britain, Greece, Iceland, Italy, Netherlands, Sweden, Switzerland*. Projects usually of four-week duration, during July and August. COST: Includes program maintenance, insurance, orientation session and travel from United States port to landing on continent of service. Participant makes own travel plans from port of landing to project and pays all independent travel before and/or after project. Fees, exclusive of individual travel and incidental expenses, approximately: Africa, \$900-\$1,200; Asia, \$800-\$1,500; Latin America, \$700-\$900; Middle East, \$650-\$700; Europe, \$525-\$550. Good average estimate is roughly \$200 plus base fees given above. APPLY: Ecumenical Voluntary Service, National Student Christian Council, 475 Riverside Drive, New York 27, New York.

The Luther League of America needs twelve persons, July 12-August 22, high-

school graduates through twenty-four years, for project in *British Guiana, South America*, related to life and work of the Lutheran Church in B. G.—a study of the church's "international outreach." Limited to Lutheran participants. COST: Camp fee \$400-\$450. APPLY: Luther League Work Camps, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

MISCELLANEOUS

New York Baptist City Society (Department of Student Work), New York City Congregational Christian Church Association, Judson Memorial Church, American Baptist Home Mission Society, Council on Christian Progress, and Baptist Student Movement will sponsor program on the church in urban life at Judson Student House, in midst of New York's Greenwich Village, June 17-September 1. Fifteen to twenty juniors, seniors and graduate students in all fields of study will pioneer and serve church through seeking new, effective, even radical answers to urgent problems which have resulted in slow retreat of Protestant church from urban centers to suburbs. Part of their understanding will be gained through full-time employment in business and industry, seminars and Bible study three evenings a week, and field trips and outings. Experiment involves living as small Christian community—worshiping together, bearing each other's burdens and joys, yet remaining identified with, and open to, all with whom they work, and who reject or ignore Christian faith. Outstanding person in student field will lead project, assisted by experts on various problems in city life and by leaders from churches where significant work is being done to meet needs of innercity. COST: Registration fee of \$15 plus transportation to and from



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New York, room and board at Student House. Average wage scale last year, \$60 to \$65 per week. APPLY: Rev. Howard Moody, 55 Washington Square, South, New York 12, New York.

The Department of Evangelism, National Council of Churches, will sponsor "A Christian Ministry in the National Parks," June 1-10 to Labor Day (some parks are open somewhat later). Twenty-nine national parks and monuments included. One hundred forty-two seminary and college students needed to minister to those who live in, work in or visit our national parks. Services of worship, choirs, Sunday schools, discussion groups, recreation, and religious drama included in program. Students must be Christian. Seminary experience, musical experience, student-work experience helpful. Some positions demand specific talents in discussion group work, choir directing or preaching. Others open to any personable, alert Christian. An interdenominational program open to single and married students—normally couples with children not acceptable. COST: Students work for park company or the National Park Service and earn money at secular jobs. Guaranteed minimum \$200, plus room and board. Applications should be filed early as possible. Deadline: March 15. APPLY: A Christian Ministry in the National Parks, 8th Floor, National Council of Churches, 475 Riverside Drive, New York 27, New York.

National Student Councils of the YM-YWCA will sponsor US-USSR student exchange program, mid-June to first week of September. Twenty-four men and women students will travel in groups of twelve, each with a trained leader, spending over a month in *Soviet Union*, including several weeks in a Soviet Sports Camp and visits to *Eastern European countries*. The exchange has three main purposes: (1) Through firsthand contacts gain a deeper understanding of the Soviet people, their culture, problems and achievements, and their role in the climactic events of our times. (2) To interpret our own society and convictions on a person-to-person basis. (3) To develop the leadership and program of Student YM and YWCAs and SCAs in the area of international relations and responsible Christian citizenship. Qualifications include experience in and understanding of purpose and work of Student YM and YWCAs, maturity in interpersonal relationships, ability to communicate, interest and knowledge concerning international relations. At least two members of group must speak Russian. COST: \$1,200 plus visas, predeparture orientation and travel to and from port. Selection begins January 15. All applications should be in by February 15. APPLY: Miss Ruth Shinn,



600 Lexington Avenue, New York 22, New York.

National Student Councils of the YM-YWCA will conduct leadership training school, Union Theological Seminary, *New York City*, June 30-August 12. Six-week program for men and women students, giving a period of integrated experience which illumines the Christian faith and its relevancy to contemporary life with practical methods for developing effective student Christian associations. Six semester hours plus extensive field trips in New York City (college credit available). Applications open to students who (1) carry responsibility for a Campus Christian Association; (2) have completed two years' college work; and (3) have average academic grade of 80 per cent. APPROXIMATE COST: \$350 plus travel. APPLY: Miss Ruth Shinn, 600 Lexington Avenue, New York 22, New York.

