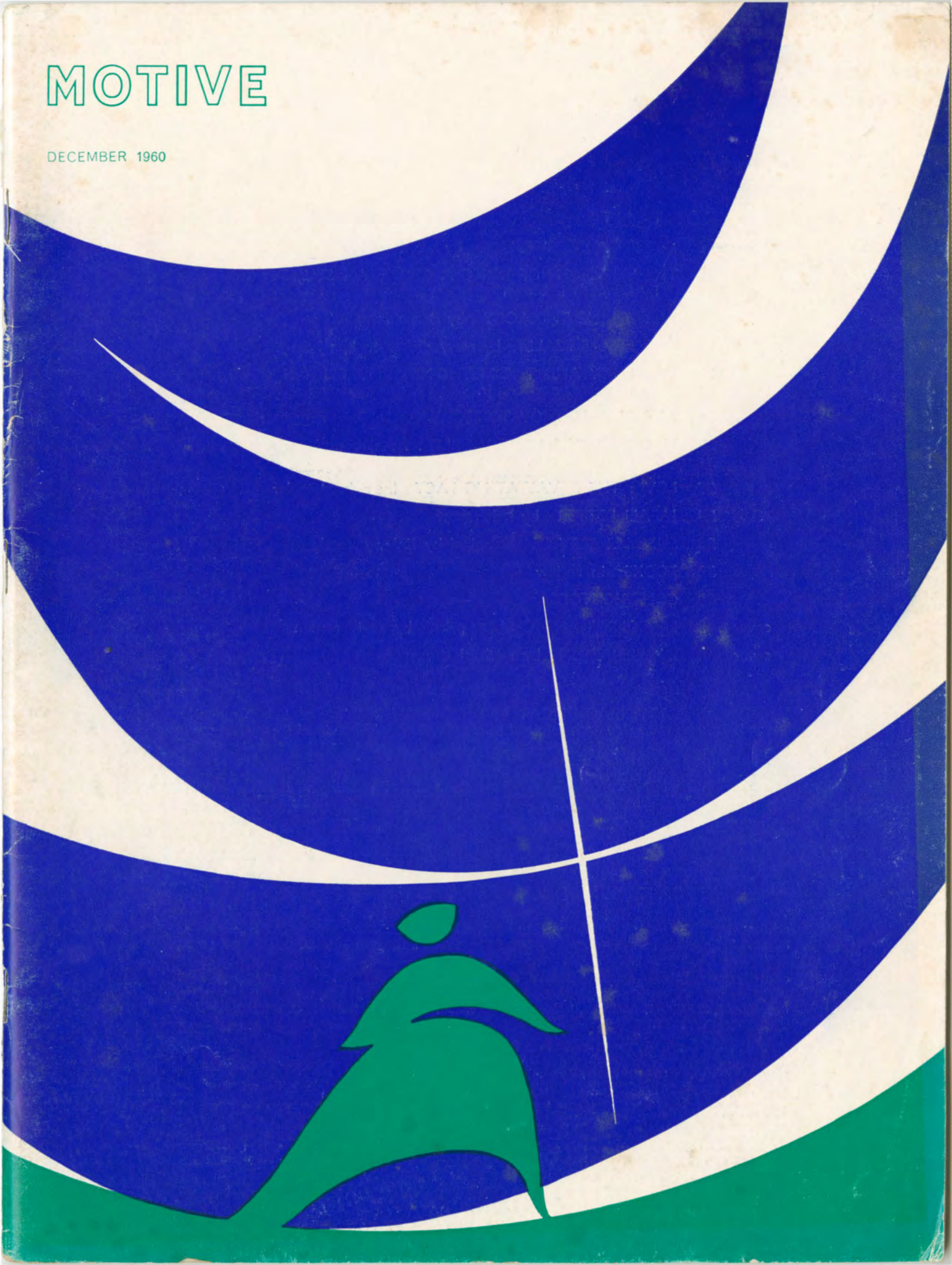


MOTIVE

DECEMBER 1960



motive

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VOLUME XXI / 3

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FRONT COVER ART: MAGNIFICAT, by DICK BRAUER. " 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.' The visual theme is a combination of the sweeping shapes of the Hallelujah symbol (see the October art feature) and the downward movement of the descending dove symbol. The Holy Spirit brought help (the cross) to fallen mankind. Bonhoeffer calls this the second beginning. I thought of Mary as a kind of representative of earth-bound, sinful mankind, awakened to new vitality and responding in praise to God's grace and love in sending us a Redeemer. Over all is joyousness."

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the shepherds' carol

BY W. T. JEWKES

Down the fluting hall of time
Manger-deep heartsease can tease
With cries the booze-strewn night,
Can soothe the rough-tongued oxen world
Caught in the teeth of Cain.
Naught but the wind and the rain
Before could gain an edge on rocks,
Could open locks
Against man's drought.

Refrain: *Sing pipes, bring cakes and ale,
And a bearing wench to sit upon our knees,
To chuck upon the chin, to squeeze.
In glee we'll sing,
Christ the gay king,
Carouse to the world this winter's tale.*

The glow of that newborn baby's brew
Warms the stiff splitting heart,
Swarms in the frozen loins of swains,
Sheep-stealers, shepherds star-weathered.
In the brash clasp of cold
Bones on the lonely hills we enfold
After the empty sedgegrass year
No cheer
Like that babe's cry.

A lady fair, a toyless child in the night
Cast undeserved so mild a light on us.
Lewd as we are, he beckons,
Reckons on such as are rude as we are,
His still smile shines his trust
In those who have found below lust
The love which stirs before spring
To bring
Green to our furrowed hearts.



the vocation of being a

BY KENNETH I. BROWN

THE word **vocation** has a definite expectation of significance. One is not called to the inconsequential or to the trivial; one is called to the high and to the worthy. It is with grave respect that we speak of the vocation of a physician, a lawyer, a teacher.

The word **vocation** carries not alone the suggestion of significance but also of direction; and the direction is primarily that of human welfare. I cannot think of a task or a profession to which we commonly apply the word **vocation** which is not concerned with the improvement of the health or the intellectual state or the religious stature of the human being.

Moreover, as we use the word **vocation**, we frequently allow it a three-dimensional range of meaning, so that it reaches upward to God. "I am called" usually means that I am called by some force outside myself, by a being higher than myself to whom I owe obedience. The humanist in his fumbling uncertainty says Life—Life has called him. The Christian says God, defining him as the Father of our Lord and Savior, Jesus Christ.

Dr. Perry LeFevre in his recent book **The Christian Teacher** makes the sense of call, the acceptance of vocation, the indispensable feature of the experience of the Christian teacher. Dr. LeFevre is saying most simply: The Christian teacher is he who is called by God to the work of teaching. Perhaps in parallel one may say, the Christian student is he who is called by God to the work of learning.

For the college student, vocation is too often seen in the future tense. Vocational counseling has been concerned with a student's choice of career for the years after college. To be sure, college may directly or indirectly be a preparation for that vocation; but then we speak of prevocational courses.

The authentic student is one who has already entered upon his vocation of being a student, of being a better student; but more important, holding a more adequate concept of what being a student means.

Used in the sense of "the vocation of the student," the experience of vocation is a summons to that which is significant. In spite of all our common humor about the exuberant leisureliness of the college campus, the vocation of being a student in any authentic

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sense is serious business. It is an invitation to significance.

Moreover the vocation of being a student is a calling to human welfare. Within the acceptance of his vocation the student will come to see that the moral dichotomy of "you or me," refined somewhat in the selfishness of the individual versus the altruistic unselfishness to others is essentially false.

As Huston Smith has pointed out in **The Purposes of Higher Education**, to the egoist the conflict occasioned by this principle is plain and its solution easy. "It's either you or me—therefore me." On the other hand, the Sunday school altruists have often kept the dichotomy but reversed the situation, "You or me—therefore you." But it is the appearance of absolute choice itself which is at fault, not the choice of answer. For "either you or me" deserves to be changed to "either both of us or neither."

The vocation of being a student like all worthy vocations demands significance, and points direction, and in addition allows for the Christian student the upward thrust and the inward reach of God. The vocation of being a student is not the lonely job of seeking wholeness and maturity within the anxious pattern of self-endeavor. The vocation of being a student can be for the Christian student a life-experience of self-fulfillment within the will of God, sought and known.

This was the recent experience of a first-year graduate student: "I have long considered college teaching my vocation and have long felt that it has a spiritual aspect. But that night for the first time I was struck with the fact that learning—studying—is itself an occupation with its spiritual side. It helps me to feel that I do not have to wait to be in some future job, but that studying itself is in the workaday sense, my calling. Learning my present vocation before God."

I should like to suggest three demands upon the student "in vocation."

A steady cultivation of the seed sprouts of continuing motivation.

The young man or woman within the calling to be a student possesses a twofold desire: a hunger for learning and an urge to increase and to sustain that hunger. Two jobs he has as an individual called to be

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a student: to keep the hunger for learning alive, and to encourage the urge to increase that hunger.

The dictionary defines **motive** as "that within the individual rather than without, which incites him to action." It also accepts that **motive** can be "any need, emotion, or organic state" that likewise offers prompting for some action.

Much of the time we accept motivation as something which is given, something bestowed upon us without effort on our part. Experience suggests that although this be true in part, there is also the truth that motivation is something which man can cultivate by his own actions.

We have a parallel here in the matter of religious conversion. Here the reaching of God toward man and man toward God come together. Dr. Sam Shoemaker has pointed this out in his **Experiment of Faith**:

It was a great revelation in my own life to find a man might have something to do with his own conversion. He might allow it to happen, and help it to happen; or he might block it. It depends upon his openness.

"I don't feel like studying." It's an honest student statement of fact, which no one questions. But it is the conclusion which often follows which deserves refutation. "Therefore, no one, least of all myself, can expect me to study, since I don't feel like it."

It was a college teacher diagnosing the American campus scene who recently wrote, "Lack of knowledge is not our enemy; rather lack of desire for real learning." The fault on second thought, dear Brutus, is not in our stars but in our lazy unwillingness to cultivate our motive-thrust toward education that we are academic underlings.

How does one nurture one's hunger for learning? One answer is hard work.

Extra work, hard work, greater concentrated effort is a practical and efficient way of cultivating the seed sprouts of motive-desire. The desire to learn can, for the student **called**, grow with careful nurture; and hard work is an acceptable fertilizer.

The reference, however, is to something more than academic courses or daily assignments or pedantic textbooks. Too often we confuse learning with the inadequate instruments we use in our search.

PITY it is that we allow the life of a campus to be artificially divided into work and fun, meaning by work, organized study, and meaning by fun, the recreational activities which we usually divorce totally from learning. Learning can be both work and fun; to emphasize either exclusively is unrealistic. The long hours of the scientist over his test tubes, the days of the historian in the library carrels, the world journeys of the anthropologist to places and people so little known, are hard, grinding, disciplined work—but they are also fun. The hours spent on a tennis court, perfecting one's serve, or the long, honest, searching bull session for deeper answers of life's deepest questions, the confrontation of new ideas—fun, shared, exuberant fun; but they carry also their burden of work. One of our Danforth Fellows wrote me at the conclusion of his distinguished graduate work in physics at Yale University, "These have been great years for me. I have never worked so hard and I have never been more happy in my work. I believe that one of the reasons for that happiness has been the sense of purpose and dedication that have been with me."

In the academic world at its highest and best, the satisfactions of work and of fun come close together.

When we can measure intellectual motivation with at least the reasonable accuracy with which we now measure intellectual ability, we may be able to divide our academic sheep from our academic goats. Even here there will be failure for the rub comes that under the magic of the skillful teacher, the academic goat can aspire to become the academic sheep. And—believe it or not—the academic miracle can be biologically achieved. Therein lies the power and the glory of the teacher.

I have been wondering of late whether we have allowed the rather vague word **motivation** to hide a kind of confusion of thought. Is not motivation essentially a form of academic faith? If we actually believe in the importance of our educational endeavor,

barring of course some emotional or psychiatric twist or bruise which takes a man out of the class of the normal, are we not rather likely to finish the academic requirements imposed upon us? And, you may add, if we actually have faith in ourselves as students, faith in our own potential future—not as great men but as small men being as great as we have the capacity to be—are we not eager to make that maximum effort, within the vocation of being student?

In my experience, the American college campus shelters some of the hardest-working men and women of my acquaintance, and also some of the laziest I have ever known—and some in both groups call themselves students, and some in both groups call themselves teachers.

Galbraith says it more eloquently in his recent best seller, **The Affluent Society**, "The ancient art of evading work has been carried to its highest sophistication, not to say elegance . . . in our universities."

My friend Harry H. Kruener, former Dean of the Chapel at Denison University, said recently in a college sermon, "When anyone asks you what you do, don't say: 'I am JUST a student'—as if everything important was being done in this world by salesmen, or executives, or preachers, or politicians, and you are just preparing or marking time to be one of them! You should say: 'I'm a student,' and that in itself is my God-given job and responsibility, as big as anything else, in the workaday world."

May it not be that one of the reasons for the satiated appetite for learning or for the halfhearted efforts of those whose call to be a student came ever so faintly, lies in the current image that somehow work is that which is to be avoided and leisure, meaning often a nothingness of time and effort, is to be desired? May it not be that too often the immature student is pressured by the assumptions of his own day into appearing to enjoy idleness, whereas he finds little enjoyment there, and seeming to dislike work whereas he has never actually tried it to the completeness that would give him a valid judgment? The vocation of being a student is a summons to a hard day's work with all the fun that can be packed into a hard day of work, and a summon to cultivate steadily the seed sprouts of continuing motivation.

The moral responsibility of intellectual integrity.

The search for intellectual integrity, for honesty and wholeness which shall not bar the judgmental has an important place in the vocation of being a student. Integrity brings its own moral responsibility.

There are times when we let the religious aspect of life become a denial of the intellectual. We see our need to be religious as a kind of invitation to a soft sentimental approach to the human situation, an approach which bars the rugged, intellectual judgment. At no time dare the student separate himself from the illumination of honest intellectual judgment—least of all in the name of the Christian religion.

RESURREXIT



Courtesy, Catholic Worker

This is the kind of irrationality one finds in the easy tying together of "Love thy neighbor" and an uncritical assumption that any honest evaluation of the neighbor is therefore forbidden. I may know that my neighbor is a scoundrel, two-faced to the tax collector, false to his wife, cruel to his children, unneighborly to his neighbors, and generally a heel. I can make these judgments not emotionally, but on the basis of reasonable evidence. My need to love him does not preclude my making these judgments. In fact, my loving him is a farce if I force these honest judgments into a level of low-consciousness, and proceed to think him lovable when he is not.

Or take again, if you will, the common demand that rests on all of us, faculty and students, for writing recommendations. The recommendation on behalf of another human being is of all things an invitation to honesty, and yet so often the so-called religious person sees it as an opportunity for a dishonest evaluation, which he justifies by his "kindliness" and his eagerness to be helpful to his brother-man. It is not that we often lie outright, big, well-rounded lies, when we write recommendations; it is rather the sin of omission, where we neatly fail to make mention of those major inadequacies that make a man a dubious risk for the appointment for which we are boosting him. Too often the dishonest Christian calls this **compassion**.

Moreover, the moral responsibility of intellectual

integrity makes its own direct demands upon the Christian student struggling with honest doubt. The Christian faith and the problems of Christian living are not something to be divorced from intellectual effort. The answers will not be found by a faith that is neglectful of human learning. We must make every effort to grant full and deserved recognition to the legitimacy of faith and reason within these spheres of Christian commitment. Most of our difficulties lie in the overlapping realms of faith and reason.

We have the necessity of exposing our Christian faith to human reason, both for the illuminating insights that reason can offer and also for the exposure of the discrepancies that reason may present. Reason will not give us the final answer, but it may offer us the first stage of venture toward the final answer, for which we look to faith.

