

Compliments of the
Colgate University Church

MOTIVE

december 1962



Motive

DECEMBER 1962

VOLUME XXIII / 3

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motive is the magazine of the Methodist Student Movement, an agency affiliated with the World Student Christian Federation through the National Student Christian Federation, published monthly, October through May, by the Division of Higher Education of the Board of Education of The Methodist Church; John O. Gross, general secretary. Copyright, 1962, by the Board of Education of The Methodist Church.
Subscription rates: Single subscription, eight issues, \$2. Group subscriptions of fifteen or more to one address, \$1 each. Foreign subscriptions, \$2.50. Single copy, 30 cents.
Address all communications to **motive**, P. O. Box 871, Nashville 2, Tennessee. Please accompany articles, stories, poems and art work submitted with return postage.
Entered as second-class matter at the Post Office at Nashville, Tennessee, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1102, act of October 3, 1917, and authorized on July 5, 1918.

mission . . . ramparts or barriers?

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"The basic question here is of the meaning of individual and corporate existence, and it involves everyone from the educated sophisticates to the uneducated country youth who are just beginning to doubt the worship of their ancestors. Our most difficult challenge is to be relevant. We cannot send social workers to one group and theological professors to another. Future missionaries should more and more be experienced laymen. . . ."

MISSIONARY IN KOREA

"One of the most prized possessions of a local church is to have captured a full-fledged foreign student. If this student wears a sari and has a red dot in the middle of the forehead, so much the better. If the foreign student is white, it helps if he speaks 'Oxford English' or comes from some remote land like New Zealand or Iceland.

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"We should keep in mind that, correct or not, America is judged by the world as 'Christian America.' Part of the task of the church is to place the 'Christian' and the 'America' in their proper perspective. But the encounter with American Christianity, especially Protestantism! He meets a segregated, fat, and complacent church which has no concern for the world from which he comes. It would be better to have neglected them, than to turn people away from the church."

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AMERICAN MISSIONARY IN INDIA

motive
for
CHRISTMAS

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"I am convinced we have more to learn than to teach. The reform is needed at home, not here; most of what is wrong here has been learned from us and takes the form of rampant materialism.

"We have to stop the shameful practice of fighting our battles on the soil and economies of people whose only crime is that they are not as big as we are. The idea that if we were not here the Russians would be misses the point by failing to meet the problems at the core; it is a superficial evasion of our own guilt. If we must fight the Soviet bloc in the rest of the world, we should at least hold to the sensible level of culture vs. culture and economic system vs. economic system. To oppose quality translations with English and trained technicians with college boys, is the answer of a people who want to be the casual, goodhearted, part-time saviors of the free world."

SHORT-TERM MISSIONARY IN OKINAWA

BALTHASAR

magus

The name of the absolutely wise man is reserved for him whose consideration is directed to the end of the universe, which is also the origin of the universe.

—St. Thomas Aquinas

I. ADVENT

*I come as one who has gathered fire,
Who has plucked the dying sparks of day
That linger on in dusty books.
And I have worked at kindling other coals
To wield against the night, which left us
Only spectral witness that light
Was once among us.
But each new brand is soon reduced
To ashen waste. And what has been
Is even more obscure than what shall be.*

*You ask: Was it worth it?
After all the years of painful growth
While trying to put on maturity,
We are still loathe to leave off sighing.
For though the enlightened mind
Was offered the word as recompense
When the feeling waned, we could not find
The sought for surety amid the absurd.
And all we have learned or have retained
From experience is too little to justify
A claim to knowledge and too diverse
To imply even our own real presence.
Must I now repent me of the search
And accept my penance among the dying?*



WOODCUT

HANS ORŁOWSKI, GERMANY

II. EPIPHANY

*Though now is a time when time is not,
A point in space that exists complete
Without relation to a past or a future,
For us it is just a name for the apogee
That marks the end of our futile climb
And starts the wearying descent into the flame,
Our yesterdays are not yet dead
Nor our tomorrows still unborn.
But I have said; and in saying
The cycle comes full round.
And we have worn a momentary respite
Between the solstice and the end,
Just enough time to change the calendar
And pretend that we do not recognize
A repetition of the same.*

*Come silently. Approach with fear
A thing you do not know. Present
The tenth, you know not why.
And steal away in hope you have
Appeased for now the dark that presses in.*

*Above the sounds of night-storm
The shuffling feet upon the stair
Might be only those of Father
Bringing candles from the kitchen.
But then again, we fear the coming
Of one who brings no light.*

III. THE PASCH

*The word dies—not from neglect
But rather from an over-popularity.
Majestic terms in vogue pass quickly through
Our minds and leave us nothing more
Than incense traces in their wake.
But who the thurifer or where his way
They do not tell, nor can we seem to follow.
Thus we are held no longer to the vision—
So blurred by memory's imprecision—when
Around us other sights appear so clear.
Truth, we might say, changes form because
We are not enough awake to past or present;
While so much of what we call progress
Is only one step sideways to avoid
The form past truth imposes.
When the word is viewed as only flesh
We feel no pangs in crying: Crucify!
But then, again, we are not the first
To kill the given Son in our zeal
To proclaim the advent of Messiah.*

*There is no hope without remembrance,
No basis for receiving apart from
That already given. Having once refused
The gift, can we not return to find
It lying still within the crib?
Having let the fire be scattered,
Must we stay here in the unwarmed dark?*

*As when the descent of a child's laughter
Breaks in on our reverent propriety
To show us the prayer within the Orders,
So present impiety makes me remember
The claim that the given has placed upon time
And though time has left us only an ember
Of the fire that caught up other warders,
We may, in turning toward a second birth,
Find the flame that consumed the earth
Still burning in the ashes of December.*

—MAHLON H. SMITH III



CRUCIFIXION

ROBERT PILLODS, FRANCE

renewal

in roman catholicism

THE ANALYSIS OF INSTITUTIONS

BY MICHAEL NOVAK

DEVELOPMENTS in the World Council of Churches indicate that Protestants are beginning to encounter the problems of international institutions. Conflicts of national character, the freer tendencies of "sect" struggling against the more formal ones of "church," the pull of individualist against the sense of community, and the sheer administrative task of coordinating and planning—these perplex, weary and disconcert idealists. The World Council seems to them to be becoming too much a worldly council—a complaint quietly heard in discussions about last year's mammoth gathering at New Delhi. Roman Catholics would not be easily disheartened by such developments; their inner life is long since attuned to the jading realities of human institutions. Their faith is that God, nevertheless, humbled himself to use human means, accepting labors in the human manner even where divine effects are at stake.

To understand the present renewal in Roman Catholicism, then, it is necessary to understand the role of institutional action, the law, and external forms in aiding liberty and unity in the life of the spirit. It is important to recall that body and spirit and those things that pertain to each are not two antagonistic, separate factions (what Ryle calls "the ghost in the machine," or Plato describes as the "prison house"); that Christianity is incarnational, redeeming the flesh, promising resurrection to the flesh. The Protestant genius seems always to favor purity; the Catholic, to favor the human. In this seem to lie the opposite weaknesses of the two parties. In themselves, the humble demands of the flesh are not scandalous. To understand Catholicism, the Protestant must allow his thought to go in this direction. From the human ma-

chinery of an external church to the use of pictures, statues, mementos, the Roman Catholic is accustomed to lifting up his heart with the aid of what his eyes can see, his ears hear, his fingers touch. When the human aid is deformed, ugly, even misleading, as it often is, he recalls Isaiah 53: "Forgotten and as it were the most abject of men . . . no comeliness, no beauty in Him. . . ." and turns his heart to the cross where Jesus does not look like God.

The trouble with institutions is, however, that the individual feels he will be crushed—and he often is. If man were not a social animal, the usefulness of institutions could be denied at once. But no matter how man turns or twists, he keeps coming back to institutional forms of expression and decision. The seat of religion—of God's Presence—is within, unseen, in the inner heart; but that seed cannot help bearing fruit, branching outward into the sky where men can see it. The planting of that seed, the tending of that seed, needs laborers, and they are not too many but too few. Thus it does happen that the laws of individual life become subsumed in the laws of organic, societal life. In this subsumption lie many grievous pains, conflicts, and as many tragedies as purifications; Christ himself died at the hands of the religious institution.