National Student Councils of the YM-YWCA will conduct association camp, *Estes Park, Colorado*, approximately June through August. Two hundred college men and women are employed on staff of Estes Park YMCA Camp and Conference Grounds. Full-time jobs of many kinds. Employees Association includes a seminar study program, leadership training, worship and recreation. Students receive board and room. Compensation consists of meals, lodging, recreational facilities, program and \$50 per month. APPLY: Walter Ruesch, Estes Park Conference,

25 East 16th Avenue, Denver 2, Colorado.

YMCA summer "try-out," *Chicago, Illinois*, June-August. For twenty-five mature students interested in exploring professional work in YMCA. Supervised positions in summer program of city associations or camps. Weekly seminars. Earnings, \$275-\$350 per month. APPLY: Illinois Area Council of YMCAs, Room 1600, 19 S. LaSalle Street, Chicago 3, Illinois.

Ecumenical Voluntary Service will sponsor adult seminar work project in *Chambon, France*, in July and/or August, designed for participants twenty-five years of age and over. Approximately four hours' manual labor with special emphasis on seminars and discussions on importance of laity to church. COST: \$100 plus transportation. APPLY: Ecumenical Voluntary Service, National Student Christian Federation, 475 Riverside Drive, New York 27, New York.

Ecumenical Voluntary Service will participate in US-USSR Exchange planned in cooperation with the Council on Student Travel, late June to early September. Approximately forty days in the USSR with emphasis on prolonged visits and possible work project. Knowledge of Russian language and Soviet affairs important. COST: \$1,200-\$1,300. Deadline: February 1. APPLY: Ecumenical Voluntary Service, National Student

Christian Federation, 475 Riverside Drive, New York 27, New York.

Offices of Student Work in the Board of Missions and the Methodist Student Movement sponsor "Year of Study Abroad." Project designed to give Methodist students opportunity to study in college or university outside United States, usually as part of undergraduate program. Students become part of Christian community, and witness to Jesus Christ in a practical manner as they live in university environment. Applicant must have completed sophomore year; have superior understanding of the Christian faith and knowledge of the Christian church and its history; evidence of Christian life and commitment; have skills in knowing how to get along with people, some understanding of culture into which he is going; must have an academic average of B (in some cases B plus may be minimum); must have strong and healthy body; meet all requirements of State Department in the US Government, the government of country into which student is going and college or university where he is to study. Schools included in the project for 1960-61 include: *Madras Christian College*, Tambaram, Madras State (men only); *Isabella Thornburn College*, Lucknow, India (girls only); *University of Mexico*, Mexico City; *University of the Philippines*, Manila; *Philippine Christian College*, Manila. From one to two students placed in each of schools involved. COST: Approximately \$1,800 to \$2,000. Applicant required

to establish responsible proof of financial ability. All necessary funds must be available before leaving the United States. *Applications should be filed not later than December of the year preceding the summer or fall the student wishes to enter school.* APPLY: Rev. R. C. Singleton, Thirteenth Floor, 475 Riverside Drive, New York 27, New York.

The United Lutheran Church in America, Board of Higher Education, can use sixty-five college men and women, July 1-August 31, for welfare work in *New York, Pennsylvania and Maryland*. Orientation conference required. COST: Travel expenses. Remuneration, \$200 plus room and board. APPLY: The United Lutheran Church in America, 213 Madison Avenue, New York 16, New York.