WE seek today on scores of fronts to improve the communication between the academic world and the inclusive church. On both sides we must speak more directly, more candidly, more frequently. The academic world must recognize again the integral place of man's search for the Eternal God in the total process of his learning, and the church itself must accept the divine mission of the university's search for truth—God's total truth—as an essential part of the relationship between God and man. Only the



schizophrenic man can hold his learning-quest and his faith-quest on nonspeaking terms.

The relevance of the faith-quest to the learning-quest comes to those in the vocation of being a student, in that the student must keep open the lines of communication between the church, where faith may be held superior to learning, and the college and university which in immediate importance elevate learning to first place. The task of maintaining this three-way conversation—among the church, the university, and the student-in-vocation—is not always easy. But easy or difficult, it is necessary within the moral responsibility of intellectual integrity.

One of my young friends has been serving on the campus of a great Southern university. His title was assistant to the chaplain. He was by dedication a member both of the community of learning and of the community of faith. It was his task to protect and expand the channels of understanding and communication between these two communities.

After a day of intensive counseling he wrote a thoughtful letter setting forth the difficulties of his work and something of the serious dilemma which the students on his campus were facing.

Perhaps the most striking phenomenon in the religious situation here at our university is the discrepancy between the energy with which the church is defined as an integral part of the academic community and the efforts on the part of most of the denominational centers to call students out of the university to preserve them for the church.

This might be only an interesting observation were it not for the fact that some of the students who are in counseling situations with me have been shunned by their churches because they have dared to question the most cherished convictions of their denominations. They have been taught

to feel guilty about honest doubts which may be fostered by the classroom experience; and in too many cases the churches, which have defined themselves as an essential part of the university, have in effect said to these students, "When you can maintain the expected standards again, we shall reinitiate you into the club."

The freedom to doubt is inherent within intellectual integrity. Likewise, within that same integrity lies the demand upon all of us for the creative resolution of those doubts. We can recognize, as Tillich has suggested, that the very creativity of doubt may introduce us to a larger, more creative experience of faith, steeled with all the support which learning can offer.

The young man or woman called to the vocation of being a student faces a serious moral obligation of honesty. It is a demand that with the fullest measure of maturity he possesses he shall gather the evidence, and on the evidence make his judgments, acting upon those judgments with the sense of moral responsibility which his intellectual integrity demands. He can't in honor do less.

A dedication to the goals of emotional and intellectual maturity.

For the young man or the young woman in the vocation of being a student, there is only one acceptable goal, the goal of maturity. Maturity, however, is relative, many-sided like ambition, many-splendored like love. Maturity, like perfection, is never wholly realized. One continues to reach for it, whether one's age be twenty or eighty. The journey is not brief, nor is the traveling easy. "The achievement of human maturity is as difficult to come by as it is impressive when the effort does succeed."

Dr. Albert Outler also comments, "Men are born to grow up, to develop, to become mature and productive persons, capable of object-love and rational management of their lives, without phobias and anxieties, without regressions and illusions, but at least 'the great majority' do not make it. . . . Why?"

Maturity, like the college community, has its own departments—social, intellectual, personal, religious. One does battle for maturity on many fronts.

Moreover, immaturity is not a cloak that one can easily toss aside, to don a new garment of maturity, ready-made and tailored to fit. Rather the situation is like a sweet-scented onion which one first skins, tearing away and tossing aside the protective skins of childishness, until one comes to the shining pearl-white center.

We need a freshened concept of maturity. We make our own composite picture from the fragments we have of personal examples of men and women—frequently our teachers—who have achieved those desirable responses to life, those attitudes which we identify as mature.

The finest definition of maturity I know is given by Dr. Dana Farnsworth, director of the health services at Harvard University, in his study of the mental health of the college student.

Speaking first of emotional maturity, Dr. Farnsworth suggests that it is in part a habit "of reasonable expectation, both for ourselves and for others." The student who expects—and by expecting, demands—too much of himself or of his neighbor, like the student who expects too little, is cultivating a pattern of immaturity. Expectations are rightly built of self-knowledge and of neighbor-understanding. We don't expect the forsythia bush to bear magnolia blossoms, but with a gardner's encouragement, we do expect it to be a spring fountain of golden glory. The reasonable expectation of the mature student holds him back from any "course of blind optimism or hysterical giving in to fear or apathy."

Emotional and intellectual maturity are no more to be separated than mind and body. Both qualities are fused within the mature person. I should want also to be certain that the qualities of the religious spirit are clearly contained within this concept of emotional and intellectual maturity; for religious faith and religious living include legitimately both the intellectual and the appreciative. Religious faith and living must have representation in each of these two sectors of maturity.

Let me give you Dr. Farnsworth's description of the mature person: we may take the measure of our own maturity as we stand against his measuring board.

The mature person is one who respects people and life, even in the face of behavior and events which sorely try his patience. . . . He is largely oriented toward other persons in his basic attitudes, deriving pleasure from serving others and in their subsequent esteem.

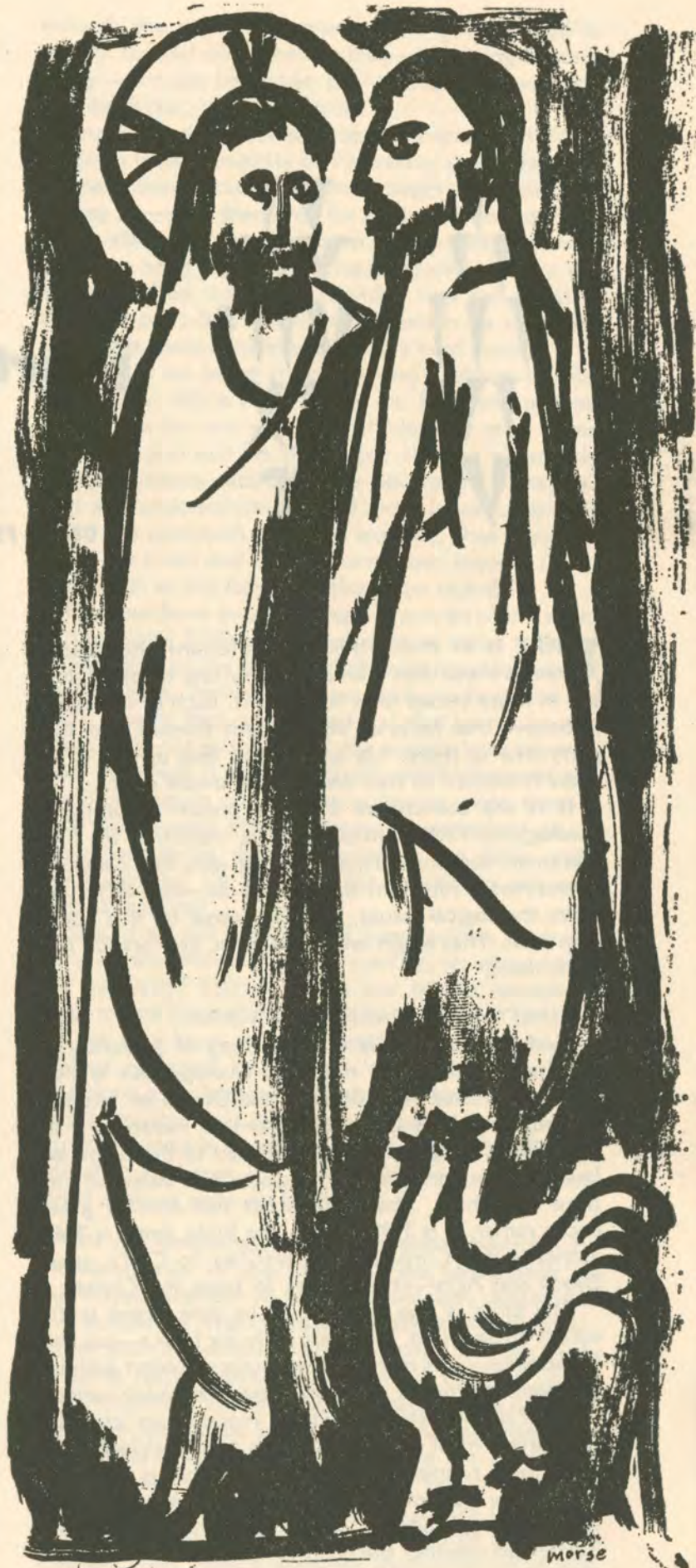
He gives more than he receives, redressing the balance of his earlier years when he had to receive more than he gave.

He is parental or creative in his dealings with others, seeing or looking for possibilities of growth or betterment in them. He can both give and receive love and affection. He is not ashamed of his emotions, trying to direct or control their expression in action rather than denying their existence. He does not base his actions on wishful thinking. He accepts sexuality as somewhat akin to all those forces and influences which make life meaningful and, therefore, does not have to exaggerate it constantly. A sense of humor permeates all his activities, along with a sense of humility and a willingness to admit of something bigger than man can comprehend. He has a philosophy to cope with frustration and defeat, such as Albert Schweitzer had in mind when he said "Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it."

It is to these goals that the authentic student strives, the student clearly "called" by God to the vocation of being a Christian student.

There is a tomb in Surrey, England, engraved with the name of a beloved historian, John Richard Green. The encomium is brief but beautifully appropriate: "He died learning."

Somewhere in his past he had been summoned, I judge, by the Eternal Father to the vocation of being a student. And being summoned, he answered. And answering, he gave his life for those experiences that brought him to the kingdom of God's Truth.





party-line theology

BY DEANE FERM

THERE is in standard-brand Protestant theological circles these days a kind of party-line theology. No one in these circles likes to admit it. Each of us wants to believe that he is an independent thinker. But the party line is there. My purpose in this article is to make it explicit so that one may be aware of it.

It is my contention that the present acceptable theology in Protestantism can be classified by five minimum doctrines. Those who fit into this category—and most Protestant theologians do—may differ on other theological issues, but they agree on this common core. They begin with this faith, and branch off from there.

THE UNITY AND AUTHORITY OF THE BIBLE.

In the Bible is to be found a Story of Salvation in which God is not only the Stage Manager but is also the Chief Actor. The Bible is the Drama of Human Redemption. It is God's disclosure of himself—it is "His Story." God has revealed himself in the events of Jewish history and finally, uniquely, and supremely in Jesus the Christ. The Bible is not just another great book; rather, it is THE BOOK. The Bible, then, is THE authority for Christians. It testifies to God's great Deeds and Acts—it witnesses to Jesus the Christ.

The Bible is also a **unity**. To be sure, there is diversity to be found. There are sixty-six books—say the Protestants—and many of them have different authors and were written at different times. There are various types of people, literature styles, moral codes, etc. But the variety must be seen as beads on a necklace. For, the thread running throughout the Bible is God and his Mighty Acts of History. Recently I asked a friend who is doing graduate work in the area of the New Testament whether the unity of the Bible is ever ques-

tioned. His reply was: "No, that is now taken for granted."

Party-line theology has good historical grounds for this claim. For, what the Protestants in effect did in the Reformation of the sixteenth century was to replace the authority of the church with the authority of the Bible. This authority of the Bible—and its unity—has now become normative.

THE UNIQUENESS OF THE CHRISTIAN REVELATION.

This second assumption follows from the first. If the Bible is "His Story" in which the climax is to be found in Jesus the Christ, then, of course, the Christian revelation is unique. There never has been a revelation like it. There never will be again! The deed has been done—Christ is the pivot point of all history.

Other religions may have fine insights and great spiritual truths. They may teach the love of God and the brotherhood of man. They may proclaim the Golden Rule and social justice. But they do not have the most important possession of all, i.e., Christ. It may seem unfair of Christians to make this exclusive claim. Are we not being arrogant to think that God would make such a complete revelation of himself through only one historical stream and above all through One Person? But this is what God has in fact done and who are we to judge God? "Ours is not to reason why; ours is but to do and die." We must begin, then, with the uniqueness of the Christian revelation. The Christian faith witnesses to historical events—not abstract truths. The Christian faith witnesses to Jesus the Christ. He is the alpha and omega.

THE DEITY OF CHRIST.

The World Council of Churches has as its creedal

motive

statement for membership the declaration that "Jesus is God and Savior." This belief inevitably follows from doctrines one and two. If the Bible is our authority; and if the Bible is the Drama of Human Redemption which reaches its climax in the Incarnation, then Jesus is not just a good man. He is THE EVENT of history—"Light of Light, true God of true God," as the ancient creed puts it.

Jesus is **the** Son of God—not a son of God. That is, he differs in kind and not degree from other men. To be sure, he is fully (?) human, but he is also fully divine. He is the God-Man. It is his life, death, and resurrection which give us the clue to the meaning of history. To deny the deity of Christ is to deny the Christian faith.

THE LIMITATIONS OF MAN.

Man's primary goal in life is to live in a right relationship with God and with his fellow men. But he does not do this. He refuses. He rebels. He sets himself up as the creator rather than the creature. Thus, man is a sinner; he is living in a false relationship with God and with his fellow men. He is less than God intended him to be. And it is man himself who is to blame for this predicament.

Moreover, because of his sin, man's very nature and reason have become corrupted. Reason is an inadequate and easily distorted tool of man. It is at the mercy of his sin, his emotions, his prejudices. Man's only hope is for God to make a fresh approach to man, for man because of his sin is unable to save himself. This fresh approach has been achieved through Jesus the Christ, the Second Adam. Man's responsibility now is to make a faithful response to the God made known in Christ. He must confess the gospel. Therein lies his only salvation.

The rise of the existentialist movement has been welcomed by party-line theologians, for this movement, among other things, has shown a mistrust of human reason and man's own powers. Existence is prior to essence. That is to say, "man living" is prior to "man thinking." Since reason is both inept and corrupt, the only way out, say the Christian existentialist theologians, is for a divine self-disclosure—and this has been done in Christ. Man cannot reason his way to faith. Rather, he must take the "leaf of faith" and then seek to understand.

THE TRANSCENDENCE OF GOD.

We have stressed too much the power of man in modern times. We need to rediscover Luther's and Calvin's emphasis on the sovereignty of God. After all, "God is God and man is man" and we ought to remember that. In fact, we might go on from there and say that "God is God and man is man; and never the twain shall meet—except through a divine revelation which will bridge the gap." We must not make God into our image. We must not try to fit him into our categories. We must not try to discover him

through the use of our own natural powers. God is utterly beyond us—wholly other—the being beyond being—who can be known only through his own self-disclosure, i.e., through Christ.

These five doctrines have been accepted with little question by the majority of Protestant theologians for the past three decades. You must begin with this faith—they say—and then seek for an understanding. This is the *sine qua non*. Moreover, these five minimum doctrines hang together. If one is attacked, so are the others. United they stand, divided they fall. That is why the party-line theologians seem to be in agreement that these doctrines should be kept intact.

But they are being attacked—and ought to be—by a few. And this is as it should be, for Protestantism must never become a sterile orthodoxy. It must never stand pat and rest on its laurels. It must constantly be on the move—searching for new means of expression and understanding to the great issues of life. If these five minimum doctrines are true, then they will stand the stress and strain of continued inquiry. Questions such as the following should be raised.

Have we been overstressing the authority and unity of the Bible? Biblical scholars seem to agree today as to the unity of the Bible, but they disagree as to what that unity is. Perhaps we have been reading into the Bible a unity that is not there but that we wish were there. Is it not possible that the variety is so tremendous that there is no one over-all unity? Moreover, can the Bible remain our primary authority when there is such wide—and often violent—disagreement as to what constitutes that authority? Is the Bible really our authority? Or is it but the facade for our own rationalizations?

Should we not admit in all honesty that there are parts of the Bible not worth reading, let alone being our authority? Martin Luther was honest enough to refer to one book, James, as a "right strawy epistle." Do we not have the same attitude toward certain biblical passages? Do we not "pick and choose" our selections as bolstering our interpretation of the biblical authority? Does it not seem plausible that the Holy Spirit breathed in uneven spurts throughout the Bible and that, moreover, his special breathing is not confined to these sixty-six books?