The individual is apt to believe that the Gospels should come and be realized at once, that he in his person is the judge and arbiter of history; and, in a sense—but no simple sense—he is. He is also a single individual in the long march of the People of God through history, not until the end of which will the full growth and stature of Jesus Christ be achieved,

not until the end of which will the kingdom of Justice and Love, of Truth and Peace, be realized. The Gospels, then, are not now in their perfect state, nor are they meant to be. Nor is the individual to find a perfect, pure world. The Christian is not called to see the Gospels fructify before his eyes; Christ did not.

The labor to transform history is a communal one. It has its ups and downs, its cycles of fervor and change. What brings about a rising cycle of renewal? It is not an isolated man. It may be a single man, who by personal command and God's grace moves many others—a Paul, a Luther, a Wesley.* But it can only be a man acting through an institution, an institution which reaches out to others, and supplies by preaching, education, cultural discipline, the atmosphere in which the Words of Revelation are given their sense. Cold print in books, repeated words in speech, mean nothing without cultural referents. It is all important to understand, in any given institution (United States Congress, United Nations, a Christian church) what are the avenues by which change can be introduced into the intellectual-imaginative context of the moment; what are the roads of influence by which renewal is brought about. Insights that serve to explain individual renewal are not sufficient; institutions are not nearly so simple and direct—ardently motivated individuals easily cancel one another out.

The command of Genesis was: "Increase, multiply, and possess the earth." Thanks largely to scientific technique, and to the intellectual bent of Christianity (cherishing as no other world religion does an incarnational and progressive view of history), the fulfillment of that command has been made possible. In our day, men are filling the earth and, pressing together, beginning to think similar thoughts, read of the same events, see the same photos, suffer from the same disasters. We are entering what Teilhard de Chardin has called in **The Phenomenon of Man** the "noosphere" of the evolutionary process: the spiritual unification of men heretofore spread around the world in isolation. It is inevitable that we think in corporate terms: we are one body, branches of one vine. An analysis of the experiences of Roman Catholicism, an institution whose sense of the corporate nature of man has managed to endure, cannot be a disadvantage as we move toward the religious forms of tomorrow.

A NEW ROMAN CATHOLIC CONSCIENCE

As it would be an inexcusable waste if Protestants simply abandoned, without learning from, the institution they set out to reform, so it would be tragic if Catholicism, the body needing reform, did not learn from the reformers. Young Hans Küng, in his **The Council, Reform, and Reunion**, has not been easy on

* Some Catholics would object to listing Luther and Wesley as bearers of grace, because they have introduced disunity into the Body of Christ. But three centuries later, grace can be seen operating among the children of Luther and Wesley: "By their fruits you shall know them." Protestant and Catholic must leave judgment of each other to God, even while each holds his own convictions, even while each labors without ceasing for the unity which both desire.

either party. To understand present-day Roman Catholicism, it is necessary to grasp the fact that the Reformation happened; that the cultural and social movements it started have affected the human conscience to its roots. The conscience of Christianity is now not the same as it was in 1617, or even in 1917. Nor can a young Catholic in America, for example, grow up without thinking of liberty of conscience, of individual judgment, differently than did his ancestors of 1617 or his family of 1917. His next-door neighbors have been friendly Protestants; he's heard Protestant ministers on the radio; in the public schools and secular colleges (over half the Catholic students at any one time attend these, perforce) it is Protestant, not Catholic, Christianity he is most likely to encounter. But the more deeply cutting factor is that the intellectual movements generated by Protestantism (think of Kant's ethic, or the very different ethics of Locke and Mill) are main presuppositions of the modern world. The words "free man," "self-determination," "liberty of conscience," "separation of church and state," have in our consciousness a Protestant rather than a Catholic ring; few in our culture would, or could, remove the association. The Catholic of 1962, then, is—by virtue of the very air he breathes—indebted to the Protestant inheritance; he too benefits (not, though, as if all has been gain) by gains won seemingly in the teeth of his own inheritance. Many Catholics, no doubt, would call this not gain but an imbibing of toxins; and surely like all the blessings of human history it is not unmixed—not all that Protestantism has brought with it is good. But there is clearly, and inevitably, a Catholic conscience now—that subtle phronesis by whose complex activity men judge—different from that of the Catholic generations closer to peasant, paternalistic Europe. Intellectually, this conscience finds its best expression in Europe, in men like Küng, Geiselmann, Rahner, Danielou and others. But on a wide cultural basis, the millions of Catholic college graduates of the United States—the most sophisticated, religiously educated laity the church has ever known—will one day prove a more important voice.

There are two major tools to be used in an analysis of Roman Catholicism as an institution. One is a grasp of its national differences; the other is a grasp of its various institutional roles. As for national differences, it will surprise nobody that there are "kinds" of Catholic conscience. "Surrounded with variety," the Psalm chants of the Beloved. The Italian conscience is so far different from the Irish conscience on such things as sexual love, for example, that comparison can only be mirthful. Not that the commandment of God changes, only that emphases, fears, attitudes, inhibitions spur individual consciences to very different reactions. The Irish worry about vanishing, the Italians about finding more room. James Joyce was banned in Catholic Ireland and the Protestant United



THE TEMPEST

ROBERT PILLODS, FRANCE

States; Dante puts the unchaste in the highest, least serious circle of hell. The American Catholic conscience, as I have hinted, leans rather to Irish than to Italian precedents, to the Gospels' good or ill.

There are national differences in paternalism, too. Where the people are not educated, the clergy fulfill many roles at once: religious, social, cultural and perhaps political as well. As the culture becomes more complex and diversified, laymen grow up into these roles one by one, though in their struggle to assume them, clericalism and anticlericalism are often generated for a time. Today, in several developed nations, the church is beginning to feel, for the first time in history (although Newman's account of **The Arians of the Fourth Century** gives one pause), the widespread pressure of an educated, articulate laity, itself repository of the Faith, itself witness and voice. Finally, there are national differences in cultural experience and in what Maritain calls "styles" of holiness. The inner-directed, somber religious type has no monopoly on the Gospels; the easy-going, affable, outer-directed American witnesses to a freshness, charity, and tolerance that have a glory of their own to give to God.

INSTITUTIONAL ROLES

One of the deficits in a pluralistic society is that no one individual sees or understands the whole; each speaks, deprecatingly at that, from his own partial point of view. The businessman condemns the professor; the man of the academy comes to believe that he speaks for disinterested truth (from the point of view of his own discipline, of course); the artist nonconforms; the millworker believes himself realistic and "down-to-earth"; the clergyman knows how God would want things done. In Roman Catholicism, there are likewise different, often conflicting points of view related to the six major institutional roles. No doubt such points of view are only occupational hazards; faithfulness to the Gospels necessitates transcending them. But we may safely say that, on the average, men rise but little, and fitfully, above their given role. Renewal in Roman Catholicism depends upon its penetration of each of these roles.

December 1962

The arrowtip of Roman Catholic leadership is, of course, the Holy Father. He is the servant of the servants of Christ. By the gift of the Holy Spirit given the church, and for the sake of the church; under stringent conditions, explicitly defined and rarely fulfilled, the Pope transcends his own personal limitations and speaks for the whole church. Otherwise, he is a fallible leader, more or less adequate to his task: which is to act as Catholics believe Peter did, a center of unity and of crystallization of conscience. It should also be remarked that even his infallible, **ex cathedra** statements are not frozen footprints, fixed and never changing; but rather gradations on a scale of clarification, representing the church's best understanding of its Faith at any given time. In later times, as more is understood, it is to be expected that the earlier consciousness will receive complementary and fuller, modifying lights. Most statements of Roman faith are worded in the negative: (as it were:) "This is **not** what we believe. . . ." or: "If anyone believes this . . . he is outside our communion." Precisions about the positive content of Faith are most frequently left open.