The Lisle Fellowship, Incorporated, has scheduled activities in *Austria, France, Germany, Holland, Switzerland, the USSR, San Francisco area, Denver (Colorado) area, Springfield (Massachusetts) area*, end of June to middle of August. Independent travel optional after program. Thirty to forty upperclassmen, graduate students or young adults (special background for USSR; French for unit in France) in each unit. Open to students of all nations, faiths and races. Projects include travel, specialized training in intercultural human relations, local governments, social agencies, evaluation with United States and European faculty, and field work. Application deadline: April 1. COST: \$850 for European units



(transportation, tuition, lodging, travel to projects); \$1,250 to the USSR; \$300 in the United States. Some scholarships available. APPLY: The Lisle Fellowship, Inc., Wendell Willkie Memorial Building, 20 West 40 Street, New York 18, New York.



IT'S ALL ACCORDING TO PLAN

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BOOKS

When Beatniks and their cohorts attack sex standards, is there a workable biblical answer? Dr. William Graham Cole, Cluett Professor of Religion and Dean of Freshmen at Williams College, says there is.

"No one can deny that we face a problem of serious proportions," Dr. Cole says in his new book, *Sex and Love in the Bible*. "Our culture is divided into two strenuously opposed parties. On one side is arrayed the pomp and power of traditional morality, surrounded with the aura of ecclesiastical authority, hurling impressive anathemas against a wicked and adulterous generation.

"On the other are to be found the forces of 'liberty,' arrayed in the shining armor of what they regard as science and enlightenment, marching against the Bastille of reaction and restraint."

BEATNIK'S RELIGIOUS QUEST

"Perhaps the most colorful of the legions in this army of revolt is the band of so-called 'Beatniks,' the bearded Bohemians who read Jack Kerouac, who divide their time between drinking in the bars of San Francisco and being 'on the road.' Theirs is a religious quest for meaning and significance, as they seek to drain the last drop of sensation from each cup that life proffers to them. But in this army they do not fight alone.

"At their side stand the writers and essayists who want Western moral standards revised to conform to prevailing practice as revealed by Kinsey and others. Here are to be found anthropologists who brandish spears pointed with sharp facts concerning the sex life of countless other societies, primitive and advanced. The ranks are strengthened by experimental psychologists who draw the strong-bows created in their research laboratories and send arrows of potent data on the sex life of mammals against the ramparts of reaction.

"The heavy guns of psychotherapy boom with broadsides of neuroses produced by sexual repression, by guilt and shame, and sense of sin. And ranging round the camp is the cavalry, the light-horse of novelists, poets, playwrights, who harass the enemy with swift attack and quick withdrawal."

CREATIVE RELATIONSHIP NEEDED

"Who occupy the no man's land between the warring camps quietly take out the Bible and search its pages for guidance." Dr. Cole's study, *Sex and Love in the Bible*, is the result of just such a search, aided by the knowledge of modern psychology, anthropology and theology.

February 1960

"Sex and love," Dr. Cole concludes, "belong together—in life no less than in the Bible. Where the one flows from the other, experience is creative, releasing, and enlarging. It is even rooted in eternity, in God himself and his love for his covenanted people. Hosea understood this, as did the rabbis who included the Song of Songs in the biblical canon, and the author of the Epistle to the Ephesians.

"Separated from love, sex becomes distorted and demonic, descending to the realm of mere instinct and sensual lust, transforming men into something subhuman. When this relationship is properly grasped, it may be that the world of Dr. Kinsey will gladly forfeit its shallow pleasures for the sake of a 'more excellent way,' not fearfully restraining lustful desires for forbidden fruits, but



gratefully reserving the divine gift of sexuality for its highest possibilities."

Sex and Love in the Bible was published last November by Association Press, \$6.50 a copy. Two book clubs have sent it out, and it promises to be widely read and deservedly so. It is a theological, anthropological and psychological study, on a serious and scholarly basis, with real clarity of style. Samuel McCrea Cavert's comment is worth repeating: "The treatment is as frank as Dr. Kinsey's famous report while putting the accent on the positive spiritual values that Dr. Kinsey almost ignores."

MEN AND ISSUES

To meet Martin Niemoller is to invite surprise; for the man is seldom what anyone expects. Unusual, controversial, powerful in word and work, he is also kind, thoughtful and sensitive. I have watched him serve Indian "servants" at

a Christmas party in their honor. And watched him share bananas with a lad on a bumpy bus ride through South India. And enjoyed the thrusts of a sharp mind and facile tongue as Niemoller faced questions from a student group.