CAN the uniqueness of the Christian revelation be maintained in the midst of the renaissance of the major religions of the world—Islam, Hinduism, and Buddhism? The increasing heterogeneity of population and the creation of one world through such amazing technological advances have brought us all closer together. Will this lead to the breaking down of exclusive man-made barriers including our claims to uniqueness in religion? Can we pound the table with our fists—or tap it gently with our fingers—and insist on our way as God's Way when others think that their way is God's Way? May not God be calling us this day away from a parochial interpretation of our

faith to a vital universalism in our relations with the living religions of the world?

Is there too much emphasis in contemporary theology on Christ rather than God? Has our Christology been getting in the way of our theology? The newspapers some time ago were filled with stories about the God-king, the Dalai Lama. Millions of Buddhists accept this man as God. It seems incredible to many of us in the West. Yet is the notion of Christ as the God-man any more essential to Christianity than the notion of the deity of the Dalai Lama essential to Buddhism? Can one be saved **only** through Christ? Is not such a claim idolatrous? Would it not be more accurate and humble to say that Christ may be the highest revelation for me, but that he may not have to be for everyone?

Are there not dangers in the existentialist stress on subjectivism and the limitations of human reason? Must we not beware of blind faith? Human reason has its shortcomings; it is not infallible. But what other God-given power do we have? We use reason in other areas of human experience; why not in religion also? Should we not recognize its limitations and then get on with the struggle?

Have we gone overboard on our emphasis on the transcendence of God? Granted that God is greater than we are—much greater—have we put him too far beyond human categories? If we can know the transcendent God only through his self-disclosure, whose revelation are we to trust? The Christian—which interpretation? The Moslem? The Mormon?

These five minimum doctrines represent the party-line Protestant theology today. Witness the study books that have been written for student Christian consumption: Charles West, Outside The Camp; Edmund Perry, Confessing The Gospel; Denis Baly, Chosen Peoples; Richard Shaull, Encounter With Revolution; and Harvey Cox, The Bible, The Church, and The Student Christian Movement. Everyone of them fits into the proper theological groove. They are good party-line material.

Some students can accept this theology without question. For them it represents the true gospel. Other students may feel like lost sheep. They cannot agree fully with this interpretation of Christianity and have considered themselves—or have been considered by others as—"outside the fold."

It is my plea that students must not be complacent on these matters. They must be at the forefront as pioneers, not only concerning the social issues of the day, but concerning the theological ones as well.

There should be no party-line Protestant theology that must be accepted by **all** Protestants. If this ever happens, we have ceased to be **Protestants**. It may be that we are due for a Reformation that will be as earth-shaking and significant for our day as Luther's was for his day. However that may be, there should be no slurring over of the questions which have been suggested here. They must be raised. And they must be answered. Students, if they are theologically discontented, should not be satisfied with the old pat answers; nor should they argue merely for the sake of arguing. Rather, they should be willing to seek the truth regardless of its source and regardless of the cost. Therein lies their real salvation.

christmas psalm

THE LORD IS MY SHEPHERD, I SHALL NOT WANT—

Is the Little Lord Jesus, the Babe in the Manger, my shepherd? At Christmastime every picture of the Nativity, every carol, every reading of scripture, every pageant, shepherds me away from the complex sham which makes up so much of life! . . .

And I find myself remembering that my deepest wants are, already, met!

*He makes me lie down in green pastures,
He leads me beside still waters,
He restores my soul—*

Words written long before there was a Christmas, now bring rest and restoration and I am able, more fully than ever before, to appreciate God's gift—Jesus!

*He leads me in the paths of righteousness
For his name's sake.
Even though I walk through the valley of the shadow of death,
I fear no evil;
For thou art with me—*

There must have been shadows in the Stable! . . . And shadows of Herod preceding each camel-step as the Wise Men followed the Star! . . . Shadows in Egypt! . . . In Nazareth! . . . In Gethsemane! . . . On Golgotha! . . .

Knowing that *The Light of the World* is with me, I shall not fear . . .

*Thy rod and thy staff,
They comfort me—*

With rod stronger than any shepherd's crook in a Christmas pageant, with staff more firm than any carried by the Josephs of Christmas plays, *The Good Shepherd* eases my roughest paths . . .

*Thou preparest a table before me
In the presence of my enemies—*

Thou preparest tables before me in a world wherein Greed seeks to commercialize Christmas! . . .

*Thou anointest my head, when bruised, with healing oil,
My cup overflows.
Surely goodness and mercy shall follow me
All the days of my life;
And I shall dwell—*

I shall dwell! . . . I shall abide! . . . I shall live! . . .

*In the house of the Lord
Forever.*

—Mary Dickerson Bangham

motive

theology and the methodist church

methodism's so-called nontheological essence

BY ROBERT D. NEWTON, JR.

OCCASIONALLY one hears the allegation that Methodism has no definitive theology nor a basis for such a theology. Those approving this often cite the latitude of theological opinion allowed by John Wesley.

The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such and such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally.¹

Also,

Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand.²

If the founder of Methodism practiced such liberality toward theological opinion, is it not likely that one of the great churches stemming from the Methodist movement—The Methodist Church in the United States—should have preserved this attitude? So runs the argument.

In support of this theological latitudinarianism it might be mentioned that no creedal confession is required for admission into the church. There is only the simple confession of Jesus Christ as Savior and Lord and the profession of "the Christian faith as contained in the New Testament. . . ." ³ In The Methodist Church the only definite statement of the contents of "the Christian faith" is the Articles of Religion. But these Articles merely restrict the teaching of the membership of the church (exclusive of the ministry), i.e., the Articles serve as the boundary limiting the teaching of lay members.⁴ Nowhere in the **Discipline** is a positive doctrine set forth for the lay membership of the church.⁵

¹ "The Character of a Methodist," *The Works of John Wesley* (New York: Carlton and Phillips, 1856), V, 240.

² "The Catholic Spirit," *The Works of John Wesley* (New York: Carlton and Phillips, 1856), I, 34.

³ *Doctrines and Discipline of The Methodist Church*, 1956, paragraph 1914. In the history of The Methodist Church in the United States only one of the branches has required a doctrinal test for admission. This was the Methodist Episcopal Church. In its General Conference of 1864 the following question was placed in the Ritual for admission into the church, "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" This doctrinal test was the subject of an extended debate in the General Conference of 1920.

⁴ *Ibid.*, paragraph 969b. "A member shall be liable to accusation and trial upon any of the following charges: a) . . . b) Disseminating doctrines contrary to the Articles of Religion or other established standards of doctrine of the church."

⁵ There is such a positive doctrine for the ministry of the church, as will be shown later.



JOHN WESLEY

JIM McLEAN



Further, some contemporary interpreters of Methodism, such as Bishop Moore, have defined Methodism as a life not a doctrine. Contrasting Luther and Wesley, Bishop Moore argues that "Luther labored in the field of doctrine; Wesley in the domain of life." [!]⁶ And Nels Ferré seeks to interpret Methodism according to the central category of experience. He says, "Within its [Methodism's] more devout circles particularly, even now 'experience' comes close to being the final standard of truth."⁷ Earlier, Bishop McConnell struck the same note,

If we look at Methodism historically, we soon discern that all its doctrine and ceremonies and rules for practice have to do with their effect on inner spiritual experience. The Methodist movement arose as a protest against formalism in theology and ritual and practice. . . .

What is distinctive in Methodism, then, is the emphasis upon religious experience. There are not Methodist doctrines so much as Methodist accents upon commonly accepted doctrines.⁸

From these and other facts it has been concluded by both critics and defenders that Methodism does not place great emphasis upon theology. The critics say

that Methodism is constituted by a warm heart but a weak head. The defenders say that Methodism is life and action, not vain speculation or rigid creed.

Nevertheless, some concern for theology remains. The **Bishops' Message** of 1958, fearful of an alleged "defeatism" implicit in Neo-orthodoxy, advocated a return to Wesleyan theology—a "Neo-Wesleyanism." The Episcopal Address of the General Conference of this year makes a more judicious call for theological endeavor in the church. And articles on theology are numerous in the major periodicals of The Methodist Church. But, characteristically, most of such calls for theological formulation, or reformulation, are based upon reasons extrinsic to theological work itself. Thereby, in effect, theology is held to be valid only in so far as it aids in the attainment of something other than its own intrinsic end—truth about God and about man's relation to God. But in justifying and evaluating theology not by its own truth content, but by other criteria, theology is made to find its legitimation on extrinsic grounds.

THEOLOGICAL PRAGMATISM AND ITS CONSEQUENCES

Usually such extrinsic legitimation takes the form of a "theological pragmatism" in which the truth of theological thought is judged by its value in practical life. Thus it is that the **Bishops' Message** of 1958 criticized Neo-orthodoxy as defeatistic of practical action and urged a theology of courage and optimism, which, presumably, could help to create new men and a new society. Likewise, Bishops McConnell and Moore test doctrine by its relevance to experience or life. And liberal theologians urge a courageous rather than a "scared" theology, i.e., a theology which is "intellectually acceptable in the light of present knowledge," "emotionally sustaining," and "capable of evoking commitment to the point of sacrifice."⁹

The danger of such "experientially relevant" theology is that in it theology is placed under the norm of the "effectual action" of the church and of her members rather than under the Word of God. Consequently the authority to which theology is subjected is the church herself—indeed the church in her action of redeeming the world, saving souls, transforming society—the church as colaborer, even coredeemer, with Christ. Does the church really possess such authority? The church which is so deluded into thinking she possesses such authority is in grave danger. For, such a church assumes she has possession of the saving power of God. The church which conceives her primary task not as the worship of God but as the salvation of

⁶ John Monroe Moore, *Methodism in Belief and Action* (New York and Nashville: Abingdon-Cokesbury Press, 1946), p. 23.

⁷ Nels F. S. Ferré, "God Can Be Experienced" in *Methodism*, ed. William K. Anderson (The Methodist Publishing House, 1947), p. 116.

⁸ Francis John McConnell, *The Essentials of Methodism* (New York and Cincinnati: The Methodist Book Concern, 1916), p. 8.

⁹ Harvey C. Potthoff, "No Time for Scared Theology!" *The Christian Advocate*, Oct. 1, 1959.

the world, or as the salvation of souls, and legitimates her theology only as it serves this end, does so on the assumption that she **possesses**, either in herself, or as a bequest from God, redemptive power. Such a church stands either in Christ's place, or alongside him as a co-ordinate rather than under him. She assumes that she herself stands in no need of his redemption. Has not such a church "exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator"? (Romans 1:25.) No, the life and action of the church cannot be the ultimate theological authority.

THE TRUE THEOLOGICAL AUTHORITY IN METHODISM

What, then, is the true theological authority in Methodism? At the Christmas Conference of 1784, The Methodist Church received, upon recommendation from John Wesley, an order, a Ritual, and the Articles of Religion. Then and there she constituted herself to be a church with these Articles as definitive of her belief. The fifth of these deals with the "Sufficiency of the Holy Scriptures for Salvation."

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. . . .¹⁰

Likewise, the Ritual for the ordination of deacons and elders and the consecration of bishops contains the vow acknowledging the Holy Scriptures as the source and container of saving truth.¹¹ Further, every member (not delegate) of an annual conference must have answered affirmatively the following questions, "Have you studied the doctrines of The Methodist Church? After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?"¹² Constitutionally, it should be evident that the ultimate authority by which the theological work of the church may be legitimated is Holy Scripture. For Scripture is the source, container, and the boundary for the doctrine of The Methodist Church. Scripture is the theological authority for The Methodist Church according to her constitution.

This does not mean that the doctrinal formulations of The Methodist Church are simply excerpts from the Bible. Theological work is never a simple biblicizing. Nor does it mean that the doctrinal formulations of The Methodist Church are ever final, or exhaustive, or even exclusive of the similar formulations of other churches. Nevertheless, The Methodist Church in her constitution and Ritual assumes that the saving truth of Scripture can be formulated. And such formulation takes place under the authority of Scripture.

THE RIGHT OF THE CHURCH TO FORMULATE NORMATIVE DOCTRINE

That the church has the right, under the authority of Scripture, to formulate her doctrine, and to ac-

knowledge as normative such formulation, is seen in that the church did not receive her normative theological formulas on the authority of John Wesley but from her own constituting event. For the constituting event of The Methodist Church in the United States was the Christmas Conference of 1784 at which time the **recommendations** of Wesley were **authorized** by vote of the conference. The Methodist Church came into being at that time where before there was only a society of persons with membership in existing churches. That Wesley so understood the distinction between a religious society and a church may be seen from the following quotation from the "Larger Minutes."

Are we not, unawares, little by little, sliding into a separation from the Church? O, use every means to prevent this! Exhort all our people to keep close to the Church and sacraments. . . . Warn them against despising the prayers of the Church; against calling our society 'the Church'; against calling our preachers 'ministers'; our houses 'meeting houses': call them plain preaching houses or chapels. Do not license them as Dissenters. . . . But are we not Dissenters? No! although we call sinners to repentance in all places of God's dominion, and although we frequently use extemporary prayer, and unite in a religious society, yet we are not Dissenters in the only sense which the law recognizes, namely, those who renounce the services of the Church. We do not, we dare not separate from it. We are not Seceders nor do we bear any resemblance to them. . . . What they do in America, or what their Minutes say on this subject, is nothing to us. We will keep in the good old way.¹³

Evidently, Wesley clearly distinguished between the Methodist preaching societies (whose members belong primarily to the Church of England) and a church, for he refuses to identify the preaching societies with a dissenting church, and he would not allow membership in the preaching societies to substitute for membership in the Church of England. Consequently, Wesley's near dictatorial authority over the preaching societies—an authority which extended to the appointment of preachers and the determination of the content of their preaching—was not applicable to the Methodist Episcopal Church in the United States after her constitution as a church. In constituting herself a church the Methodist Episcopal Church stood under theological authority other than that of Wesley.

That the members of the Christmas Conference so understood the significance of their action is seen in the following quotation from the minutes of that conference.

Section III. On the Nature and Constitution of our Church. . . . For these Reasons, we have thought it our Duty to form ourselves into an Independent Church.¹⁴

¹⁰ . . . Discipline . . . paragraph 65.

¹¹ *Ibid.*, paragraphs 1920, 1921, 1922.

¹² *Ibid.*, paragraph 1924 (8), (9).

¹³ "Minutes of Several Conversations between the Rev. Mr. Wesley and others; from the year 1744 to the year 1789," *The Works of John Wesley* (New York: Carlton and Phillips, 1856), V, 227.

¹⁴ A Form of Discipline for the Ministers, Preachers, and Members of the Methodist Episcopal Church in America, Considered and Approved at a Conference Held in Baltimore, in the State of Maryland, on Monday the 27th of December, 1784 (New York: W. Ross, 1787), p. 6.

And William Watters, one of our first Methodist itinerants and a member of the Christmas Conference, says,

On the 25th of December, 1784, our Conference met in Baltimore, to consider the plan of church government recommended by Mr. Wesley. It was adopted and unanimously agreed to with great satisfaction, and we became, instead of a religious society, a separate church, under the name of the Methodist Episcopal Church. . . . The Methodists in England and America formerly did not call themselves a particular church, but a religious society in connection with different churches, but mostly with the Episcopal Church."

The formulation of normative doctrine, under the authority of Scripture, was grounded in the constituting event (the conference itself), and in subsequent meetings of that body until 1808. After 1808, because it was not expedient to call together the whole conference, there came into being the **delegated** General Conference, whose powers were limited by Restrictive Rules, the first of which is as follows:

The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.¹⁶

Now amendments to the normative formulation of doctrine may be made by going behind the delegated General Conference to the source of its powers—the members of the various annual conferences. The normative doctrine of the church may be amended by a three-fourths majority of all the members of the annual conferences present and voting (if the General

Conference likewise approves the amendment by a two-thirds majority).¹⁷ Therefore The Methodist Church clearly recognizes her right as a church to formulation doctrine normatively and to amend her formulation, under the authority of Scripture.

Those who cite the theological latitudinarianism of John Wesley against such normative formulation of doctrine in Methodism are on shaky ground for two reasons.