Secondly, there are the bishops. If the Pope is the arrowtip, they are the arrowhead. As the collective successors of the Apostles, they too share in the power of speaking for the whole church, transcending (when they speak in concert) their individual and collective weaknesses. Just how Catholics understand their Faith in the power and infallibility of the bishops is not yet clear. Much theological reflection is pursuing the question: Faith seeking understanding of itself. Perhaps the Second Vatican Council will find the matter ripe for a statement, thus complementing and modifying the statement of the First Vatican Council in 1870 about the role of the Pope. Meanwhile, in his own diocese, the bishop is supreme. He is the shepherd, and in him and his flock the traditional faith has its local testimony. Thus, Roman Catholicism is seriously decentralized; and every effort at renewal must cope with the independence and diversity of the many hundred bishops of the world.

Thirdly, renewal must cope with the Roman Curia. The Curia is the civil service of the church, centered in Rome, staffed chiefly but not entirely by Italian priests, monsignori and a few laymen, and divided into approximately a dozen commissions over each of which a cardinal presides. The Curia is a career service; young men generally enter it from their seminary days on, but of course newcomers join the ranks at all stages. The central position of the Curia gives it a vocal, public role in the church disproportionate to its limited composition; its guidance of universities, seminaries, doctrinal discussions, gives it a stronger grip over the **esprit** of the church than its range of vision warrants. The Curia is not the church, only an admin-

istrative, bureaucratic servant of the church. There are many, and not least many bishops, who hope urgently for the internationalization of the Curia, the modification of its powers, or the creation of an international council to assume some of its tasks. It has happened too often that when, after much effort, someone has succeeded in nursing a little flame to life in our times, curial Rome has insensitively smothered it with ash.

Fourthly, there are the clergy—technically only the priests, but also the Sisters and Brothers. These are those who live as eunuchs in the world, for the kingdom of God's sake; whose affections and labors go solely for that kingdom. By their renouncing of ordinary life in the world, the clergy have a role clearly distinct from that of the layman. It is not surprising that they have, too, an ecclesiastical, clerical outlook. The factors involved in the cleric's personal identification of himself with his office, and in his resistance or openness to change or criticism in that role, are crucial for renewal. It is the ordinary parish priest, the Sister or Brother in the classroom, who is the official Christ-figure for the local people. Grass-roots renewal must get to the clergy and religious; and to the inquisitive and alive among them, it is.

Fifthly and sixthly, there are two groups of laymen: I would like to divide them into the prophetic and the nonprophetic, the good who can and do speak out their faith, and those who do not. But in our over-analytical society, it seems to occur more and more frequently that those with the penetrating, critical vision have very little of *agape's* fire in their own lives; they formulate, but they do not live; they are only para-prophets. For this reason, I choose education, the ability to reflect and to articulate, rather than prophecy as the distinguishing line between these two groups of laymen.

All laymen belong to the **hearing church**, to whom

instruction comes from the **teaching church**, the ordained ministers. But the hearing church must testify, too, to what it hears, and to the faith that is in it. It, too, as Newman saw, has an as yet undefined role to play in the elucidation of Faith in the church's consciousness. The Faith lives in the people; but what is it they believe? They need spokesmen, just as they need the humble holy ones who live the Faith fully although never able to verbalize it. These two groups, intellectuals and humble ones, need each other; and the church without them is top-heavy and officious.

THE PRESENT RENEWAL

To read the history of the church—at whatever period, from the purportedly smooth and fervent early generations to the present—is a sobering lesson in human mediocrity, heroism, and evil. Yet few generations have known the ferment and grace of our own; it is, perhaps, the blood of our century's dead or imprisoned that wins this life for us. Roman Catholicism has been blessed for nearly a hundred years with Pontiffs of unusual energy, vision, and holiness of life. The tearing of the Papal States from their hands seems to have acted, rather, as the tearing of fetters from their feet. The papacy has been much purified by the change. Correspondingly, beginning with the pontificate of Leo XIII in 1878, a series of urgent directives have come from the popes in the form of letters, encyclicals, addressed to all the bishops, priests, and faithful of the world. From Leo's **Immortale Dei** on modern states and **Rerum Novarum** on the need for a reconstruction of the socioeconomic order, to Pius XI's **Casti Connubii** on the family and marriage and **Quadragesimo Anno** again on the social order, to Pius XII's **Mediator Dei** on the liturgy and **Divine Afflante Spiritu** on renewal of Scripture studies, to John XXIII's **Mater et Magistra**, an amazing stream of reflection, criticism, encouragement, and command has been injected into the body of the church. It is as though, their role made clear by the struggles of the nineteenth century, the popes have been able to seize on their vocations with extraordinary intelligence and vigor.

Too seldom finding support among the intermediate clergy or in the Curia, the popes seem to have allied themselves, further, with the resurgent Catholic intellectual life of all Europe but especially of the Northern countries. The popes have been called "liberal popes" and these intellectuals have been called "liberal Catholics," because for different reasons and with different criteria they often joined the liberal battles of our time. Their leading cry has been against the suffocating of the church by the bourgeois mentality. Religion is not individualistic piety, practiced at night prayers and on Sunday, a sweetmeat on the bread of a rugged bourgeois morality; religion cares very little for the conventions of the middle classes. Through religion, justice and charity are to enter every cranny of the world: yeast to leaven the whole. From top to



PARABLE OF
THE SOWER
BY ROBERT
PILLODS,
FRANCE



LORD'S PRAYER

ROBERT PILLODS, FRANCE

bottom, life must enter the world, breaking apart the starch-collared, complacent forms of a dying civilization.

An early prophet of this intellectual resurgence was not a believer: Henri Bergson, who by his lectures at the Sorbonne freed a coterie of young thinkers from the small view of positivism. Leon Bloy, Charles Péguy ("The Father of Modern Catholicism"), Jacques and Raissa Maritain, Georges Rouault, Ernest Psichari; then Paul Claudel, Gabriel Marcel, Francois Mauriac, Antoine St. Exupéry, Georges Bernanos; the priests: Clerissac, Danielou, De Lubac, Mounier, Chardin, Sertillanges and others; and the young saint, Thérèse of Lisieux (1873-1897), who became patroness of France co-equal with Joan of Arc, were (and are) leading figures in this Renaissance. In Scandinavia, Sigrid Undset; in Germany, Romano Guardini, Josef Pieper, Gertrude von le Fort, Edith Stein, and (if one may count her) Simone Weil; in Spain, José Gironella; in England, Newman, Hopkins, Chesterton, Belloc, Waugh, Greene, Knox, Dawson, Barbara Ward and others; in Italy, Don Sturzo, De Gaspari, and Fanfani (whose graduate thesis **Protestantism, Catholicism, and Capitalism** stands beside Max Weber's classic)—all over Europe intelligent and deeply Catholic voices began to be heard. What seemed after the French Revolution to be dying to ash—schools and universities confiscated, little left but cloistered seminaries in which Catholic intelligence might retire to lick its wounds—came to life in an efflorescence of creative achievement which is not in full flower yet.

It is true, however, that the administrative-minded, whether curial, episcopal, sacerdotal, religious or lay, still are discomfited by this resurgence. Among the young, there is less resistance to change; but the resistance is not basically one of age, or of willingness to voice the proper advanced clichés. It is rather, in all places, affecting all to some degree, the burden of the flesh of incarnation. Ministers of grace become administrators, canon law takes up more thought than the Gospels, the smooth functioning of the machine becomes more important than the extraordinary individual. "It is hard enough to keep things together the way they are, without trying every new idea that comes along—whether from pope, saint, prophet, or a mere writer of books. The law is plain, the require-

ments for salvation are simple, people have got along splendidly for years this way," the nonprophetic will say. "Those who will be saved will be saved, and those who won't, won't." Workers who have borne the heat of the day know that God is a patient God, and that life, no matter what the effort, continues along pretty much on an average. . . . In short, renewal is not an idea favored by the administrative mind, except rhetorically. (It doesn't matter that the Pope insists upon it, time and again, in countless forms, in every avenue.) "The Pope be damned," it would be replied (and I dare say is), if propriety allowed. **The National Review**, for example, quondam spokesman of the entrenched, had the courage to reply to Pope John's **Mater et Magistra**: "Mater, si! Magistra, no!" ("The Church is our mother, yes; our Teacher, no.")