As surely everyone knows, Pastor Niemoller was commander of a German U-boat in World War I, was Adolf Hitler's most effective one-man opposition, and now is a world leader crusading for an evangelical Protestantism and for peace.

A co-worker and friend, Dietmar Schmidt, has published a biography that is friendly and sympathetic, and yet treats the issues in a heroic and yet controversial life. **PASTOR NIEMOLLER** (Doubleday, \$3.95) is quickly read, because it is well written, but lasting in its impact. Highly recommended.

A. Powell Davies, until his death in September, 1957, was one of America's most controversial and courageous ministers. Pastor of Unitarian All Souls' Church in Washington, he preached the spiritual and intellectual freedom which he practiced daily in support of causes and ideas. Justice William O. Douglas has collected a volume of "the best religious and secular writing of an unrepentant Liberal," entitled **THE MIND AND FAITH OF A. POWELL DAVIES** (Doubleday, \$4.50). This kind of collection is always a bit difficult to read and handle, but it has real value as a look into a keen mind and a liberal proclamation not as easily dismissed as some seem to think.

John Haynes Holmes is perhaps better known as a liberal minister in America—for fifty years he was pastor of Community Church in New York City. His autobiography—**I SPEAK FOR MYSELF** (Harper's, \$4.50)—is also a bit slow to read, but more interesting historically than the Davies volume. Dr. Holmes was one of three who founded the American Civil Liberties Union. He was in a slightly larger group that founded the N.A.A.C.P. He was present for the birth of the Fellowship of Reconciliation.

Dr. Holmes has a warmth and humor that communicate, and help his story along. But basically, this is a story of a social pioneer and liberal leader, facing the issues of his day.

—Jameson Jones

THE EXISTENTIALIST POSTURE by Roger Lincoln Shinn. An Associated Press Reflection Book, New York, 1959, 128 pages, 50 cents.

Many college students and many ministers associate the term "existentialism" with Greenwich Village, the Left Bank in Paris and Hollywood's Carolyn Jones. Be-



yond this the word is shrouded in mystery and morbidity. For those who would know more of this strange word and its power over both the intellectual and the man in the street, Dr. Shinn's little book is an excellent introduction. The major existentialists such as Kierkegaard, Nietzsche, Heidegger, Sartre, Jaspers and Marcel are examined alongside those theologians—Protestant, Catholic and Jewish—who have come to terms with the strange "unphilosophical" philosophy.

While Dr. Shinn (who is *not* an existentialist) has treated both Christian and non-Christian existentialists sympathetically, he has not remained uncritical of either. He sees that existentialism lends itself to "faddism" more than most philosophies. He raises fundamental questions about the individualism and irrationalism that characterize so much of existentialism. Then, agreeing earlier with Carl Michalson, Dr. Shinn says, "Existentialism of itself . . . 'does not put . . . Christ on the middle cross, but it will put nothing else there, either.'"

Two hours spent on *The Existentialist Posture* can purchase a great deal of understanding of one of the most significant developments in modern life and thought.

—Finley Eversole

WESLEY HYMN BOOK, ed. Dr. Franz Hildebrandt; 179 pages. A. Weekes and Co., Ltd., London.

From the six thousand hymns of Charles Wesley, the translations of German hymns by his brother, John, and the writings of Isaac Watts, Dr. Hildebrandt has gathered 154 hymns representative of the Wesleyan Revival. Here are a handful of hymns familiar to American Methodists, and many more new treasures of hymnody. The purpose is not antiquarian; but rather that the richness of Wesleyan thought and experience may once again spiritually enliven Methodist people and enrich our worship.

Bishop Richard C. Raines of the Indiana Area has written a warm Preface to the collection. Also included are a number of pages of historical excerpts, including John Wesley's *Rules for Singing*, and his Preface for the Hymn of 1779.