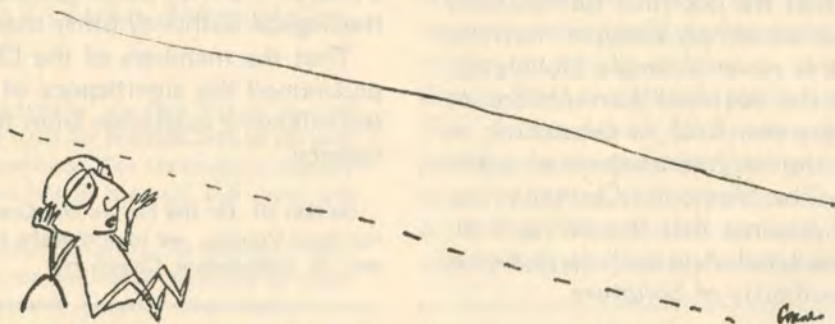
First, John Wesley's so-called latitudinarianism in theological opinion is illusory. This has been shown by the late Umphrey Lee who pointed out that Wesley sought to distinguish "essential doctrines" (on which Wesley allowed no freedom of thought whatsoever) and "opinions" (on which freedom of thought was allowed).¹⁸ This tension, or seeming contradiction, in Wesley, where on the one hand he lauds the Methodist societies as having no creed as condition of membership, and yet on the other hand he holds his preachers rigidly to his own formulation of doctrine, can be resolved in the distinction between a religious society and a church. In a religious society no normative doctrine, creed, or confession is required, because all those who belong to it have their membership in an established church with normative doctrine, creed and confession. Thus Wesley could not and did not wish to bind his societies with a creed as if they were a church

¹⁶ Cited by George W. White in *The Doctrinal Test*, ed. William H. Shipman (New York and Cincinnati: The Methodist Book Concern, 1922), pp. 152, 153, from *Methodist Charters and Constitutions*, pp. 13, 15.

¹⁸ . . . Discipline . . . , paragraph 9 (1).

¹⁷ *Ibid.*, paragraph 10.

¹⁸ Umphrey Lee, "Freedom from Rigid Creed" in *Methodism*, ed. William K. Anderson (The Methodist Publishing House, 1947), p. 131.



I'LL MEET YOU HALF WAY

—FROM THE MIDDLE

—though he might be quite rigorous in holding his preachers under his own theological discipline.

Further, Wesley is able to cite numerous beliefs as characteristic of a Methodist, though holding to these is not a condition for membership in the societies.

We believe that "all scripture is given by the inspiration of God," and herein we are distinguished from Jews, Turks, and Infidels. . . . We believe the written Word of God to be the only and sufficient rule both of Christian faith and practice, and herein we are fundamentally distinguished from those of the Roman Church. We believe Christ to be the eternal, supreme God, and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity we think and let think.¹⁹

Evidently Wesley extended latitude only to non-essential beliefs.

For entrance into the societies Wesley asks only, "Is thine heart right, as my heart is with thy heart?" This is the passage which is seized upon by those advocating the supposed latitudinarianism for Wesley. But he goes on to explain what he means by this question.

But, what is implied in the question [Is thine heart right, as my heart is with thy heart?] . . . Is thy heart right with God? Dost thou believe his being and perfections. . . . Hast thou a divine evidence, a supernatural conviction of the things of God? Dost thou walk by faith, and not by sight, looking not at temporal things but at things eternal? Dost thou believe in the Lord Jesus Christ? "God over all, blessed forever?" Is he revealed in thy soul? Dost thou know Jesus Christ and him crucified? Does he dwell in thee and thou in him? Is he formed in thy heart by faith? . . .²⁰

Thus even in asking the question of the rightness of one's heart Wesley implies quite a lot of doctrinal content! Indeed, Wesley explicitly distinguishes his views from any kind of latitudinarianism.

From hence we may learn, first, that the catholic spirit is not speculative latitudinarianism. It is not an indifference to all opinion . . . secondly, that a catholic spirit is not any kind of practical latitudinarianism. It is not indifference as to public worship, or as to the outward manner of performing it . . . thirdly . . . that a catholic spirit is not indifference to all congregations.²¹

In spite of the fact that Wesley's supposed theological liberality is illusory, the crucial argument turns upon the distinction between a religious society and a church, since, for Wesley, a religious society has no normative creed, whereas a church must have constitutional order (discipline), sacraments, and creed. Did not Wesley furnish the newly constituted Methodist Church in the United States with recommendations for a Constitution, Ritual, and with Articles of Religion selected from those of the Church of England? Evidently, his intention was to aid this newly constituted church in her birth and early development. To do so he recommended what must have been, in his own opinion, the essentials of such a church.

This leads to the second reason that appeal to Wesley for theological latitudinarianism is unsound. Even if Wesley had asserted such latitudinarianism he is not the theological authority for The Methodist

Church, nor would he be even if his four volumes of eighty-four sermons and his "Notes upon the New Testament" were acknowledged still to be the normative formulation of doctrine. For Wesley's relation to Methodism in the United States was changed in the constituting event—the Christmas Conference. No longer was he the authoritative leader of a religious society, for then he became a revered and respected guide whose rules came not as law but as recommendations.

The right of the church to formulate doctrine is based ultimately not upon an office or a person but upon the nature of the church, for the church is the congregation of those called together by the Word of God in Jesus Christ. The response to this call, on the part of the congregation, as on the part of the individual, is faith. And the obedience of faith involves its explication in thought as well as action. In The Methodist Church the obedience of faith has led to the formulation of doctrine as found in the Articles of Religion and in "the other established standards of doctrine of the church." Consequently, disseminating doctrine contrary to the Articles or to the established standards of doctrine is sufficient ground for trial of, and disciplinary action against, any member of the church, lay or ministerial.

The phrase "other established standards of doctrine" is ambiguous. Matthew Simpson speculates that this is an allusion to "those standards which were recognized in 1808, over and above the Articles of Religion."²² This phrase may have referred to Wesley's "Notes upon the New Testament" and the four volumes of sermons. It may have included even the Larger Minutes. Yet, though this phrase is intolerably indefinite, it is nevertheless clear that definitive, if not final, theological formulation has been acknowledged by the church. The church is remiss in her theological task in so far as she has allowed such a phrase to remain in her constitution and Ritual without clarification.

It may be that the Articles of Religion now do not express, in any normative or even definitive way, the doctrine of The Methodist Church. And it may be that now there are no "existing and established standards of doctrine." If so, the church has been remiss in carrying out one of her fundamental tasks as a church—the formulation of doctrine under the authority of Scripture. In the Episcopal Address of the General Conference of this year there was a call for the re-examination and reclamation of our theological heritage. May this endeavor result in the resumption on the part of our church of her proper action of theological formulation. Only in so doing will she be what she was called to be and do what she was sent to do.

¹⁹ "The Character of a Methodist," *op. cit.*, pp. 240-241.

²⁰ "The Catholic Spirit," *op. cit.*, p. 350.

²¹ *Ibid.*, pp. 353-354.

²² *Cyclopaedia of Methodism*, ed. Matthew Simpson (Philadelphia: Everts and Steward, 1878), p. 306.

joy

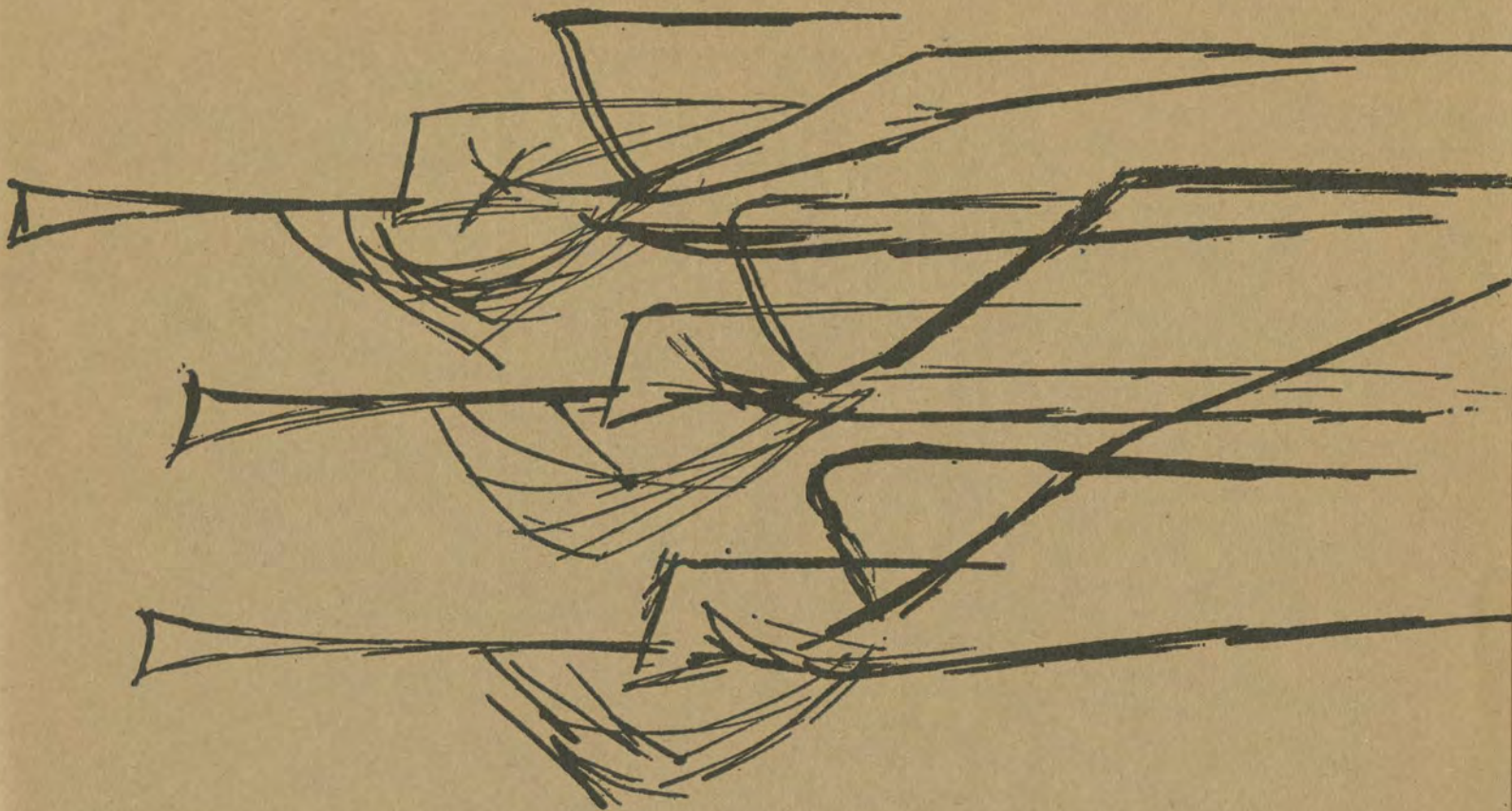
to the world . . .



BETHLEHEM

INK PRINT

ROBERT CHARLES BROWN



THE ANNOUNCEMENT

INK DRAWING

JIM CRANE

THE story of Christmas has been told from age to age in painting. The sense of reverence and joy bursts forth in the Nativity story as nowhere else in the scenes from the life of Christ. Only the resurrection theme receives the same kind of affirmative power—a bursting of light in the darkness. Yet, even the Christmas story contains the seeds of Christ's destiny—and faithful artists throughout the ages and today draw our attention to this shadow of destiny.

These prints from various contemporary artists tell the Christmas story with both joy and a certain sadness. Choosing themes and figures which are used symbolically over and over again, different artists are presented as they express the same events in the Nativity.

The angels announce the Incarnation over sleeping Bethlehem. Then quietly the Holy Family, the shepherds and the kings come to adore and pay homage to the Child. The mystery and secrecy of the Savior are suggested—his identity is hidden from many and revealed to a few. But in the choice of those first worshippers is the prophecy of Christ's Lordship over all the earth, from the humble, common shepherd to the heads of nations and empires.

And, symbolically, the Holy Family is shown in pose—a kind of Family portrait. In the Eastern Orthodox tradition the three stand for the Trinity, and the Holy

Family is pictured and honored in icons as the means of making central the Incarnation. This is the saving and unique event in man's long history. Eastern Orthodox theology does not permit the symbolizing of the Christ figure into letters (such as Chi Rho or IHS). The Incarnation cannot be reduced to an abstract set of lines and letters. God's coming into the world in the form of a man dignified all humanity. In this Incarnation God tells the world it is affirmed, and that man has a new understanding of God, in the frame of a man among men—Emmanuel, God with us! This is the joy to the world.

But already the artist, faithful to the gospel, brings us to the early rejection of the Messiah—a foretelling of his role of Suffering Servant and of the crucifixion, a remembering of the exodus journey. The Flight into Egypt expresses the sorrow of rejection and the lonely wandering Christ later expresses, "foxes have holes . . . but the Son of Man has nowhere to lay his head." Yet even in rejection he makes the world his home, affirms it, bears its suffering and meditates forgiveness in the world among men.

Each artist expresses a slightly different facet of the enormous Truth in Christmas. Each artist points us to a new recognition of our relationship to the Incarnation, then and now.

—MARGARET RIGG



ADORATION
WOODBLOCK PRINT

HELEN MURRAY



NATIVITY TRIPTYCH

INK DRAWING

JEAN McWHORTER

motive



NATIVITY OFFSET PRINT

JEAN McWHORTER



FEAST OF THE EPIPHANY WOODBLOCK PRINT

CARL MERSHEL



IN THE STABLE

CUT PAPER, INK
JACK MORSE



HOLY FAMILY, INK

JACK MORSE
motive



WOOD ENGRAVING
SANDOR BODO



NOEL WOODBLOCK PRINT

GEDGE HARMON



JOURNEY WOODBLOCK PRINT

JACK MORSE



FLIGHT
INTO **EGYPT**

INK PRINT

ROBERT CHARLES BROWN
motive



REST ON THE FLIGHT
WOODBLOCK PRINT

MARGARET RIGG



YOUNG CHRIST

SUE SENTER

the church in the world

A REPORT

BY DONALD S. STANTON

HAS the church become so irrelevant and unchristian that it can no longer speak to today's world?

Look at the church today. The serious question is whether it has forfeited its right to make a Christian witness, because of irrelevance to the world coupled with a paradoxical loss of the quality which makes the church distinct from the world. That is to say, how can the church speak for Christianity, if the church is no longer relevant or Christian?

Such questions are real. And they point to deeper questions. Last summer, some forty Methodist students from various parts of the United States met at the University of Strasbourg, France, for a seminar on the "Life and Mission of the Church." They met at the same place and time as the Teaching Conference of the World Student Christian Federation, and so had opportunity to hear theologians and church leaders of world fame. The sixteen-day seminar was part of a Methodist Student Movement summer project which included work camps in Finland and Austria, a national youth conference in Helsinki, and travel to various European countries, including Russia.

The question of the church's relevance was sharply raised by the seminar director, Richard Bender of the M.S.M. national staff. He suggested that the church often gives "200-year-old answers to questions not being asked." Amidst many discussions about the unity of the church, the even more fundamental question of the church's relevance is often overlooked. We need something more than simply a united, irrelevant church.

Malcolm Boyd, Episcopal chaplain at Colorado State University, pointed to the church's lack of distinctiveness from the contemporary world. The church, like the surrounding society, is interested in money and status. According to Boyd, this is not an anti-Christian society; it is a post-Christian society. Most people really do not care about religion one way or the other. Contemporary Man looks for "a Hollywood,

Anglo-Saxon Christ, in technicolor. . . . Our churches are not museums, but comfort stations." The church offers "cheap grace. (People) have the other kind of tranquilizer; now they have the Christian kind . . . the church is a page in *Time Magazine*, not a *koinonia*. . . . If you want a social club, why not . . . get out of the church; if you want the church, why not . . . demand it?"