No one accident has done so much harm to the Catholic renewal as the epithet "liberal" affixed to its leaders. Far from flirting with the current of thought generated by the Enlightenment and the social-intellectual thinking of the avant-garde nonbeliever, the men I have mentioned are those most active in striving to regain the Catholic tradition. It is they who are doing the researches in Scripture, in archeology, in the Fathers, in early Greek and Hebrew as well as Latin theology, in historic Christian culture, in personalist economics and sociology, in nonrationalistic philosophy, in the neglected fields of Christian sensibility and Christian imagination—they who look upon themselves as returning to Tradition. It occurs too frequently, on the contrary, that those who differ with them cite as **their** tradition what hardly dates earlier than the sixteenth century: Trent in theology, Bentham in economics. . . . But it is not name-calling that is important; neither is it the fruitful grappling and struggling of day-to-day dialectic. What counts is that at many places in Catholicism the breath of the Spirit is felt moving: congregations are saying the dialogue Mass; tentative gropings in church architecture have begun; a fresh body of literature, of philosophy, of theology, is already larger than a man can manage; lay orders and secular institutes have sprung up as new concepts of evangelical life in the world. Catholicism deeply misses those who were among its most zealous and prophetic sons, those who represented in her the energy of reform. Their loss was to her the great tragedy of the Reformation, the loss within herself of much of the tension between prophecy and ministry. It has taken long to build that tension again.

As to the future, the Second Vatican Council will tell us much, particularly as it subtly or openly affects the roles I have delineated. But its effect, like that of every council, is not determinable for many years: the ways of the Spirit are not those of men. As Maritain has observed, we are not called to succeed in history, only to labor. It is God who gives the increase.

the drowning phoenix

. . . the coming dissolution of the Church

BY J. C. HOEKENDIJK

CREATIVE RATS and the sinking ship" is the title of a chapter of a stimulating book called **Early Christians of the 21st Century**.¹ A vision of the future. Hazardous. The author has carefully observed the "creative rats" which he sees today leaving the ship—what are they thinking? What are they doing? What are they looking for?—and he lets them show him where we are heading for: the twenty-first century. This, then, is the world of the day after tomorrow.

Before we get there we shall have to go through the nightmares of "1984" whether they proceed from the feverish mind of Orwell and others, or from the cool deliberation of younger colleagues among the guild of prophets. I think of someone like Hartley who recently unveiled "The New State"²; instituted after the third world war; populated by "patients and delinquents" who go in sackcloth and ashes because of their fault, their own fault, their own most grievous fault; a standardised mass of humanity without any name or individual face; but in whom resistance nevertheless comes alive, though only in the heart of a single person.

A little nearer we face "Utopia 1976."³ A world like the model kitchen in the **Ladies' Home Journal**: pastel-coloured, comfortable, clean, sterile, deadly dull.

Europe too has produced visions of the world of tomorrow. What shall we do with them all?

It is impossible to put them together. They are not parts of a puzzle which fit to form a complete panorama. These dreams projected into the future are too heterogeneous, and all these freely scattered prophecies differ too much from one another. And this could indeed be a first important insight: apparently it is not so evident what exactly will come. **The future remains open.** Many things are possible.

We are given the impression that the central theme of the world of tomorrow is already fixed, namely "Man is dead." We still may cleverly compose variations on this theme, discuss it either in a veiled or in an exaggerated way, but it is impossible for us to change it. The theme has been fixed once and for all. The nineteenth century dared to proclaim through the mouth of its most daring prophets that "God is dead." This was done with the pathos of an evangelist. One can almost see him climb up the hill, put the trumpet to his lips, demanding a hearing, and when silence has

fallen proclaim throughout the whole universe "God is dead!" Terrified, man composed a high-church liturgy for the funeral procession. The deceased was buried with long, intoned litanies.

NOW LOOK at the difference: we in the twentieth century do not proclaim, we just mention the fact that man is dead. It is a laconic statement made on the terrace over an aperitif; a fragment of boulevard philosophy: "Man is dead—anybody got a cigarette?" No formal, elaborate service is needed here—the old fossil is buried in as simple and low-church a manner as possible.

This cultural pessimism has penetrated our pores. To such an extent that we hardly notice how selective and one-sided we have become. For, if we look around us without any prejudice, we suddenly discover yet quite different traveling companions on the journey to the world of tomorrow. It may well be that poets have become pessimistic about the future of mankind, and dreamers only see cemeteries ahead, but there is also that strange column of scientists marching along with us. Happily they prove to us with their formulae that the wholesale rebirth of humanity is just at hand. A great emancipation is on our doorstep. One last effort and the machine will have liberated man from the machine, and finally we shall be able to "specialize in the human." Tomorrow we shall experience the resurrection of mankind. And there is the end of that central theme which we supposed was given to us.

So it is indeed a curious caravan in which we are travelling. Definitely not an army under one flag. Rather an almost amorphous mass with diffused ideas. Optimist and pessimist march shoulder to shoulder.

We must take sober account of all these varied conceptions. Therefore don't evaluate and choose too quickly. Continue to listen with discernment both to the left and to the right without falling for either. Accept what cannot yet be perceived, do not flee from what is still ambiguous—certainly not into that all-too-familiar pseudo-pious flight ahead, over the world of tomorrow and into another world where no problems exist. For the ultimate meets us in the pre-ultimate or temporal.

If we now prepare to go ahead, we see that some-

motive



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CREATION

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thing is, after all, known already of what awaits us: the world of tomorrow is already present. **Tomorrow is already here.** The people of tomorrow have already become our contemporaries. Together with them we make up the post-modern society which—almost imperceptibly—made its entry some twenty-five years ago. Those who still want to be “modern” have already become old-fashioned. They are already a quarter of a century behind the times.

After all these general comments it would be foolish to give a full-dress discourse. We can do no more than offer some tentative suggestions, some guesses and hopes which spring from the tomorrow which is already here; some preliminary reconnoitering—of course quite controversial!

THE WORLD of tomorrow may well be present already, nevertheless we can still refuse to enter it. The normal fear of crossing the threshold can easily be overcome. More difficult will be that plot against the future, that widespread conspiracy, which we find everywhere, both in others and in ourselves, to leave everything as it is. The clever politics of the ostrich which always leads us to put our head into the traditional sand (“we don’t see anything new”); the fervent marking time which is so reassuring (“we’re progressing nicely, aren’t we!”); and also that ingenious invention which we have copied from an American egghead: every day he takes off in his plane and sets his course so as to land where it is still yesterday.

If I am not mistaken, this figure has quite a few followers in our circle. You can see it on quite a large scale: we take off in 1962 with a whole cargo of slogans about renewal and projects for the future; one would say we were bound to go in the right direction; but we still manage to set our course so as to land, for instance, about 325 (Corpus Christianum), or around 800 (parochial system), or precisely in 1517 (Reformation). You can see it in all possible ways, on a small scale also: for instance, we go searching for a **new** song (as we say) and then set course for the Bach airport, or just manage to make an (emergency?) landing on Gregorian soil.

No, we can only really enter the new world if we dare, quite deliberately, choose tomorrow (and this means that if necessary we must deliberately choose against today and yesterday); if we dare to see and experience our journey as nothing less than an Exodus. And then at last we are faced with the question of what has to be left behind in the old country. What is the content of the fleshpots of Egypt that have to be discarded? Simply because it is no longer suitable as traveling rations, because it would burden us unnecessarily and slow down our progress; but also because it is in itself a constant temptation to hark back and be enslaved by nostalgia and homesickness. So, what must be left behind?

First of all, I think we must leave behind all that constitutes the “**yesterday-in-concreto**”: this lumping together of practical knowledge and experience which, among other things, has manifested itself in current methodology and techniques. We encounter this in social work, but for instance also in practical theology, which—in its traditional form—is not much more than the communication of the ecclesiastical “yesterday-in-concreto.” It is quite natural that **this** tradition should be less and less appropriate and relevant; it is too directly related to the situation in the old country which has been left; too strongly oriented towards Egypt, and it will therefore fail us increasingly as we journey further on. And this happens precisely in a period in which—impressed by the complexity of our society—we have become so afraid of improvisation. What we **want** is a clear recipe, the “tip” (= frozen experience), an approach which really works. Yet we shall not get that recipe and we should stop asking for it.