The reader will find a selection of hymns encompassing the Church Year, the sacraments, morning and evening worship, and the fulness of the Christian

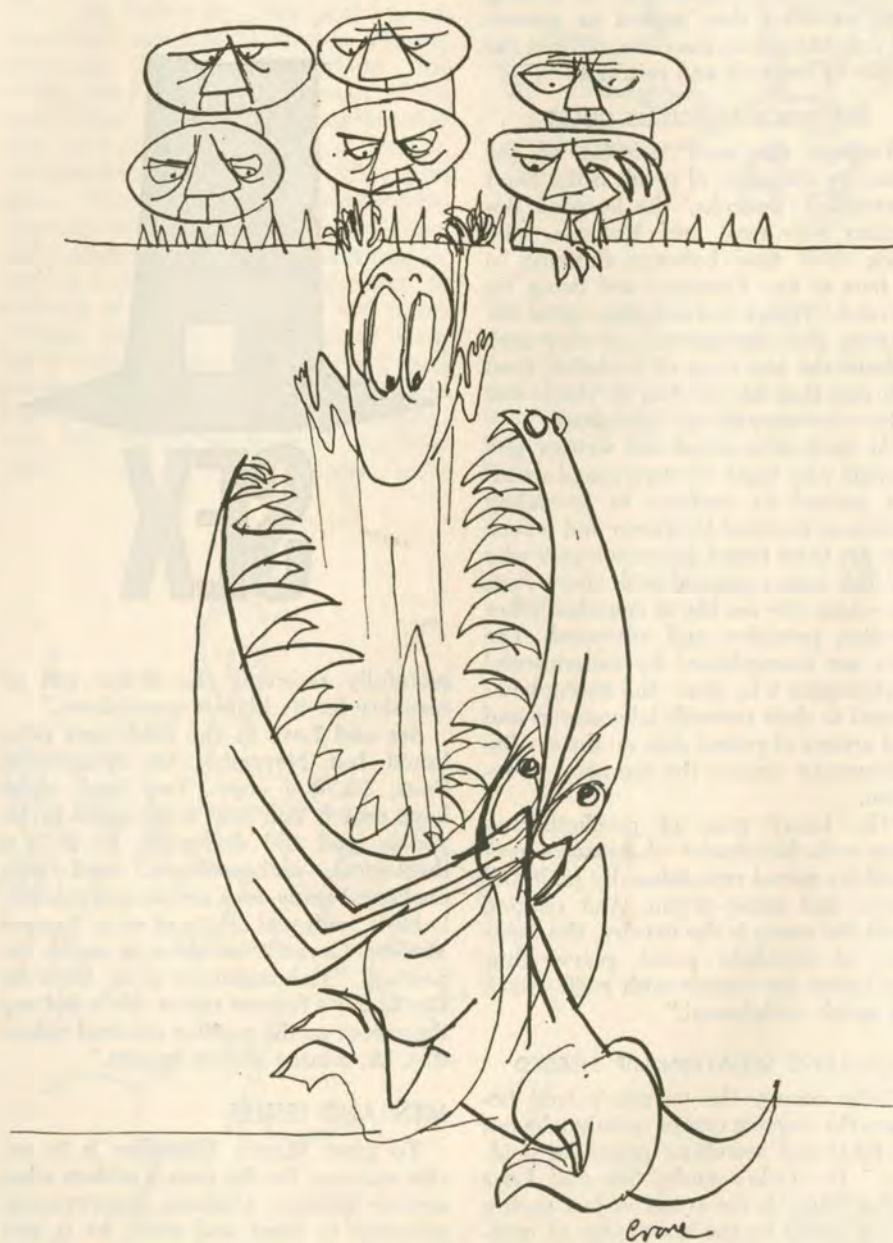
life. Particularly important is the wealth of hymns for Holy Communion, twenty-one being included. Thus the greatest gap in *The Methodist Hymnal* is partially overcome.

The musician will note with joy the many fine and singable tunes; the frequent use of German chorale melodies is especially commendable. A number of English tunes have also been employed, notably G. F. Handel's *Gopsal*, written specifically for "Rejoice, the Lord is King." Every hymn has a different tune, and is also provided with an alternative tune.

The first printing of the Hymn Book has already found wide acceptance. It is in use at the Drew Seminary Chapel; many ministers have bought copies for their own devotional use; a number of churches have provided their choirs with them, and it is hoped that they will be established for congregational use in due time.

The second printing will be available in January, 1960, from the Drew University Book Store, at \$1.50 a copy plus postage.

—Louis E. Rowley



BE A SPORT!

LETTER . . .