GROUNDS for hope may appear slight, but not if we see **the church's possibilities.**

John Deschner, professor of theology at Perkins School of Theology, stated that the humiliation, dissatisfaction, and embarrassment which today's student feels about his local congregational life are some of the most precious gifts God has to give his church today. The problem is to conserve these feelings until they produce the fruits God desires. One must turn and look again at the church and demand from it understanding, support, and fellowship. The church remains important, because that is where one finds the Preached Word, the Sacrament, and Christian Brotherhood. "Why love the church? Because Christ loves it."

This last thought expressed by Deschner—that one loves the church because Christ loves it—appears to be a belief shared by most of the persons who addressed the seminar group. There appeared to be common agreement, even among those most critical toward the church, that the church, at least potentially, is great, because God, who created, sustains, and loves it, is great.

Thus, Swiss theologian Karl Barth said that although the church could not establish the kingdom of God, it could at least "reflect, like a mirror, the kingdom." Barth, who is often quoted in reference to his pessimism about man and the gulf between God and man, made a number of interesting statements of a positive nature, which indicate a certain optimism in his present thought, with relevance for an optimistic attitude regarding the church: "Creation, as such, is God's good work. . . . God remains faithful to his work. The creature remains in the Creator's hands. Man is created as God's partner and companion. God loves his creature. Man, as such, is not isolated from God. The image of God remains in the murderer, in Hitler, in Mussolini. . . . Man is never alone, because God is always with him. The togetherness of man and wife is the most intimate image of man and God. . . . The proclamation of the gospel means the proclamation that Christ has overcome Hell, suffering in our place, and that Hell is behind us. . . . We are invited to show our back sides to Hell. I don't take a light look upon Hell. It was so great that it needed the Son of God to overcome it. But it's nothing to fear or preach. Preach God's love instead."

When asked about the Devil, Barth replied, "I know the Devil's effects, but I've never met him. . . . The

Devil is the impossible possibility which can't be defined. . . . But live with God in Christ, following obedient to the Holy Spirit. Then, the Devil will fly away, like the evil beast who can't live with you, perhaps with the help of a little ink—writing dogmatics, for example."

Running through these statements from Barth, the reader will note a general optimism about the power and work of God. Thus, God is faithful to Man, his partner; and God is more powerful than Hell or the Devil. Because he believes in the faithfulness and power of God, Barth, even though stressing the human sinfulness of the church, believes that the church can mirror the kingdom of God. Although this is not as lofty a concept of the church as many would desire, it is nevertheless considerably more optimistic than a concept which limits it exclusively to reflecting the contemporary values of the world in which the church finds herself. Barth, like Deschner, seems to imply that the church is not to be dismissed too quickly, since the church is loved by God, whose power and activity conquer the Forces of Darkness. Because of a victorious God, there is hope for an erring church.

THE underlying hope about the ultimate destiny of the church, along with an awareness of the present danger to the church, was summarized by W. A. Visser 't Hooft of the World Council of Churches, in these words: "It looks as if the church is dying. But this death can and does mean new life, in many parts of the world. Calvin said: 'The history of the church is the history of many resurrections.'"

If the church is able to make a **witness** to today's world, what kind of witness must this be?

In this area are many problems, like those suggested by Wesley Craven, American student, now studying at Calcutta, India. Craven attacked the proselyting approach to witnessing, which leads to pride rather than to the pooling of ideas. A superior knowledge of debating methods and psychological techniques should not be employed, in order to convert persons from other faiths to Christianity. Instead, one should honestly share what he understands to be the truth, including the doubts and troublesome points accompanying one's faith. According to Craven, a synthesis should be the goal, and the approach should be that of being converted, rather than converting.

Jean Bosc, chairman of the French SCM, in his address to the conference, suggested an approach to witnessing, which may be a partial solution to the problems of proselyting described above. Bosc's approach does not stress synthesis, as does Craven's, but Bosc agrees that the argumentative, defensive, proselyting approach to witnessing is fruitless: "What constitutes a 'witnessing' man is essentially the event of which he has been the observer, and what is demanded of him is purely and simply to make the event known. . . . It is this witness and this alone that

matters; it is not demanded of us, contrary to what we ourselves often imagine in our naive presumption, to defend Christianity, to demonstrate its truth, and to establish its superiority; the power of our Savior Jesus Christ is sufficient in itself. . . . Indeed the event which we proclaim is not one which can remain exterior to our lives . . . it is with all our life as well as with our speech that we proclaim it. . . ."

Similarly, Dr. Carl Michalson, professor of systematic theology at Drew Seminary, said that a Christian witnesses to a non-Christian by telling what Christianity is, rather than by trying to make a convert or prove the validity of the Christian faith. "Christianity is the Word from the Ultimate. It seizes my life. But I can't verify it. It is an ultimate but a possibility." When Michalson was asked why Christianity must always be a possibility rather than a necessity, his reply was that a necessity would be coercive, ruling out freedom.

Michalson went on to say that conversation has great power. If a word has the answer to a predicament, it will be heard. This word has within it the intrinsic power to illuminate. Rather than working at converting other persons, the Christian should offer the Christian faith for consideration; the Christian, says Michalson, should enjoy life, including witnessing that this frame of reference makes one's life meaningful.

SO the question whether the church is still able to make a positive witness in today's world is not easy to answer categorically. Recognition of the church's plight forces upon us the disturbing truth that the church is often irrelevant to contemporary society and yet at the same time often incorporates the values of the surrounding society to such a degree that it loses its distinctive Christian essence. Nevertheless, realization of the church's possibilities leads to the hope that it can continue to speak a meaningful word, in spite of the humanity of the church, because it is also divine. Perhaps, then, the church may continue to share, humbly, the faith with which she has been entrusted.

R. Claude Singleton, codirector of the work camp travel-seminar, said that one of the most important truths he ever learned was that "we witness, but God converts." It may be that this is a key to help answer the question. As Man, in the humility which comes from an honest awareness of ignorance and inadequacy, bears witness to the Truth he has been given, Truth which is beyond and greater than himself, his word becomes relevant to persons, and his life mirrors that of the Son of Man. When Christian men witness in this way, the Christian church has become relevant to society yet reflects not the social structure, but the kingdom of God. Then the church has a word to speak, and God, using this word, can transform.

LOVE: the devastating fact

BY RICHARD TAYLOR



PAX

BERTOLIS

THE devastating fact about Christian love is that it is **commanded**. The Greeks discoursed upon love, but how absurd it would seem to them to make it a moral command. Love, they thought, is a **feeling**, and one can hardly be commanded to have feelings. Plato thought of it as the natural attraction to what is lovely, but how little sense it makes to say that a man is obliged to be attracted to anything, least of all to his enemies. If you find something lovely, you are automatically attracted to it, and the command is superfluous. If you find it unlovely you are automatically repelled, and the command is absurd. But Christ said that we **must** love—and that we must love what we naturally hate, our enemy, and what is manifestly unlovely, the sinner. What an extraordinary obligation of love it is, that is laid upon the Christian!

IN Aristotle's wisdom a man's love for his friend is but an extension of his love for himself. The wise man cultivates love and friendship because friends, like property, are among the good things of life. Hence Aristotle expects no noble man to love his inferior, no wise man to love the fool, no virtuous man to love the sinner, and no man whatever to love his enemy. But Christ loved fools and sinners and his persecutors, and demanded that his disciples do the same!

In the East, particularly in Buddhism, love is represented as compassion, and many people think of Christian love in a similar way, regarding both the Buddha and the Christ, the Enlightened and the Anointed, as great teachers of compassion. But

compassion is nothing but a feeling, and cannot possibly be commanded. One can say, as Christ did, "Love your enemy!" But if anyone says, "Thou shalt now feel compassion!" the absurdity leaps up. The Buddhist, moreover, cultivates love for everything that breathes, not for its own sake, but for **his** own sake, compassion being simply a spiritual exercise for his own elevation. Like the love of the Greeks, the compassion of the Buddhist is self-regarding after all. It is a feeling, without mercy; a gift, without charity; a sacrifice, not **of** oneself, but **for** oneself.

NOW as we dwell on the Gospels and the letters of Paul, we find two ideas embodied in the love that Jesus commanded. The first is that it is not self-regarding, but the very opposite—self-sacrificial. The very measure of one's discipleship is not the fervor with which he recites his creed, but self-sacrifice. Whatever else the cross of Christ may mean, this is part of it and, in the hearts of millions of believers, the greatest part.

The second idea is that the object of one's love—one's neighbor, according to the formulation of the Old Testament, and all men, including one's enemies, according to the authority of Christ—is somehow worthy of love. Not worthy, in the sense of being naturally attractive, for he may be a leper or a beggar, one of the "off-scourings of the earth," or he may be a thief, a tax collector, or a prostitute. Yet a familiar hymn reminds us that even the thief, when he lifts up his eyes, is worthy of paradise! The object of our love is worthy of it, simply as a child of God, however unlovely and uninspiring an example of such he may be. And surely it is our Lord's teaching that no natural thing is too precious to sacrifice for the salvation of the very least of these. And yet these, as children of God, may never be sacrificed for any earthly good whatever, their worth exceeding even the value of the whole earth.

japan letter

To the *motive* staff from a former fellow worker as publicity director (now serving as a Methodist missionary on a writing assignment) reporting the work of missions and Christianity in Japan.



Dear *motive* Friends:

I am happy to find that you are all faithful, regular, voluminous letter-writers. Ha! Well, when I get the first issue of *motive* for this fall I will understand what is keeping you all so busy.

Japan is wonderful—beautiful, charming, fascinating, exciting, and, to Christians and the Christian mission, very challenging. Tokyo is not Nashville! There are many, many, many, many people at every turn of the road, in every shop, and along all the thoroughfares. Yet for all the crowding of people and the preciousness of space, beauty is not neglected, and even a narrow shop or very humble dwelling tries to have a spot of garden or perhaps just an isolated rock in front.

Our house, Japanese in construction, has a very pretty yard or garden which two sides of the L-shaped house open onto and look out on, through full-length sliding glass doors. My room, on the second floor, looks out on it, and a porch or hallway that runs around two sides of the house, on the inside between the outer walls and the rooms, gives a lovely place to read, study, work, in the warm morning sunshine. I will probably be going into an office in the Ginza in Tokyo, too, but I'm hoping to be able to sell the great advantages of work-at-home to my supervisors. My traveling has not begun yet other than a few short trips to Gotemba and to Mishima, which are within a few hours of Tokyo. These trips provided interesting views of Mount Fuji, and I am beginning to appreciate why it is so loved by the Japanese people, for it continues to appear, at many different angles and as a backdrop to many different scenes, so that the impression is constantly strengthened and extended.

The city is fascinating, but so is the countryside. Japan may be very modern in many aspects of its life, and it may have many Western-style products and practices, but one can hardly mistake the fact that he is in Japan—dress, customs, market displays, to say nothing of the language, written and spoken, which gives the Westerner, used to Roman letters and certain types of sounds, no idea as to subject, content, meaning! And one studies the characters in vain, for you carefully memorize the outline of a character, its downstrokes and upstrokes, diagonals, crossbars, etc. (deciding that it looks like three men going into a forest with axes on their backs or something) and then you never see it again, but keep finding ones that are almost but not quite the same. So, I'm satisfied to know that somebody knows what they mean. Meanwhile, I practice the easier syllabic alphabet while I ride the subway, where each

station name is written before, during, and after, the stop. I'm not sure where I would use such a vocabulary as I'm building up that way but at least I'm beginning to meet a few old friends when I ride the subway.

We had a wonderful trip over—a regular fifteen-day cruise, with warm, sunny weather every day, sometimes broken by a cooling shower. No typhoons! The ship was a freighter and modest in its decor and accommodations, but we ate (too) well, had several decks to circumambulate every day and saw the ship from stem to stern, engine room to flying bridge. We decided that porpoises have more fun than anybody and when we passed schools of them, leaping out of the water, cutting graceful arcs in the air, and disappearing beneath a splash, the temptation to join them was great. Really, the Pacific was so very calm we often felt no movement of ship or water at all. But I'm not sure I can promise you the same weather when you come over. It's probably best to be a good sailor—and a swimmer.

The Japanese love of art is really delightful. Not only are doorways, gardens, old buildings, house interiors very scenic; almost every piece of printed material is attractive in layout, color, design. I keep picking up samples everywhere I go and hoping the Japanese don't think I can read their language yet. I can't even speak it, but the illustrations and patterns are quite enough in themselves.

I hope to find out something about commercial art, advertising and printing processes here. Perhaps I can get a tour through the offices and presses of one of the magazines or commercial printing outfits. I'm not sure what lies behind all this fine printing—very modern equipment and plants, or older, slower, less-mechanized operations carried out with great care, much hand and body labor, and great expenditure of time. I passed a row of crafts shops back of Tokyo Station the other day and in front of one of them saw some very attractive posters, done in silk screen and several colors, drying. Then I saw the press, standing half out into the street, propped up on boards, apparently quite makeshift, and behind it a very ramshackle shop of temporary construction and dirt floor. And the photographer down the street from our house often hangs his prints on a line in front of the shop, along the dirt edge of the road, for drying. Probably there are both the very modern and the very simple here, in printing as in other things.

I close sending you my kindest regards, warmest wishes, and bowing low. . . .

Helen Post

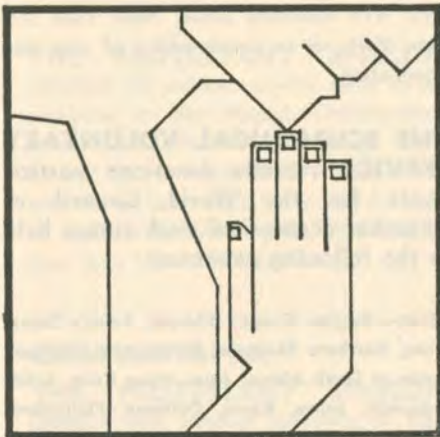


SUMMER SERVICE DIRECTORY

COMPILED BY FINLEY EVERSOLE

work camps

THE METHODIST STUDENT MOVEMENT will conduct the following work camps:



THE INNER-CITY: One of the most difficult problems facing the church in the United States concerns the mission of the church in the inner-city. The population explosion, changing economic patterns, racial tensions, and all the complicated questions of urban culture and the effects this has upon people are involved in the inner-city problem. For several years the Methodist Student Movement, the Division of National Missions in the Board of Missions, and other church agencies have cooperated in voluntary summer service projects in the inner-city. These projects have been located in Washington, D. C.; New York City; Chicago, Illinois; and Detroit, Michigan. Another of these inner-city projects will be held in the summer of 1961.

Location: The exact location will be announced by January 1, 1961.

Eligibility: About 12 students, 6 men and 6 women, will be needed. To qualify students must complete their sophomore year or its equivalent before the project begins. They must be in healthy mental and physical condition. They should have ability and skill in understanding urban culture, with a strong Christian motivation to be of service to people of varying racial and cultural backgrounds.

Date: Tentative dates are from June 17 to July 30, 1961.

Cost: Students will pay an activities fee of \$20 plus the cost of travel from their homes to the work camp and return. Agencies of the church will provide other funds for food, housing, administration, etc. The activities fee will be used for recreation, fellowship and kindred things. This fee is payable when the student is notified of his election to the project.

Registration: Applications should be sent to Rev. R. C. Singleton, Room 1338, 475 Riverside Drive, New York 27, New York.

EL PASO: The work camp in El Paso, Texas, will be at the Houchen Settlement which is a project of the Woman's Division of Christian Service. Houchen Settlement is located in a community composed of Americans of Mexican origin for the most part. The program is organized to meet the needs of people in the community. There is a clinic, day nursery, recreational program, study groups, crafts and variety of activities.

The physical work in the project will consist of painting, plastering, and general reconditioning of the plant. This work is important because it will help maintain the buildings and equipment and provide a more beautiful and efficient place for the work of the Settlement. In addition to the physical work program, there will be opportunity for the work campers to assist in the day nursery, the clinic, and the youth program.