What then shall we do? It seems to me that we have to cultivate a healthy scepticism towards all traditional forms and procedures; we must prevent ourselves being hypnotized by familiarity. Therefore we must put the fundamental questions, not begin half-way with the question “how shall we continue to do in the future what we used to do in Egypt?” (for instance, how shall we preach?)—but we must begin to ask the basic question **whether** the dear old (and perhaps sacred?) way can and must be continued in the future (“shall we in fact still preach?”). Yet again: if we leave behind us the yesterday-in-concreto those who are its guardians and transmitters will fade into the background—the older generation. The younger generation must have the chance (or else they should take it) to break step, to find a new rhythm without our being annoyed, or pointing admonishing fingers and also, please, without scandalized protests from the old “watch-dogs.”

WE MUST also bid farewell to the **pattern of society** to which we have gradually become accustomed. During these last years it has been difficult enough for us to progress from the “neighbourhood communities” in which we had worked for centuries to the “work communities” where we have barely learnt the first steps. And now we are told that a society is at hand in which questions of work will become considerably less important and urgent; compared with working hours our leisure will become quantitatively and qualitatively more important, and we shall be faced with a new and urgent problem: the problem of unending boredom. This therefore involves gearing in to a new type of society which can no longer be understood or defined by using the old categories. This means that, besides the parochial neighbourhood communities, we shall have to experiment with untrammelled imagina-

tion in the creation of a far greater diversity of types of communities, in the "work" sector and in the "boredom" sector, for the "leisure-time nomads" and the curbside tourists.

Thirdly, among the fleshpots of Egypt which have to be left behind must be counted (in my mind) all that is embodied in the term "**Christendom**": a very involved, complicated structure about which we can here make only a few comments. It cannot be denied that "Christendom" was a most important cultural factor in our history. Whether we know it or not, we are surrounded by "the decencies and charities of Christendom" (Chesterton). But look: all that is left of the whole, in itself perhaps impressive "Christian" history is this end-product: a post-Christian, secularized society. It is this that we face today. Any "Christian values" which may still be current will inevitably be gathered together tomorrow under the heading "sentimentalities."

Perhaps it is unnecessary to remind ourselves in passing that **religion** has no place in the baggage we take on our journey to "tomorrow." Of course not; for it is quite clearly something belonging to "yesterday." Twenty centuries ago it was once for all left behind and became definitely outdated. After the Cross, there was no more future for religion; it was filed in the Past Historic. It is utterly pointless to attempt to take it out again or try to refurbish it for further use. We can with a clear conscience disregard religion, and any relics of it which still remain to remind us of it may be shown up as something which has now really had its day.

What about the churches' way of life; it will be asking for trouble to enquire how much of that can and must be left behind. For here we really walk on holy ground, into the company of intolerable axe-grinders. As soon as the "structures of the Church" come under discussion we discover to our great astonishment that there are still inquisitors and heretic-hunters around who are seeking for their prey. There is a rumour that they justify their strange activity on the ground of an emended text of Paul: "Now there remaineth faith, hope and charity, these three, but the greatest of these is the **status quo**."

It seems to me that we shall also have to leave behind the **Volkskirche**⁴ and practically everything involved in this term. Church statistics give us enough food for thought, although we need not yet bow before mere numbers. Yet if we not only count souls but also plumb the depths of the present situation, it becomes even more clear how few real opportunities the Church has to function as a formative power for a whole nation. To do this, the base has become too narrow. With the exception of perhaps a few remaining areas, we may count less and less on conventional "churchliness." This, among other things, implies also that each denomination (whatever its pretensions in church order) begins to show the marks of a "gathered" or "voluntary" church, in which decisions are required step by step: first the decision to break with the "unchurchliness" which has now become a convention; afterwards the constantly repeated decision to remain within the Church despite all the pressure of society. For such a situation the **Volkskirche** is barely prepared: in general it has become a framework within which "Religion without Decision" is nurtured, upheld and propagated; institutionalized indecision. Without fundamental changes of structure (through which it would cease to be a **Volkskirche**) it has become unusable.

Almost always the **Volkskirche** implies also a missionary programme. The intention was: a church which exists for the whole of society, and which in-



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deed is directed towards its total context. In accordance with the nineteenth-century conception, this context was baptized **Volk**.

That missionary programme must stand uncut. As the vehicle of the gospel which seeks to reach the ends of the world, the Church can never question its universal intention without losing its own self. This must also be made clear in the terms of today. The word **Volkskirche** had then better be forgotten: it is too provincial; it suggests that the Church prefers cautiously to respect national frontiers rather than boldly cross them; it contradicts the very thing it was meant to say; namely that the Church exists for the **world**. On the way to tomorrow, we must single-mindedly think and act with nothing less in mind than the total **oikoumene** (= the whole world). Because, there is surely no uncertainty about this, that on our way we shall have to train ourselves in **life as world citizens**.

It is not so long ago that the whole world was joined together in one single historical framework. We have only just accustomed ourselves to this fact, and still find it very hard to live within these universal relationships.

Of course: officially we have ruled the final line under the Vasco da Gama era. A formal witch-hunt has been started against the remnants of European-centered thinking, now regarded as utterly outdated. We can scarcely speak about colonialism in other than derogatory terms: this foolish claim to have assigned to ourselves (unmasked) the role of "lord and master" and to all others, naturally, that of "servants," has become plainly ridiculous. Those who have ears can hear this proclaimed from the housetops. Here and there, indeed, we seem to have got off our high horse and on to ordinary ground level. But let us not deceive ourselves: emotionally Europe is still felt to be a great myth rather than an ordinary continent. Whenever possible, we rejoice with Europe as it wags its mythical tail.

The most dangerous manifestation of the old superiority complex occurs when the European enters the scene as what the Bible would call a "rich man": somebody who is really somebody and who thinks that he can prove it; draped around him he displays his impressive possessions (culture, technics, spending-power). He has everything—except a contrite heart. If we want to take our normal place in the world community, we shall have to carry through to its conclusion the disenchantment (**Entzauberung**) of Europe, the West, from myth to a quite ordinary continent. This means also that we have to give up our privileged positions: our "domination" (in this respect much has already been done) and our "wealth" (in this respect I think we have still to begin). The world of tomorrow, seen as a whole, can only be a **poor** world. For the moment, one cannot yet reckon on "welfare for all." Solidarity with this world, therefore, can be nothing

else than solidarity in poverty. And the genuineness of our desire for this must be proved in the self-discipline which we dare to impose upon ourselves: our restriction of ourselves to a minimum, and our readiness to share liberally with others all that is at our disposal. To my mind, this demands of the Church that it empty itself to become the Church-of-the-poor. As a middle-class Church it not only lives above its means, but it also isolates itself from the fabric of this world. Perhaps its self-discipline might require that—to begin with—it use not more of its available potential (manpower, money, etc.) for itself than it cedes to others. This, of course, sounds foolishly unrealistic; but I cannot conceive how the attempt to return to the secret of the Church-of-the-poor can, by all relevant criteria, ever seem to be anything else than "foolish" and "unrealistic." Probably we shall be helped a step further if we try to get an idea of the position in which Christianity will find itself in the world of tomorrow. The population explosion which is already a fact and which we shall still have to expect, will fundamentally alter the numerical relationship between Christians and non-Christians. In international missionary circles this whole change is often summarised in one single short sentence: "The Church is now pursuing its mission at a time when the birth rate is fast outstripping the conversion rate."

We can expect the shrinking-process of Christianity already mentioned to change relationships fundamentally on the universal scale, and also in some regional and local situations, for instance in Europe. It appears that here indeed the long period of "multitudinism" has passed. The great and compact church units have broken apart into many small groups: minorities in their own milieu. This has happened under the pressure from outside (Eastern Europe) or, less dramatically,



through the continuous "erosion" of local church life. Long ago, therefore, perceptive minds based their strategy of building up the local congregation on small nuclei, cells, teams, or whatever they may be called—and they gave up shallow talk about "our big Church with its millions of members."