In his essay, "Campus Atheism or Apathy?" (October *motive*), J. Claude Evans brings forth a very unusual definition of the word "God." He agrees with what he interprets Professor Paul Tillich as saying, namely, that God is ". . . whatever is the symbol of your ultimate concern." He says that whatever your ultimate concern is, that is your god. After stating this, Mr. Evans says that "Only a god can deny the existence of another god." The evident conclusion is that even if one denies the existence of god he puts another god, whatever his ultimate concern is, in its place. So it would seem that no one can be a true atheist.

I would like to make several critical remarks about Mr. Evans' definition and its implications. First, if only a god can deny the existence of another god, and if god is whatever our ultimate concern is, then we cannot deny god at all, for only our *concern* can deny god under this definition, and that seems to be a very curious thing to say. If, for instance, my ultimate concern is my automobile, then my automobile is the only thing that can deny the Christian God, or any other god for that matter. I cannot deny god, for this type of action is reserved for ultimate concerns. Now I have never noticed my automobile denying anything at all, much less god, and I have rather serious doubts whether automobiles are able to do this at all. Under this analysis, it is evident that a whole score of ultimate concerns can pop up and deny each other, such as money denying automobiles, home-baked cakes denying Shiva, education denying new clothes, and the like. I do not think Mr. Evans wishes to say such a thing. Nevertheless, what he *did* say can very well lead to this.

It seems to be the case that a definition of this type allows absurd statements like the above to be perfectly cogent. I should think that the ultimate concern of a person is nothing but his ultimate concern, and does not imply *belief* or a deity of any kind. But if Mr. Evans insists upon using the above definition and subsequent arguments he leaves himself open to many serious difficulties, such as the one mentioned above.

There is yet another difficulty that results from this definition that strikes very close to the heart of Christianity. If our ultimate concern is our god, then the Christian God, if he is the ultimate concern of a group of people, is *only* the ultimate concern of those people, having equal status with any other ultimate concern of any other person. God, then, is a completely relativistic thing, he is only meaningful and only applies to those people to whom he is the ultimate concern. Thus my automobile, since it is my ultimate concern, is a god equal to the Christian God. Mr. Evans does not in any way give a reason why his particular ultimate concern should have a preferred status over any

other ultimate concern. The only thing these ultimate concerns do, evidently, is deny each other, whatever value is achieved from that.

What it all boils down to is this: when Mr. Evans denies the existence of real atheists, he is merely denying on the grounds of this definition, which I think I have shown to be inadequate. The simple solution to all this difficulty is to admit that there are atheists and forget about ultimate concerns. It may be the case that god is, in fact, the ultimate concern of Christians, but this is not what makes him god. If there is a god, he is not dependent for his existence upon people's concerns.

And what about atheists? An atheist is, purely and simply, one who denies the existence of a supernatural being. This definition will not, I believe, lead to serious logical difficulties. Being an atheist poses certain serious problems, but I feel that there can be true atheists under this definition of the word. In any case it is useless to try to reduce atheists to theists. For an atheist is an a-theist.

It is contradictory to say that he is a theist, under any liberal interpretation of the word.

I have one more comment. I fail to see how Mr. Evans derives his statement, "So only a god can deny the existence of another god," from anything that he said previous to this statement. The use of the word "So" seems to indicate that it followed from something said earlier. I fail to see what this is. But even if we grant him this inference what a peculiar universe we would have, as I stated earlier. Under this treatment there are as many gods as there are ultimate concerns, and I see no way of picking one ultimate concern out of the hat, so to speak, and declaring it to have any more significance than any other ultimate concern.

In conclusion let me state again that it is ridiculous to reduce atheists to theists; it is contradictory to do so, and, moreover, it is false.

—Lynd W. Ferguson
Baldwin-Wallace College
Berea, Ohio



IT'S MY OWN DOCTRINE

*Form, color, harmony
Oasis or mirage
For the eyes, the heart, and the spirit
Toward the moving ocean of pictorial appeal*

*"Tomorrow will be beautiful," said the shipwrecked man
Before he disappeared beneath the sullen horizon*

*Peace seems never to reign
Over this anguished world
Of shams and shadows*

*Jesus on the cross will tell you better than I,
Jeanne in her brief and sublime replies at her trial
As well as other saints and martyrs
Obscure or consecrated.*

*—Georges Rouault**

* Translated by Monroe Wheeler from the French preface by Georges Rouault in the book published of his famous series on death and war, MISERERE, 1952, Museum of Modern Art, N. Y., \$3.75.