Eligibility: Ten students, 5 women and 5 men, will be needed. They must complete their sophomore year in college before the project begins to qualify. The students should be in good mental and physical health. They should be motivated by their understanding of the Christian faith and have a desire to serve their fellow man. They must be willing to do hard work and establish good relationships with their fellow students and other people in the community. Skills in crafts, nursing, work with children and youth, etc., will be helpful. It will also be helpful if some of these work campers can speak Spanish.

Cost: Students will pay for their travel from

their homes to the work camp and return plus an activities fee of \$20. This fee will for the most part pay for certain things such as depositions, fellowship, etc., in the work camp. The remainder of the budget to pay for administration, food, housing, etc., will be provided by agencies of the church.

Dates: Tentative dates are June 17 to July 30, 1961.

Applications: Applications should be sent to Rev. R. C. Singleton, Room 1338, 475 Riverside Drive, New York 27, New York.

MEXICO: There is great need to redevelop the work of The Methodist Church in Cananea, Sonora, a beautiful mining city located about 45 miles south of the Arizona border. Once there was a congregation of 400 people here. Because of governmental complications 30 years ago, the church building fell into disuse and the building has deteriorated. It has been returned to the congregation which now has dwindled to 50 in a city of 10,000. Either the building must be repaired or work begun toward starting a new one. This work will constitute the main physical work project for the work camp.

The experience will afford opportunities for study, worship, fellowship and community relationships with the people.

Cost: Students must pay the cost of travel from their homes to Cananea, Sonora, Mexico, and return plus a fee of \$65. The major portion of this fee will be used to help defray the cost of the work camp. The fee should be paid when the work camper is notified of his election.

Date: The tentative dates are from June 17 to July 31, 1961.

Applications: Applications should be sent to Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

BRAZIL: Brasilia is the new capital of Brazil. A new and modern city is coming into being at this seat of the Brazilian Government. The Methodist Church of Brazil is concerned to make advances in meeting the needs of people in this city. The General Conference of the Brazilian Methodist Church took positive steps last July to advance the work of the

church there. A most energetic Brazilian pastor was named as a missionary to Brasilia. The inadequate and temporary structure which has served as a church is to be rebuilt. The work campers will help with this task. It is anticipated that some Brazilian students will join the work camp.

Eligibility: Some 16 to 18 mature students, both men and women, who will have completed their sophomore year or its equivalent will be needed. At least some of these students should have skills in the native language of the country. Participants must be in good mental and physical health, with a Christian desire to serve their fellow man and the church. They must have ability to get along well with other people and have a sense of mission. These work campers will be expected to do hard physical work.

Cost: The cost will be approximately \$1,200. This includes the cost of travel from the city of group departure in the United States and return to the U. S. It also includes food, lodging, etc. Included is the cost of visiting other South American communities and countries where The Methodist Church has missionary work. These will be such centers as Rio de Janeiro, Sao Paulo, Brasilia, Sucre and La Paz in Bolivia, and Lima, Peru.

Date: Tentative dates are from June 17 to July 29, 1961.

Applications: Send applications to Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee, or to Rev. R. C. Singleton, Room 1338, 475 Riverside Drive, New York 27, New York.

THE BROTHERS SERVICE COMMISSION will sponsor a slum rehabilitation program in a Negro community, plus recreation, crafts, and religious instruction. **Place:** Baltimore, Maryland. Approximately five students needed. **Registration deadline:** 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.

THE LUTHER LEAGUE OF AMERICA will conduct the following work camps:

DES MOINES, IOWA: July 11-20. Work in homes of community and paint Riverside-Bidwell Settlement House. Study of "marginal" section of city. **Cost:** \$20.

NORRISTOWN, PENNSYLVANIA: July 11-27. Work on recreational area at Norristown State Hospital. Limited contact with patients. Study of Christian concerns in mental hygiene. **Cost:** \$25.

CHICAGO, ILLINOIS: July 11-20. Work at several Lutheran social ministry agencies: homes for the aged, home for "J. D." Study of church's outreach for those in need in the city. **Cost:** \$20.

HARLINGEN, TEXAS, and MATAMOROS, MEXICO: June 27-July 13. Work in Latin American section of city and at an old folks' home in Mexico. Examination of ministry to Spanish Americans. **Cost:** \$40.

WASHINGTON, D. C.: July 18-27. Repair and paint in homes of substandard housing. Interracial contacts. Program related to outstanding inner-city church. **Cost:** \$20.

Eligibility: All camps are open to both sexes, ages 15-24. Each camp is limited to twenty persons. **Insurance:** All campers are covered by accident and health insurance. **Applications:** Interested persons should apply to Luther League Work Camps, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

THE ECUMENICAL VOLUNTARY SERVICE will sponsor the following work camps:

Place: Four work camps, approximately 6 weeks, with specific locations to be announced not later than December 1.

Type: Some will major in construction, others dividing their time between manual work and community service. Includes worship, Bible study, informal seminars and significant community relations beyond the project community.

Dates: Dates vary, June 20-September 4.

Number: Twelve to 16, coeducational.

Eligibility: Ages 18-30, and acceptance of conditions of project work and group life.

Finance or work expense: Participants are responsible for their travel and maintenance. Usually travel plus an approximate \$15 per week.

Application dates: Application should be received before April 15 to allow for processing before June 1.

Apply: Ecumenical Voluntary Service, Room 753, 475 Riverside Drive, New York 27, New York, or to proper office of your denomination.

THE 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 Camerouns, Northern Rhodesia, Madagascar, Senegal, Union of South Africa; Asia—Hong Kong, India, Indonesia, Japan, Korea, Okinawa, Philippines, Taiwan, Thailand; Latin America—Brazil, Cuba; Middle East—Jordan, Lebanon; Europe—Austria, Denmark, Finland, France, Germany, Great Britain, Greece, Iceland, Italy, Netherlands, Sweden, Switzerland.

Projects are 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 his 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. A good average estimate on cost is \$200 plus base fees given above. **Apply:** Ecumenical Voluntary Service, National Student Christian Federation, 475 Riverside Drive, New York 27, New York.

THE UNITED CHURCH OF CHRIST sponsors the following work camps:

BILOXI, MISSISSIPPI: June 30-July 28. **Needed:** Ten campers of college age to demolish old garage and shed and construct new storage building at Back Bay Mission. **Cost:** \$50 plus travel.



YUQUIYU, PUERTO RICO: June 20-July 31. Eight college young people for chapel construction and community work in cooperation with local church. **Cost:** \$220 including travel and island sightseeing. Knowledge of Spanish necessary.

CHAMBON, FRANCE: June 25-August 30. Eight American college students to work with European students in continuing construction of College Cevenol, international junior college. Leave U.S. June 25, leave France about August 30. Work July 10-August 6. **Cost** about \$750 including travel. **Application:** Application should be made to the Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pennsylvania.

THE PROTESTANT EPISCOPAL CHURCH will conduct a work camp in Japan, mid-June to late August. Construction of conference center. Fifteen college students needed. **Cost:** About \$750 for travel, room and board. Send inquiries to the Committee on Summer Service Projects, 281 Park Avenue, New York 10, New York.

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 vacation 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 UNITED CHURCH OF CHRIST will sponsor caravans in the United States, mid-June to August. Needed: Twenty-four high school young people 17 years and older to serve on 8 teams in churches, camps and conferences. Five weeks following a week of training at Pottstown, Pa. Intention interdenominational and interracial. **Cost:** \$10 plus round trip travel to training center. **Apply:** Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pennsylvania.



community service

THE ECUMENICAL VOLUNTARY SERVICE will sponsor the following community service projects in the United States:

Place: Four projects in various locations.

Type: Work will vary from inner-city teenage work, work with aged, assistance in public housing project, etc. Includes worship, Bible study, informal seminars and significant relations beyond the project community.

Dates: Dates vary, June 20-September 4.

Number: Twelve to 16, coeducational.

Eligibility: Ages 18-30, and acceptance of conditions of project work and group life.

Finances or work expense: Participants are responsible for their travel and maintenance. Usually travel plus an approximate \$15 per week.

Application dates: Application should be received before April 15 to allow for processing before June 1.

Apply: Ecumenical Voluntary Service, Room 753, 475 Riverside Drive, New York 27, New York, or the proper office of your denomination.

THE UNITED CHURCH OF CHRIST will sponsor the following community service projects:

BILOXI, MISSISSIPPI: June 16-August 20. Four persons, college age and older, to conduct vacation church school, supervise playground, counsel at day camp, lead youth clubs and assist with remedial school work and day-care center at Back Bay Mission. **Cost:** \$10 service fee plus travel.

ST. LOUIS, MISSOURI: June 16-August 20. Three teams of four persons each, college age and older. Each team will serve at a separate inner-city project—Caroline Mission, Carr Center and Fellowship Center. Service will include conducting of vacation church school, leadership in both day camp and resident camp, nursery school guidance and playground supervision. **Cost:** \$10 service fee plus travel.

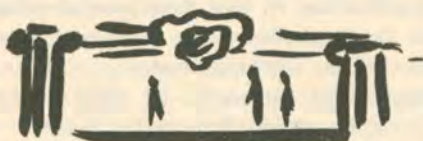
CHICAGO, ILLINOIS: June 16-August 20. Four to six workers of college age or older to serve in vacation church school, conduct family visitation and work for block improvement. Neighborhood Puerto Rican. Knowledge of Spanish is desirable though not required. **Cost:** \$10 service fee plus travel.

BUFFALO, NEW YORK: June 16-August 20. Two teams of four college and older persons each to serve at Bethany and Salem churches. Each church is located in a depressed, racially changing area of the inner-city. Service will include day camping, vacation church school, playground supervision, community surveys, seminars. **Cost:** \$10 service fee plus travel.

Apply: For all community service projects, apply to the Department of Voluntary Service, United Church of Christ, Pottstown, R. D. 2, Pennsylvania.

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-July 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.

UNIVERSALIST SERVICE COMMITTEE needs six youth, 18-32 years of age, to conduct a day-camp program for children and youth at the Ryder-Darrow Universalist (interracial) Center located on the outskirts of Chicago. Probable dates, July 4-August 30. 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.



THE BRETHREN SERVICE COMMISSION will sponsor a community project, July 9-August 19, at Fresno, California. Approximately five students will work with established community center program of playground supervision, club work, center maintenance, Bible school. The summer program is an expansion of a year-round volunteer service project. **Registration deadline:** 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 Church in America, 231 Madison Avenue, New York 16, New York.



summer study

THE METHODIST STUDENT MOVEMENT will sponsor a European travel seminar. This seminar will afford an opportunity for 18 Methodist students to combine purposeful travel and serious study in relation to the deeper meaning of the Christian faith. Emphasis will be given to the meaning and nature of the Life and Mission of the Church. Attempts will be made to discover a more significant role for the laity. The group will attend the World Methodist Conference in Oslo, a seminar in Europe (possibly one of the Lay Academies), a Shakespearean play in Stratford-on-Avon. Special emphasis will be given to some of the Methodist shrines

in England. Members of the seminar will see many of the sights of historic importance in England, France, Switzerland, Germany, and Norway.

Eligibility: The group will be composed of about 18 students, both men and women. To qualify they must have completed their sophomore year or its equivalent. The study will be aimed at a level appropriate for upperclassmen and graduate students. Students must be healthy both mentally and physically with serious intentions of study and exploration of the Christian faith in relation to the contemporary world.

Cost: It is anticipated that the group will travel by air for the trans-Atlantic portion of the trip. The estimated cost will be \$1,000 to \$1,100 from the airport in New York and back to New York. This will include cost of travel, food, housing, administration, American Express travel guide, etc.

Application: Details about the trip may be had from Rev. R. C. Singleton, Room 1338, 475 Riverside Drive, New York 27, N. Y. Applications should be sent to Rev. R. C. Singleton, Room 1338, 475 Riverside Drive, New York 27, N. Y. or to Dr. Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

THE NATIONAL STUDENT COUNCILS OF THE YMCA AND YWCA

will sponsor a US-USSR student exchange program, June 26-September 2. Twenty-four men and women students will travel in groups of twelve, each with a trained leader, spending over a month in the Soviet Union, including several weeks in a Soviet Sports Camp, plus visits to eastern and western European countries. The exchange has three main purposes: (1) To fulfill part of the Christian responsibility for understanding the issues that divide East and West by direct contact and firsthand knowledge of the Soviet Union. (2) To interpret our own society and convictions on a person-to-person basis. (3) To develop the leadership and program of Student YMCA's, YWCA's, and SCA's in the area of international relations and responsible Christian citizenship. **Qualifications:** include experience in and understanding of the purpose and work of Student YM and YWCA's, maturity in inter-personal relationships, ability to communicate, interest and knowledge concerning international relations. At least two members of each group must speak Russian; hence, some priority will be given applicants having this ability. **Cost:** Approximately \$1,300 plus visas, predeparture orientation, and travel to and from port. Selection begins January 15. **Apply:** Harold W. Colvin, 291 Broadway, New York 7, New York.

THE NATIONAL STUDENT COUNCILS OF THE YMCA AND YWCA

will sponsor a Leadership Training School to be held at the Pacific School of Religion, Berkeley, California.

Type of program: Six-week program for men and women students giving dynamic leadership training through study, group living and experience in assuming group leadership. Students take three courses (6 semester hours credit) plus extensive field trips and experience in a cooperative living unit. Total integrated experience is designed to deepen understanding of the Christian faith and its relevance to contemporary life and to practical methods for developing effective student Christian associations.

Dates: June 15 to July 30.

Qualifications: Thirty to 40 students admitted. Applications are open to students who 1) carry responsibilities for a Campus Christian Association; 2) have completed two years' college work; and 3) have average academic grade of 80 per cent.

Cost: The approximate cost of tuition, room and board is \$230, plus travel.

Deadline for applications: May 1, 1961.

Apply: Miss Ruth Shinn, 600 Lexington Avenue, New York 22, New York.

THE LISLE FELLOWSHIP, INC., will conduct study seminars in California, Germany and the U.S.S.R.

Type of program: Six-week experience of living in a world community. Participants will be selected from a variety of national, racial and religious backgrounds. The program alternates community service, field trips and periods of orientation, sharing and evaluation.

CALIFORNIA: July 1-August 12. Thirty to 40 participants will be accepted. **Cost:** \$250; some scholarship aid available. **Deadline for applications:** April 1.

GERMANY: July 15-August 26. Twenty-five to 35 participants accepted. **Cost:** \$850 from New York. **Deadline for applications:** April 1.

U.S.S.R.: Late June to early September. Twelve participants accepted. **Cost:** \$1,250 to \$1,300 from New York.

Qualifications: At least three years of college or the equivalent work experience. Many participants will be graduates.

Apply: Lisle Fellowship, 20 West Fortieth Street, New York 18, New York.

THE UNESCO PUBLICATION CENTER for The United Nations Educational, Scientific and Cultural Organization now has available the new edition of *Study Abroad* (Vol. XII, 1961). This volume contains information and listings on some 100,000 individual opportunities for international study and travel, scholarship and fellowship opportunities for 1961 and 1962. The text is in English and costs approximately \$3. Order from the UNESCO Publications Center, 801 Third Avenue, New York 22, New York.

Finances or work expenses: Costs will be paid from salary.

Application dates: Application should be received before April 15 to allow for processing before June 1.

Apply: Ecumenical Voluntary Service, Room 753, 475 Riverside Drive, New York 27, New York, or the proper office of your denomination.

THE ILLINOIS AREA OF THE NATIONAL COUNCIL OF YMCA's is sponsoring a "Career Try-Out" program in metropolitan Chicago and out-state Illinois.

Type of program: Opportunities for students to explore the field of professional YMCA work. Students will be employed by city associations for club and physical programs and also for camp responsibilities. Weekly seminars are held to assist in orientation and allow for discussion and questioning regarding this field as a vocational field.

Dates: June-August.

Qualifications: Twenty-five students with a mature and serious interest in working with people will be accepted. Individual skills in group work, camping or recreation are helpful but not necessary.