IF NO unexpected changes occur, in the world of tomorrow, the churches will find themselves again clearly in a diaspora situation: living in dispersion as thinly spread minority groups. The first thing we have to do, it seems to me, is nothing else than to **accept the diaspora**; without bitterness and resentment, without attempting to escape into a dream which has passed, a romantic fiction, or a clever plan for the formation of new church blocs which might after all help us to regain a majority position.

Our concern must then be to make the small groups steadfast in diaspora: holding out against an overpowering environment which tries to squeeze everything into the same mould; with closely knit relationships which nevertheless remain open; an intense communion which yet does not make the group a ghetto; simultaneously completely dedicated and ready for service.

In this diaspora situation are probably also our greatest ecumenical opportunities and chances. And as far as I can see, these are not yet sufficiently exploited. Religious sociologists have already quite expressively pointed us to the "training grounds for ecumenical encounter," which we find on our doorstep as more and more members of other churches come to live among us. Yet, often the door remains shut, and frequently enough the training-ground becomes a battlefield. Moreover, this is still too much thinking in terms of blocs, too much according to the traditional and stable (rural?) patterns; also too obviously starting from the idea that denominations will still remain "established"; in a majority position and exempt from the general process of "reduction of Christendom": in short, it savours too much of **Volkskirchen**.

No, I think we must take for granted that our mobile society will stir up all denominations and lead them into dispersion; no one will escape the diaspora. Together we are pushed to the fringe of society in order there to serve as "a proportionally ever-decreasing minority." There we shall encounter one another as people who have left their fortified positions and now only vaguely remember those strong and solid houses which they once inhabited—or we shall not meet one another at all; there, on the fringe, we shall recognise each other as "Hebrews"—or we shall not recognise one another at all.

Could it be possible also that our churches have become "houses in Egypt" which we must leave (not only in our talks but in actual fact)? Or have we left already without giving notice? And is it foolish, on the

way to the world of tomorrow, into the diaspora, also to consider seriously whether our councils of churches as they are at present allowed to function had not better vanish? They create the illusion that we are already on the way together and they wrongly give us an alibi for own immobility. Are we ready to accept the dispersion; to accept the fact that so many have already drifted far away from home and can no longer be called back to the stately and static patterns? Must we simply write them off? Or could they perhaps become the pioneers for something new? Spearheads in the diaspora who learn to understand their dispersion as a divine call and their living in tents as the possibility of remaining mobile and available? In the coming years these questions must receive a clear answer. Meanwhile, I think we must use, with much imagination and confidence, all ecumenical opportunities inherent in the diaspora situation. Our houses cannot be "talked together." Did we not solemnly declare our desire (Evanston) not to remain nailed to our seats and, whenever it must be, to give up our houses in "an obedience unto death"? Moreover, these houses will probably soon be hardly inhabited any more. In the tents we shall find each other again, like the Hebrews, abused by all those Egyptians who do not know the difference between a Hebrew and a schismatic or traitor. And this will happen in the desert.

Let us not have any illusions, the way towards the world of tomorrow leads into the desert. I believe that the biblical story of the Exodus will, in a very special way, become our story. Even if the outcome is different. Disappointment and "set-backs" await us, but they are surrounded by a host of signs and miracles. In the drought we shall find an oasis, indeed also Mara, bitter water. And when we dare not expect anything further (Fata Morgana?), suddenly we are surprised by Elim: wells and palm trees, and in the barren land, manna every day anew. Where now we only vaguely and uncertainly detect a track, there will be a path clearly shown to us. What happens along the way will not be so conspicuous. Nothing for the newspapers. Here and there a sign of shalom: reconciliation, peace, joy, freedom. A pennyworth of hope for people who have given up hope. A parcel of desert made inhabitable, a bit of life made human by that incorrigible Humanist, who is well pleased with mankind. We shall gaze in wonder: And in these signs we shall see approach the future: the Lord, who comes toward us and who, according to his promise, will make the desert into the promised land.

¹ *Early Christians of the Twenty-first Century* by Chad Walsh; New York, 1950. Out of print.

² *Facial Justice* by L. P. Hartley; Hamish Hamilton, London, 1960.

³ *Utopia 1976* by N. L. Ernst, New York, 1955. Out of print.

⁴ The German word *Volkskirche*, literally "people's church," suggests a situation where the members of a nation or a racial group are regarded, almost automatically, as being members of the church that is established among that group.—Ed.

the Christian mission reconsidered

BY GERALD H. ANDERSON

WHEN asked to write this article my first thought was to entitle it "Confession of a Young Missionary"; the confession being that I believe the greatest threat to the Christian mission today comes from within the church itself. Neither lack of money and missionaries nor communism and the resurgence of non-Christian religions have stalled the advance of the Christian mission. It is the uncertainty and confusion, the lack of clarity and conviction within the church about the way, what, and how, of mission(s) that have led to indecisiveness and loss of direction.

Since World War II the pattern of missionary obedience has changed due to the emergence of a worldwide Christian community. Now, with the church established in nearly every land, the question arises as to the role, if any, of "foreign" missions and the relationship of the missionary (if this term is still applicable) to the national church. Could it be that "foreign" missions was merely a historical contingency in the life of the church, and now that the church is established around the world there is no longer a theological necessity for missions? Three years ago I wrote, "Few people today would question the missionary obligation of the church."¹ I was wrong! Many people today are questioning the missionary obligation of the church, not in the sense of a careful and critical rethinking of the gospel imperative, but as part of a cultural reaction against the structures and implications of the Christian mission overseas. However, much of this reaction and questioning is based upon a nineteenth-century concept of the Christian mission.

A second reason for the internal threat to the Christian mission is a general reluctance within the churches to deal creatively and courageously with the fundamental theological issues that confront the Christian mission today. This is true, unfortunately, even among some of the most ardent supporters of missions. It presents a peculiar problem. Churches and missions are so busy with "evangelism" that they become irrelevant to the predicament of modern man. Churchmen resist and resent frontier efforts to establish dialogue with

world cultures because it sounds "liberal" or "subversive." Students tend to be more concerned with involvement *in* mission than understanding *of* mission, resulting, for example, in a tremendous response to the Peace Corps and a corresponding drop in seminary enrollment.

There is a disenchantment within the church concerning its mission(s). The patterns of the past are no longer adequate. The programs of the present await fresh understanding of the basis and structures for the missionary task of the church.

THERE are approximately three billion people in the world today. Of this number one billion have never heard the name of Jesus; one billion have heard the gospel and rejected it; and one billion claim (or are claimed) to be Christians. This means that there are more non-Christians in the world today than when Jesus was crucified, and these forces have become increasingly aggressive and sophisticated. The unfinished aspect of the Christian *mission* has never been greater, despite the fact that the church is established around the world.

Furthermore, although the church may be established in a land, this does not mean that it is capable in terms of men and money to meet the challenge there without assistance. For instance, for generations the church has poured its greatest missionary resources into India and Japan, but only two per cent of the Indian and one half of one per cent of the Japanese population are Christian. The need for missions continues to be very urgent and real.

There is a deeper reason, however, *why* mission(s). The Bible affirms that God has a mission, that he himself is a missionary. God has a purpose and goal in history. Creation itself was a part of God's plan. It was not an accident; it was purposive and "it pleased its Maker."² But man, through selfish pride and ambition, threatened to thwart God's plan and purpose, so from the moment of man's original sin God has

¹ "Motives for the Christian Mission," *motive*, Dec., 1959.

² L. Harold DeWolf, *The Enduring Message of the Bible* (New York: Harper & Brothers, 1960), p. 80.



TANGANYIKA

RICHARD H. SARGENT, USA

been seeking to redeem him and restore him to a unity of purpose with the divine will and way.

This understanding is important because it means that this is God's mission. We can only speak of the mission as "ours" or "the church's" if we understand that this is not something which we have created, but rather a task to which we have been called. God has planted the seed and he will give the growth; we are to cultivate and water that which he has begun and will bring to fulfillment.

A second point: the Christian mission, which has its origin in God, did not begin with the appearance of Jesus in history, but rather with the event of Creation. To suggest otherwise would be very unbiblical. The Holy Scriptures affirm that from the beginning God had a concern for his creation and his creatures, and that he acted and spoke to make his will known. The redeeming activity of God's will and way did not suddenly begin to function for the first time when the Word became flesh. God was not on vacation between Creation and the Incarnation! The Word (meaning God's self-witness or self-expression) was in the *beginning* with God and *all* things were made through him (John 1:2-3). This point is important when we come later to discuss the Christian attitude and approach to men of other faiths. It suggests that the revealing and redeeming activity of God is both longer and larger than the Christian response to that activity, and that there is a rational continuity to this activity throughout history.

But then the questions arise: Why the necessity for Jesus Christ if God has been active throughout history? How are we to understand the uniqueness and supremacy of Jesus in this view? Wherein is the urgency and basis for the Christian mission to men of other faiths?

In sketching an answer (and that is all we are able to do in this brief statement), we would say that there is no necessary conflict between our faith that the revelation in Jesus Christ is supreme and our belief that God has revealed himself in other realms, at other times, through other persons. In fact, these are two aspects of a major tradition in the teaching of the Bible and the church; that God did not leave himself without witness at any time, among any nations (Acts 14:16-17), and that in Jesus Christ God revealed himself in a way that is both unique and supreme. Christians do not have a monopoly on God's love and concern. Yet, as E. C. Dewick has said, "It is only in Jesus Christ, interpreted by Christian faith, that we gain a clear vision of Love, self-sacrificing and ultimately victorious, at the very heart of the Universe, and belonging to the very nature of God."³ Herein is the distinctiveness and centrality of the Christian faith and mission; through Jesus Christ we find that radical self-giving love is the key to understanding truth and

reality. In Jesus Christ the meaning of history comes into focus, the total activity of God becomes coherent and the deepest needs of human existence are fulfilled. In Jesus Christ the concept of God's mission becomes concrete.

"The Cross is the illuminating center of this mystery," says Canon Max Warren. "It is there that we begin to look into the heart of God. . . . And it is by way of the Cross that we . . . see both the necessity for showing forth that redemption and also the manner of the showing."⁴ We are constrained by Jesus' self-sacrificing and victorious love to go into all the world and witness to that which has saved us from despair, defeat and death. We believe that in him is the fullness and finality of God's Word for this world, and that in his way man will both endure and prevail.

Why mission(s)? Because mission is an extension of divine compassion. It is an expression of both the love of Christ and our love for Christ. "We love, because he first loved us" (1 Jn. 4:19). Mission is essential to the community of those who are committed to Christ, for, as Emil Brunner has put it, "The church exists by mission as fire exists by burning." When there is no faithful participation in Christ's mission, the church ceases to be the church.

Ernest Hemingway received both the Pulitzer and Nobel prizes for **The Old Man and the Sea**. Explaining why he gave his Pulitzer prize check to his son in the army and the Nobel prize medal to a church, he said, "You really don't feel you own something until you can give it away." The real test of "having" the gospel is in the living and giving of it.

WHAT is the mission of missions? Jesus is not only the focus of history; he is also the goal of history. God's purpose for us is "to be like Jesus Christ, like him in love, like him in total submission to the Father's will, like him in union with the Father."⁵ The aim of God's mission is that we should "be conformed to the image of his Son, in order that he might be the first-born among many brethren" (Rom. 8:29). Jesus prayed that we might be united with God, even as he was one with the Father (John 17:20-26). Paul suggested that the objective of our mission and ministry is that we all might attain, through the same grace of God, "to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:13). Irenaeus said that Jesus Christ "became what we are that he might make us what he himself is." In the tradition of Eastern Orthodoxy, Athanasius wrote, "He [Christ] became man that we might become divine."

Is this concept of mission too high, blasphemous and impractical? It is a weakness of our faith that much theology today thinks so. But Jesus did not say "Worship me and do the best you can." He said, "Follow me" and "Be perfect, as your heavenly Father is

³ E. C. Dewick, *The Christian Attitude to Other Religions* (Cambridge, England: The University Press, 1953), pp. 155-56.

⁴ In *Missions Under the Cross*, ed. by Norman Goodall (London: Edinburgh House Press, 1953), p. 25.

⁵ DeWolf, *op. cit.*, p. 107, *et passim*.

perfect." Contrary to what some Calvinistic theologians would have us believe, the demand for perfection has not been a hindrance in Christianity, but an incentive beyond calculation.

We are called to be *in Christ, like Jesus*, and this extends to everyone. God is concerned for the universal salvation of mankind. If the doctrine of election is to have any place in Christian theology, it is in the thought that *all men* (and women!) have been elected in Christ, not just a few. Christ is already Lord of the church and Lord of the world. The Christian mission is not to elect him or make him Lord, but to proclaim and witness to his Lordship. The writer of I Peter says, "You are . . . God's own people." But there is a purpose, a responsibility in this designation: "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Pet. 2:9). The emphasis is upon the "saving" rather than the "saved" aspect of "God's own people." We are to be "saviors" not by any power or position of our own "but precisely because we are Christ's people and as such are called to do Christ's work in the world." * Mission is participation in the promise and purpose of God between the coming of Christ and the fulfilled kingdom of God.

RECENTLY I spent an evening with a well-known Anglican mission-board executive. I asked him, "What do you think is the most crucial issue in missions today?" His reply, "Well, in the practical area of strategy it would be the relationship between the older and younger churches."

Since 1947 the phrase "Partnership in Obedience" has become common coin to describe the desired relationship between the so-called older and younger churches. But the "Partnership" is not working so well. Problems concerning the use (or misuse) of missionaries and money plague missions. The real issue, however, is that no new adequate structures for missions from a world-wide base have yet been devised to replace the structures of the nineteenth century when missions was exclusively a Western-based operation. Younger churches as a rule have not yet developed enough spiritual independence to break with the patterns of the past, partly because the structures of the past and the Western churches of the present encourage (or at least make it tempting) to remain dependent. There is an urgent need, expressed most vigorously by men like D. T. Niles and Lesslie Newbigin, for the younger churches to discover their "selfhood" and to develop true Christian interdependence—"members one of another"—with the older churches.⁷

Among all the churches and their related missionary agencies there is a need "to see the missionary task as one common task for the whole people of God in

which the need of every part is to be the concern of all." This statement from the Division of World Mission and Evangelism of the World Council of Churches points out the unity of mission and the need for unity *in mission*. There is a proposal to implement this through "Joint Action for Mission."⁸ The proposal (from the W.C.C.) is that all the forces of the church in a given geographical area should seek together to fulfill their common missionary responsibility in that place, using the total resources of people and money "in accordance with the needs and opportunities of the situation, irrespective of their origin." The three-fold emphasis of the proposal is acting, together, for mission: unity with a purpose—"that they may be one . . . so that the world may know" (Jn. 17:23).

How should Christians approach and appeal to men of other faiths? What should be our attitude toward non-Christians? With the two convictions: the continuity of God's activity in history and the uniqueness of God's activity in Jesus Christ, the missionary can proceed with confidence to proclaim the gospel. Confidence in God as already at work in the non-Christian world gives incentive and a point of contact for the missionary. He goes expecting to meet God. He appeals to the "light that enlightens every man" by reflecting in his own life "the light of the world," Jesus Christ whose "life was the light of men" (Jn. 1:4).

The approach of the missionary is one of solidarity with the non-Christian; not superiority. He identifies himself with the ultimate concerns of the non-Christian (not simply as a means of strategy but as a matter of fact). He identifies the non-Christian with the ultimate victory of Christ (a matter of faith). The task of the missionary is to bring about a recognition of this identification between himself, the non-Christian and Jesus Christ; then a transformation of the newly identified Christian life into "the fullness of Christ."

* See the study document with this title from the W.C.C. Commission on World Mission and Evangelism, Geneva, February, 1962.