Financial arrangements: Average earnings \$275 to \$350 per month.

Deadline for applications: Applications accepted up to March 31, 1961.

Apply: Russell Lindquist, 19 South LaSalle Street, Chicago 3, Illinois.

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:** Donald Hutchings, 3052 South Gratten Avenue, Chicago 8, Illinois. **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. R. L. Richardson, 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.

THE BRETHERN SERVICE COMMISSION will sponsor a project in a mental hospital,

ELGIN, ILLINOIS, June 13-September 4. Thirty-five students, eighteen or older, with one year or more of college, will work as regular ward attendants at the Elgin State Hospital for the mentally ill. They will participate in group living, study, worship, recreation in interracial units. Students receive regular hospital salary but pay board and room plus program fee to the Brethren Service Commission. **Registration deadline:** April 1. **Apply:** Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

THE UNITED CHURCH OF CHRIST needs five college-age persons to serve at a children's home in **Womelsdorf, Pennsylvania,** June 16-August 25. Persons needed for recreation leadership, crafts, vacation church school, playground supervision. **Cost:** \$10 service fee plus travel. **Apply:** Department of Voluntary Service, United Church of Christ, Pottstown, R. D. 2, Pennsylvania.

THE UNIVERSALIST SERVICE COMMITTEE will sponsor units of students, young teachers, etc., 18-32 years of age, June 15-September 1, who are assigned to state mental hospitals in Minnesota, New Hampshire, and Ohio where participants substitute for ward attendants on vacation and assist in occupational therapy department. Participants receive salary of regular ward attendants (\$210 monthly). Fee of \$30 is paid to the 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.



institutional

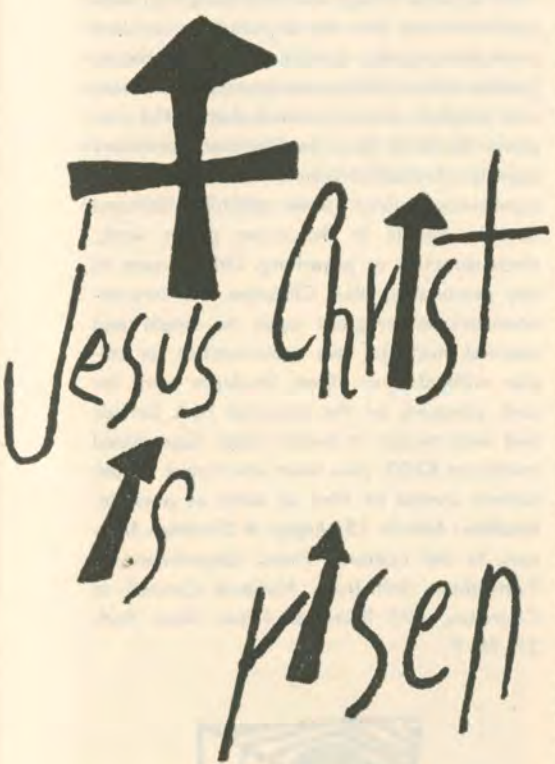
THE ECUMENICAL VOLUNTARY SERVICE will sponsor institutional work in mental hospitals.

Type: Jobs as attendants in mental hospital, includes worship, Bible study, informal seminars and significant relations beyond the project community.

Dates: Dates to be announced.

Number: Sixteen, coeducational.

Eligibility: Ages 18-30 and acceptance of conditions of project work and group life.



PLB+



international

THE BRETHERN SERVICE COMMISSION is planning peace seminars: Tokyo, Japan: July-August. This seminar is open to five seminary and international relations students under age 30. Berlin, West Germany, Austria: The total program of this seminar includes a tour of Holland, Germany, Poland, Czechoslovakia, Austria, Italy and Switzerland. Participants, 19 to 30 years of age, should have had previous experience in work camps or similar programs. Projects include study, discussion research on peace and international relations plus brief daily work stints. **Registration deadline:** February 15. **Cost:** \$995 including trans-Atlantic transportation, tour fee and seminar maintenance. **Apply:** Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

THE BRETHERN SERVICE COMMISSION needs: Ten students from the United States for a project to be held near Calderon, Ecuador. Also needed are 20 students (5 for each camp), June 15-August 20, for projects in Austria, Germany, France, Italy, covering community rehabilitation. Age range, 19 to 30, with previous experience in work camps or similar programs. The project will include a tour of Holland, Germany, Poland, Czechoslovakia, Austria and Switzerland. **Registration deadline:** February 5. **Cost:** \$995 including trans-Atlantic transportation, work-camp tour fee and work-camp maintenance. **Apply:** Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

THE UNIVERSALIST SERVICE COMMITTEE will assign work-camp teams of college, graduate, nursing, and working youth to **Refugee Camps** at *Stukenbrock* and *Waldbroel* in North Germany: a home for refugee

mothers and babies near Stuttgart, Germany; and tent camps for underprivileged children and youth in the *Black Forest* and *Swabish Alps* in Southern Germany. All workcampers will participate in a week-long seminar on *East-West problems* to be held in West Berlin. Volunteers must be 19 to 32 years of age, enjoy roughing, possess some camp craft skills and an interest in the 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.

the arts

THE PROTESTANT EPISCOPAL CHURCH plans a study tour of the Liturgical Movement and the Arts in Europe, June 13-August 2. Twenty students and a limited number of college and faculty members will be accepted. Some familiarity with the arts and languages is required. Countries included in the tour are: Belgium, France, Switzerland, Italy, Austria, Germany, England and Scotland. **Purpose of the tour:** To interest students in becoming acquainted with the cultural and spiritual achievements, the historic sites, and the Liturgical Movement in Europe. It will focus particular attention on the use that the contemporary church makes of the Arts. The group will meet artists and clergymen pioneering in the field of liturgical arts and will visit Roman Catholic, Anglican and Protestant parishes and monastic communities. The tour is designed to acquaint participants with the flavor and culture of the people and countries visited. Hence, the group will spend a number of days in small villages and communities, living in homes and dormitories. The Rev. W. Robert Mill will direct the tour. **Cost:** Approximately \$1,150, covering air transportation and full room and board. **Apply:** The Committee on Summer Service Projects, 281 Park Avenue, South, New York 10, New York.

RICHARD CHASE, folk specialist and author of *Jack Tales*, *Grandfather Tales*, etc., will conduct a project to develop a piece of land into a fold center, called "King's X," located on Beech Mountain in the "Jack Tale Country." From early June to early September, 1961, Chase wants any number of persons, students and older, to work on buildings and grounds for the center. Afternoons will be devoted to recreation and evenings to discussions. There are no salaries, no payments, no fees. All participants must cook their own food and set up tents. Facilities are still primitive, making necessary camping with full equipment. Special attention will be given

to American folk culture, to the traditions of the Appalachian South and England. **Deadline for applications:** May 1, 1961. **Apply:** King's X, Rt. 3, Box 28, Beech Creek, North Carolina.

miscellaneous

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). Thirty-one national parks and monuments included. One hundred and forty-one seminary and college students needed to minister to those who live in, work in, or visit our national parks. Service of worship, choirs, Sunday schools, discussion groups, recreation, and religious drama are included in the 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; two opportunities for couples with children. **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 as early as possible. **Deadline:** March 15. **Apply:** A Christian Ministry in the National Parks, Department of Evangelism, 8th floor, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.



motive

THE 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.

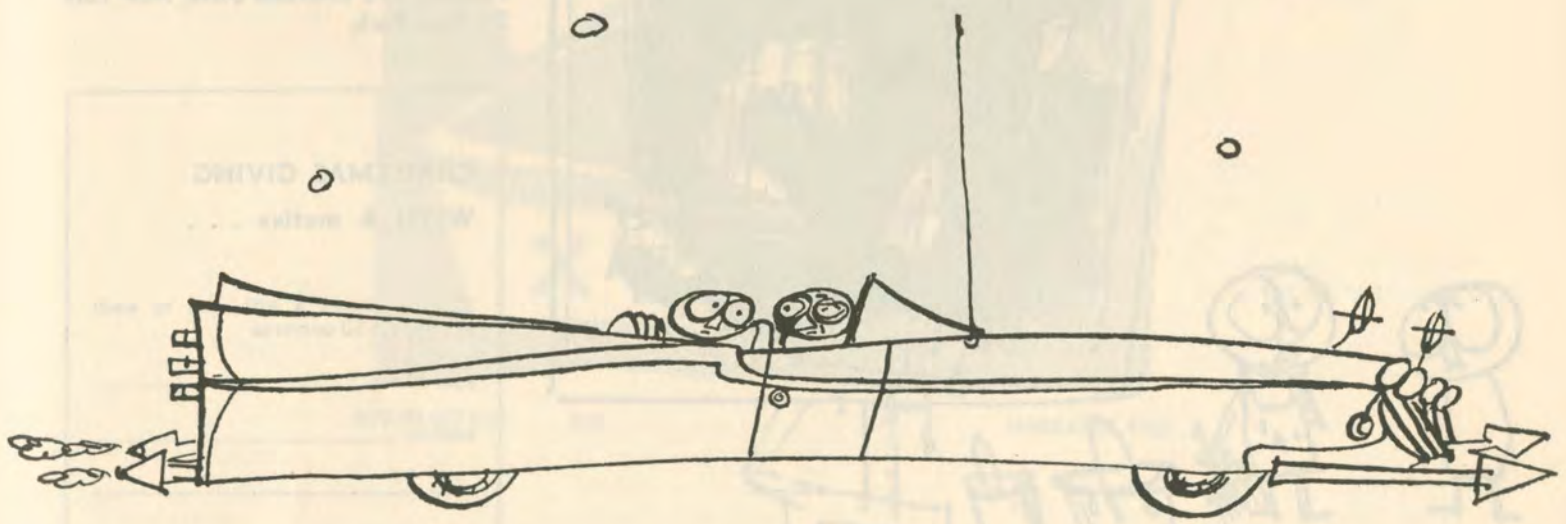
THE ECUMENICAL VOLUNTARY SERVICE will sponsor adult seminar work project in Europe in July and/or August, designed for participants 25 years of age and over. Approximately four hours' manual labor with special emphasis on seminars and discussions on importance of laity to church. **Cost:** \$100 plus transportation. **Apply:** Ecumenical Voluntary Service, National Student Christian Federation, 475 Riverside Drive, New York 27, New York.

THE ECUMENICAL VOLUNTARY SERVICE will sponsor special projects designed for working students or young adults who do not have time available for the usual one-month or longer project. Participation will be open for one or more of multiple two-week periods. Place(s) of work and costs to be announced. For information and application, write Ecumenical Voluntary Service, National Student Christian Federation, 475 Riverside Drive, New York 27, New York.

THE ECUMENICAL VOLUNTARY SERVICE is negotiating for a special program of 30 to Japan, Korea, Hong Kong, Okinawa, and Taiwan. Special brochure available December 1. It is also hoped that a special team will serve in Cuba. Clearances now in process. **Write to:** Ecumenical Voluntary Service, National Student Christian Federation, 475 Riverside Drive, New York 27, New York.

The Council on Christian Social Progress, ABC; New York Congregational Churches Association; New York Baptist City Society; Judson Memorial Church are sponsoring a study of the present age at the *Judson Student House, New York City.*

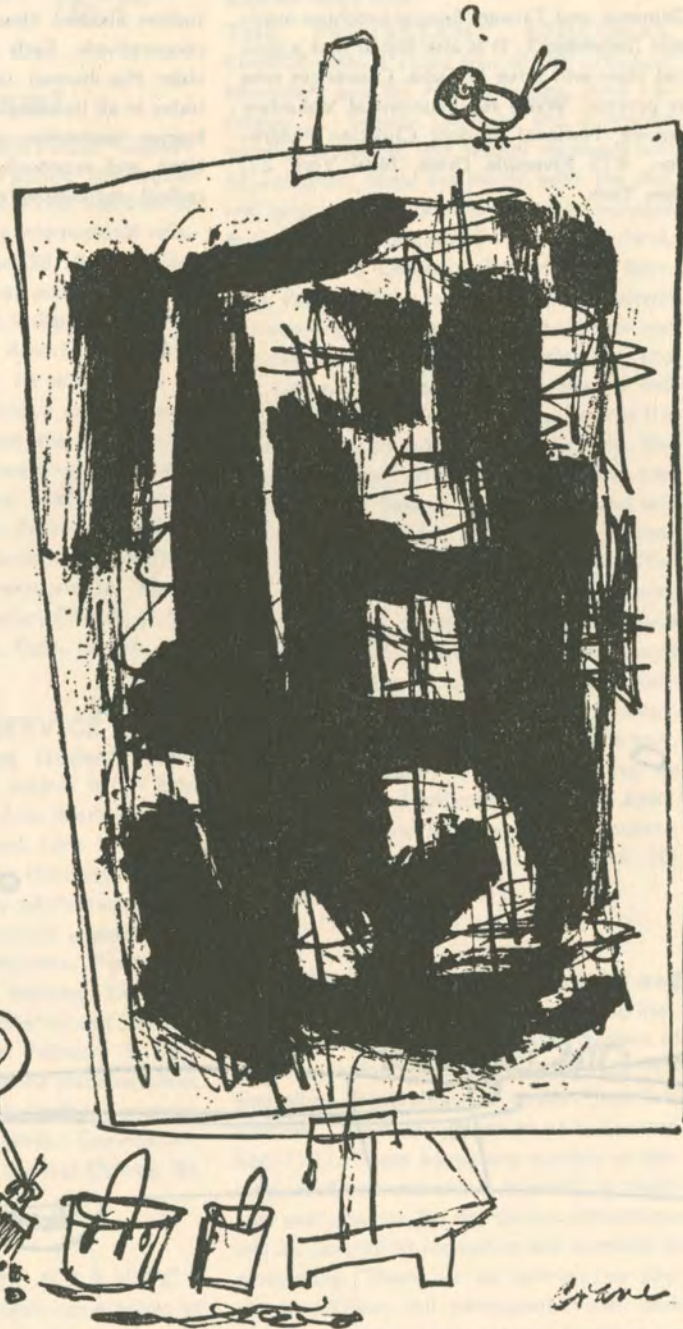
Type of program: Investigation will be conducted into the point and purpose of Christianity during the second half of the twentieth century. In order to gain inside working knowledge of present-day life and its needs, twenty college men and women will be selected to work full time in New York City and pool their information and ideas at Judson Student House where they will live cooperatively. Each evening they will consider the human situation as we have it today in all its complexities, critically analyze human aspirations and traditional institutions, and eventually prepare the way for a radical regrouping of human activity. The



I REALIZE IT'S AN OUT MODER STATUS SYMBOL BUT I THOUGHT IT WAS MY DUTY TO THE ECONOMY.

Crane

The Council on Christian Social Service will sponsor special projects...
 THE ECUMENICAL VOLUNTARY SERVICE is searching for a special service to be done during the summer of 1968...
 THE ECUMENICAL VOLUNTARY SERVICE is searching for a special service to be done during the summer of 1968...



OK THEN, IF IT ISN'T ART JUST WHAT DO YOU SUPPOSE IT IS?

group will so work together that over-all strategic objectives may be formulated, staff problems sorted and plans of action agreed to. The net will be wide, not geographically but humanly. The vast range of human experience must somehow be distilled and assessed. The field may well shrink as intimate problems are examined, and it may be concluded that signs, symptoms and syndromes of the truth lie on the doorstep. Taking place on the threshold of a new age and before possible human catastrophe, the investigation will demand hard, disciplined and ruthless work, and at the same time require a tenderness toward human need unusual at moments of crisis. The project is sponsored by Baptist and Congregational organizations but the denominations of the students are immaterial to the investigation.

Dates: June 16-September 1.

Qualifications: Twenty students, college juniors, seniors and graduate students, will be admitted.

Cost: \$20 per week for board and room plus travel. Participants will work during the summer in city jobs.

Apply: The Director, Judson Student House, 55 Washington Square, South, New York 12, New York.

INVEST YOUR SUMMER, a catalogue of summer service opportunities is now available. Published by 30 religious and secular agencies, it contains information on work camps, community service, institutional service, working seminars, study seminars and caravans. One copy 25 cents; 5 copies \$1; 50 copies \$8.50; 100 copies \$15. Order from: Commission on Youth Service Projects, 475 Riverside Drive, New York 27, New York.

CHRISTMAS GIVING

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In review



RESURRECTION

INK

MARGARET RIGG

BOOKS

in review

THREE quarters of a century ago, Nietzsche penned a haunting story of a madman who runs into the village square shouting, "God is dead!" The death of God has remained a dominant theme in literature and philosophy—and one might even say in theology—ever since. A character in Dostoyevsky's *The Possessed* says, "If God is dead, then everything is permitted." The poet Hölderlin called this "the age of the absence of the Gods." In his famous essay on existentialism in 1945, Sartre said, "nothing will be changed if God does not exist." One of Albert Camus' characters poses as the fundamental question of our time: "Can one become a saint without God?" And André Malreaux has written, "The nineteenth century faced the question, Is God dead; the twentieth century now faces the question, Is Man dead?"

The question of modern man's spiritual pilgrimage in a time when God is apparently absent from the world and history is the question to which Carl Michalson speaks in his new book, *The Hinge of History* (Scribner's, 256 pp., \$3.95). The first half of this volume, entitled "Existential History," is a faithful description of history in terms of existential categories. The absence of God from the phenomenal world, the freedom which this allows man, the fragmented character of existence, the threat of meaninglessness which all this implies—this Michalson analyzes with keen perception.

Michalson finds "the hope of hope," the beginning of faith in the depths of existential anguish and despair. Ultimate despair hides within it an insatiable thirst for God. At the point of total despair and skepticism, the existentialist is brought abruptly to ask, "Why is there something and not nothing?" In the act of leaping across the abyss to an answer, "a Christian man is always both a nihilist and a man of faith." From the existentialist perspective, every event is a thing of the moment, having neither past nor future. Hence, Michalson concludes, "If God were dead, history would be impossible." Finally, in facing the abyss and deciding whether he will embrace it or leap over it, "man is free for either nothingness or God." These, with some restatement, are a few of the important conclusions which Michalson draws from his analysis of the existential predicament.

The poet W. B. Yeats said, "Things fall apart; the center cannot hold. . . . Surely some revelation is at hand." The second half of Michalson's book on "Eschatological History" seeks to offer confirmation to Yeats' hope by way of a reaffirmation of Jesus as the Christ. Eschatological history, for Michalson, is meaningful history—history lived under God and made possible by Christ. Here, Christ comes into history as and only as a revelation of meaning to a meaningless world. Only in this sense can one understand Christ's "embodiment" in history. Hence, despite a valiant effort to the contrary, one feels that Michalson has fallen

victim to one of the most subtle forms of *docetism* to be found in the history of Christian thought. As a disciple of Husserl, he is able to say that the Christian historian "simply brackets out the question of the empirical, outer-historical existence of christological . . . realities" (p. 33). And in discussing the new quest for the "historical" Jesus, he says, "The historical question at the heart of the Christian movement is not whether Jesus of Nazareth ever lived but whether there can be a history without him. It becomes a major theological burden, therefore, continually to bracket out the 'quest for the historical Jesus' which is conducted in the old style, the world-historical style, in order to elevate to prominence the quest for Jesus as the presence of God and thus the source of the new age" (p. 180).

Now, it is clear, as Michalson knows, that one does not come to know Jesus as the Christ by giving him an Archimedian bath and watching the water level in the tub! But it is equally clear to this reviewer that the denial of Jesus' appearance in outer-world history and the movement toward radical subjectivism in interpreting Christology is a costly concession to the Nietzschean claim that God is dead! For man, death occurs not only in the consciousness but also in the body, and any adequate Redeemer must have entered their unity.

Anyone who reads Carl Michalson's *The Hinge of History* will be impressed by the depth of his analysis of existence. Impressive, also, is the passionate concern which he has for a revelation of Christ to our age. *The Hinge of History* raises the important questions for our time. However, the relation of the Christ who is apprehended in the act of faith to the man-Jesus remains vague, and this precisely because no distinction between them is possible in subjective terms. The Jesus who inhabited a Palestinian hillside is wholly replaced by the "contemporaneous Christ." "The boundary or frontier or limit in the relation between God and man is like the boundary that defines the limit between supersonic speed and the speed of sound. One knows he is up against it not by objective marks at the frontier but by the tremor in his being" (p. 157). One might summarize Michalson's position as that of any Christian theologian of existentialist training with this interesting quotation from Peter de Vries' *The Mackerel Plaza*: "It is the final proof of God's omnipotence that he does not need to exist in order to save us."

—FINLEY EVERSOLE



WHEN SPRING COMES I
ALMOST FORGET I'M AN
EXISTENTIALIST!

NUCLEAR GIANTS AND ETHICAL INFANTS

As the gravity of the nuclear arms race penetrates the consciousness of more and more Americans, new voices are raised to demand a halt to the mounting madness.

Theologians never known as pacifists, and even now professing readiness to use conventional weapons, are calling for the repudiation of atomic war and even unilateral nuclear disarmament. But perhaps this development should have been anticipated as war assumed ever more evil proportions.

More surprising is the chorus arising from scientists, sociologists, writers, and military men. These now see the awful consequences of ideological commitments, so complete that no sacrifice is too great and no deed too terrible.

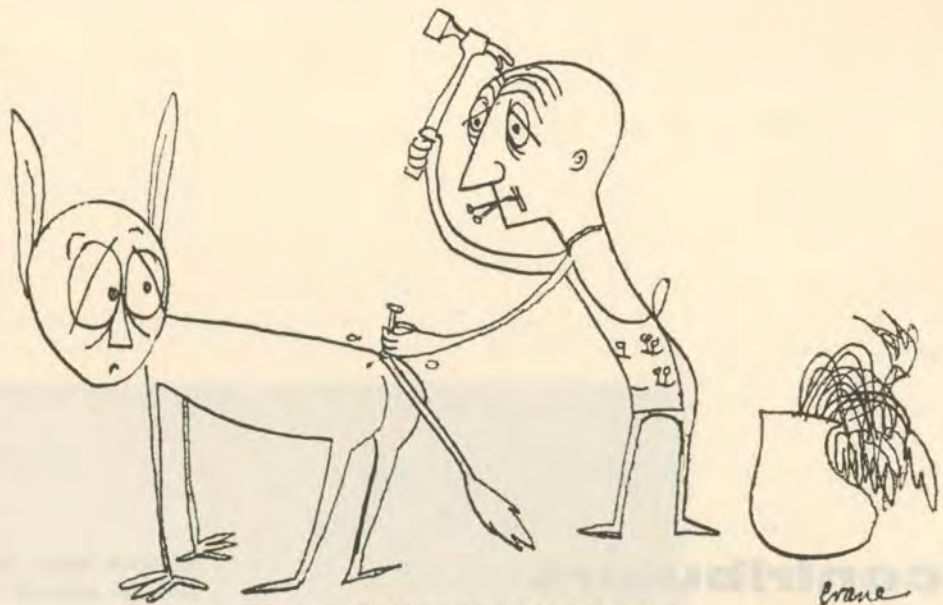
Dr. William C. Davidon, theoretical physicist and chairman of the atomic scientists of Chicago, has exposed the real nature of defense by deterrence in these words:

"A monumental change has already taken place: competing national governments can no longer fulfill their original function of protecting their citizenry from death, and their civilization from destruction. . . . The impotence of the military has been obscured by the use of words like 'defense' and 'deterrent shield' to describe a situation in which, while standing naked, we scream death by burning, dismembering, and poisoning hundreds of millions."

The theory of deterrence is not new. It underlies the well-known idea of a balance of power in which each side is supposed to be strong enough to convince the other that victory is too uncertain or the probable cost too high to risk war. In almost every instance, the result has been an arms race ending in war.

Why should today's arms race end differently? The sobering prospect of nuclear war on which some rely is offset by other considerations. The stakes are high. Many believe we must choose between world dominance by nations sharing our system and ideology, or by nations with an alien system and ideology. The growing strength of one side may tempt the other to rash action. Significant but temporary advantage gained by a sudden "break-through" in either offense or defense may suggest a surprise attack. As more nations obtain decisive strategic weapons, some may lack a sense of world responsibility and use atomic bombs or their threat for narrow national ends.

But apart from the practical questions surrounding a policy of "deterrence," any who profess faith in God or even any



IT'S IMPORTANT THAT BLAME BE FIXED.

ethical concern for conduct cannot evade the moral issue. Whether one views man as the apex of evolution or the highest creation of God, dare we take action which risks the continuance of the human race and much that is worth while in its heritage? By what authority does any man presume to exercise so much power over the destiny of mankind?

There are some who propose to retain nuclear weapons only to deter aggression and totalitarian expansion. They believe that retaliation in the event of attack would be foolish in that it would shower even more radioactivity on friend as well as foe—and immoral in that it would only serve the purpose of revenge, its original purpose having failed already.

The success of a policy of "deterrence without retaliation" would depend on the effectiveness of sheer bluff. Despite inner insincerity and dishonesty, outward appearances would have to be convincingly real. How morally sound would this be?

From a practical viewpoint the risk of a leak as to the real intentions of the government would be great. Furthermore, if attack came without retaliation, the people would be unprepared to support such a policy and confusion, resentment, and division would be the almost certain result.

But equally important, if not more so, would be the implications of such a course. Necessarily, one's own people would have to believe retaliation would be immediately ordered in the event of attack. How could those who disagreed accept this in silence? Yet if they mobilized public opinion against retaliation, they would create doubt as to the

certainty of retaliation in the mind of the potential enemy.

Some argue that we must keep quiet and trust the President, whoever he would be. But is not this the height of moral irresponsibility? What can justify abdicating the job of a citizen in a democracy to influence such important policy decisions? Even more fundamental, dare a Christian turn matters of conscience—such as the use of nuclear weapons—over to the head of any government to determine for him?

We suggest you wrestle with these troubling questions and refer you to two books and a pamphlet.

The Causes of World War III, by C. Wright Mills (Simon and Schuster, New York, 1959, \$1.50).


Defense in the Nuclear Age, by Commander Stephen King-Hall (Fellowship Publications, Nyack, New York, 1959, \$2.75).

The Word of God in the Nuclear Age, a pamphlet prepared for use by the Church Peace Mission, 1133 Broadway, New York, New York, 1959, 50 cents.

The following words of retired General Omar Bradley are appropriate:

"We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. . . ."

—HERMAN WILL, JR.



contributors

W. T. JEWKES is assistant professor of English at Pennsylvania State University, and is a member of St. Andrew's Episcopal Church in State College. He was born in New York, but received most of his schooling in Britain, including an M.A. with honors from the University of Glasgow. His Ph.D. is from Wisconsin.

KENNETH IRVING BROWN wrote for the first issue of *motive*, some twenty years ago. We continue to welcome him warmly to these pages, as a cherished and admired friend and leader. He is in his last year as executive director of the Danforth Foundation, and after retirement will give years to travel, speaking and writing. In fact, we expect to see this article in a book someday soon.

DEANE FERM, a Presbyterian, is a graduate of the College of Wooster, and has B.D., M.A. and Ph.D. degrees from Yale. He is dean of the college chapel at Mount Holyoke, and this year serves as a visiting lecturer at Smith College. Last summer, he served as platform speaker at the Camp Egan Methodist Student Movement regional conference.

MARY DICKERSON BANGHAM lives in Summit Station, Ohio, and mails from there a host of manuscripts to a wide variety of publications. She is best known to *motive* readers for her excellent interpretations of the Lord's Prayer, which we published in 1955-56.

ROBERT NEWTON is a 1960 Ph.D. graduate of Columbia University. Since 1956, he has taught in the department of philosophy and religion at DePauw. He is a native of Arkansas, and studied at Yale and Union Theological Seminary.

DONALD S. STANTON is director of the Wesley Foundation for the city of Richmond, Virginia, and was associate director of the 1960 Methodist work camp travel seminar in Europe. He holds degrees in philosophy, theology and psychology.

RICHARD TAYLOR is professor of philosophy at Brown University. He has taught at Swarthmore College and Ohio State. He has published numerous papers (mostly in metaphysics) in the U. S., England and Australia.

FINLEY EVERSOLE is *motive's* staff associate. This fall he has worked on promotion of the magazine, and on the summer service directory—both major tasks. He is a native of Alabama, a graduate of Birmingham-Southern College and Vanderbilt Divinity School. After a stint of sacrificial service with *motive*, he wants to teach and continue his doctoral studies.

HERMAN WILL, JR., wrote for the first issue of *motive*, and his name has appeared here on many happy occasions since. We welcome him to the book column this month. He has long been on the staff of the Division of Peace and World Order, Methodist Board of Christian Social Concerns.

MICHAEL DAVES is another writer whose name appears in a host of places. He is pastor of First Methodist Church in Addison, Texas. Before entering the ministry, he worked in radio-television.

ARTISTS IN THIS ISSUE:

JIM CRANE, no stranger to *motive* pages, is professor of art at Wisconsin State College in River Falls. His cartoons have won for him great popularity, but his interest is primarily in his teaching and his own work, oil painting, printmaking and sculpture.

ROBERT CHARLES BROWN (RCB) is another familiar contributor. His symbols and ink drawings are to be seen in the pages of many other church magazines and in some commercial magazines too.

ART FROM THE CATHOLIC WORKER is much appreciated but remains mostly anonymous. We don't seem to be able to find out the names of the artists since the CW staff is too busy to answer correspondence—a situation we well understand! Since they sometimes borrow art from us, we are gratified that this exchange indicates a small sign of unity in Christ.

JACK MORSE uses his brush and scissors with great originality, and we always appreciate receiving his contributions. Jack is an art teacher in Seneca Falls, New York. Last summer he conducted a fine arts camp for church young people. Although there was small attendance, fine work was done, and he expects to hold the camp again next summer.

JIM McLEAN long ago sent the etching of John Wesley but it was saved until the proper time. Jim has done many striking works in the medium of etching. Lately he has turned to a new phase of oil painting as he continues his work on the staff of St. Claude Heights Methodist Church in Arabi, Louisiana.

PETRIE JOAN BERTOLIS, a well-known printmaker in Champaign, Illinois, has been especially preoccupied with the expression of the Incarnation in her prints.

COVER 3: DAVID ROUTON is in school but his home is in Nashville, Tennessee. The soft etching of **MADONNA AND CHILD** is original size on the cover, with sepia ink rather than black.



MADONNA AND CHILD
ETCHING

DAVID ROUTON

INCARNATION

ONCE upon a time, there lived a King who had power over all nations and all peoples. His courts were of richest splendor; his tables were heavy with finest food. Music and laughter and gaiety floated from inside the castle and it was always light. Clouds wrapped the castle in an ethereal majesty. Travelers always stopped and looked at the castle for a long while, wishing they might know the King who built the marvelous structure. But none were able to reach the castle.

In the cold of winter, the King's tailor entered the royal chambers with his latest sketches for the King's wardrobe. The little man was proud of his accomplishments. He had selected the finest materials and weaved them into the most beautiful garments that eyes had ever beheld. They glittered like gold.

But the King was not pleased. He ordered his tailor out, vowing to make his own clothes. No one but the King himself knew what he wanted. The door to the throne room was shut and locked. Weeks passed, and from inside came the clack-clack-clacking of the loom. The royal court waited with great anticipation to see what the King would make for himself. They knew they were bound to be blinded by the glory of it. Finally, the awaited day arrived. The doors opened and the King appeared.

Everyone—especially the tailor—gasped in surprise and horror. His Majesty was dressed in the simplest, cheapest, most unkingly garments imaginable. He had the choice of the finest materials in the world, but he chose to wear—the clothes of a beggar!

"I am going into the valley," he said quietly.

—MICHAEL DAVES