COURTESY, THE CATHOLIC WORKER

* W. Norman Pittenger, paraphrasing Leonard Hodgson's thought, "In Defense of Universal Salvation," *Christian Century*, June 7, 1961, p. 710.
⁷ Cf. the chapters by Niles and Newbigin in *A Decisive Hour for the Christian Mission* (London: SCM Press, 1960).

the congregation

BY HANS JOCHEN MARGULL

"Missions is most often spoken of as a commandment and a calling. Commanded and called by our Lord to 'go and disciple all nations' (Mt. 28:19), the church is described as the fellowship of those who acknowledge that commandment and are faithful to that calling. Yet, at the level of the local parish, mission is far more likely to be known as an activity—if it is known at all"

—G. D. Younger, *The Mission of the Local Church in the City*



ROBERT REGIER, USA

WE ARE against any misunderstanding of mission as activity. In his activity, active man virtually determines the motive, the method, and the purpose of his action, although he is or may be moved toward his activity by causes beyond his own will.

A classic example for this misunderstanding is a "missionary" activity deriving from the *pietas Christiana*: pious man with his best intentions lives out his piety with the purpose of leading the nonpious man, wherever he is, to his own experience of the *pietas Christiana*. Overwhelmed by this motive to share his own religious experience with men otherwise "lost," or at least spiritually poor, he determines the end toward which he labors as well as the means of his efforts—and is unable to listen to his critics, including the authors of the Bible—a fact which makes him even more active.

Another example is to be found on quite the opposite side of the varieties of our present religious landscape. Here activity derives from the desire not so much to prove and spread one's own beliefs, but rather to demonstrate the liveliness of one's own religious group (membership drive). Activity of this kind, although unintentionally veiled like all religious activity with the best words Holy Scriptures can offer, ends with the clear self-aggrandizement of a religious group.

We are not against an understanding of mission as being commanded. But would an endeavor to strengthen this understanding of mission as "commandment" over against "activity" remedy the prevailing situation of a growing activist misunderstanding of mission among modern "functional" man? Also we must recognize that the Great Commandment is not just a command but the summary of the gospel for the things now to do. Before one can refer to the Great Commandment, the "why" of the Great Commandment has to be understood.

Our congregations need a precise understanding of why they are called to receive a command. To spread the gospel? To expand Christianity? To prevent the churches from perishing? To defend Christian culture? To save the lost? To church the unchurched? To enlighten those in darkness? To fight against social evils? To renew the church? To challenge secularism? Such confusion results from an age-old failure to work out a biblical theology of mission!

One of the foremost mistakes in missionary thinking of the last two centuries quite naturally resulted from a grave mistake in ecclesiology. Medieval and later ecclesiology, with only rare exemptions, lost the

dimension of the extraparochial part of the wide *oikoumene* into which God has brought the "first-born" (Hb. 1:6). De-eschatologizing the community of Christians in the world, ecclesiology generally lost sight of the promise of God's action among all nations. The protest of those Christians, who discovered the missionary dimension of the Church while watching the opening of a world hitherto beyond the imagination of immobile parochialized and de-eschatologized churches, had therefore to concentrate on a one-sided command to mobilize Christianity to go and to be active beyond the seas.¹ Biblical texts such as Mt. 10:5; 15:24 which report about Jesus' instruction to his disciples, "do not take the road to gentile lands," or about his declaration that he "was sent only to the lost sheep of Israel," practically were ignored while at the same time the same texts were taken mechanically as an example of the Christian's call to go out on foreign missions.

If the accent is only on the mobility of Christians, the doors are wide open to any understanding of the goal of that mobility. Knowing the rather disastrous results which were caused by the unresolved problem of the exact intention of Christian missions, we are compelled to ask very thoroughly to which ends Christians are called. Taking seriously Jesus' instruction not to take the road to gentile lands and his self-understanding of being sent only to Israel (cf. also Mk. 7:27; Rm. 1:16; 15:18), we have to ask for the precise reasons of such a surprising decision.

One of the most important texts for understanding the "why" of mission is Isa. 2:2-4: "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains . . . and all the nations shall flow to it . . . and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall . . . decide for many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (R.S.V.) It is suggested that Jesus' strict ministry to Israel was aimed at the preparation of Israel for this promised and near event in which Israel as the gathered people of God would play an important role. This is to say that Jesus and the early group of his disciples trusted in God's final action with the whole world as being at hand (the kingdom, Mk. 1:15) and conceived themselves as being God's witnesses to the things to come. Being instruments in God's own mission, they denounced the so-called "missionary" effort of the Pharisees as proselytism (Mt. 23:15), an activity motivated by the *pietas iudaorum* and aimed at a self-

aggrandizement of the Jewish monotheist religion. Thus they refrained from "mobility" while waiting for the hour of God's own action.

The hour came. Living by promises such as Isa. 2:2-4, they believed a particular event to be the fulfillment; or at least the beginning of the fulfillment of these promises: When Jesus was in Jerusalem for the passover and some Greeks (*pars pro toto* for the nations) wanted to come and to see Jesus, he responded: ". . . for this purpose I have come to this hour. Father, glorify thy name. . . . Now is the judgment of this world, now shall the ruler of this world be cast out . . ." (John 12:27b, 28, 31). The nations came to Jerusalem; Jesus died at the cross; God proclaimed himself Lord of all nations; the utterly New was here; the end of everything previous had come.

Being called out of the nations, the Church is called to witness to God's own mission to the nations and to partake in his mission. There is no such thing as the Church's own mission. Our mission can only be mission as being included in God's mission. But in partaking in God's mission the actual mission of the Church belongs to God's epiphany in Jesus Christ. The goal of mission is in his epiphany as Lord of all creation.

GOD'S final action with the nations is an event of the end of history but certainly in history. Everything happening with and in connection with cross and resurrection is decisively different from everything which happened before (= eschatological). Beginning with Jesus Christ, our time is a radically new time, theologically not comparable with any other time. Theologically, there is no comparison between the Church and any religious institution, between the mission to which the Christ is called and any religious propaganda.

The doctrine of the uniqueness of the Church may lead to the assumption that mission begins with the Church and ends in the Church. But what then about the difference between the Church and the kingdom of God? Is the Church the kingdom? What is the relation between the Church and the kingdom? Does mission end in the Church?

An answer to these questions is made difficult not only by varying doctrines of the Church, but also by the fact that historically the Church is expressed in churches. Can any mission as participation in God's mission at the end of time seek men for one of the churches? In answer to this question, it has been widely suggested that one ought to conceive of the churches as a part of the mission (apostolate).²

However, in order to avoid a deep misunderstanding of this conception it has to be stated clearly that "mission" must not be equated with "missions": succinctly, the churches are not a part of the mission-

¹ Here lies one of the reasons for the tragedy of Gustav Warneck's and others' theology.

² In the so-called theology of the apostolate, developed primarily by Reformed theologians in the Netherlands.



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ary societies and boards; they are like the missionary agencies—a part of God's whole action with mankind, called the mission of God.

If such a thesis concerning the relation of Church and mission could serve in solving the theological tension between the two entities, great freedom would be reached not only in the building of younger churches but generally also in the reshaping of the witnessing community.

God's mission must first be known before we assume our part in that mission. Christians do not go on their

own behalf, they follow after. They do not witness knowing of some pre-fixed ends of their witness, they are merely tools in God's hand. They are not messengers of a particular church, but of the **Lord** of the whole church and the whole world. They only articulate the Word of God as given in Holy Scriptures, urged only by the Holy Spirit.

Going is essential in mission. The fact of God's final action with all mankind has to be proclaimed to man until the ends of the earth. Man everywhere has to be called to "the mountain of the Lord," to gather in worship before God who destroyed death and gave life for every man to live.

Going out in mission means to cross frontiers. Our fathers generally had to cross geographical frontiers. We also have to cross sociological frontiers. The missionary task has to be fulfilled on all six continents. It is a task to the ends of the earth and to the ends of society. As we begin to go to the ends of society, we need the theological corrective of those who still cross the seas.

There is a danger of understanding "going" too mechanically. A Christian may physically go but never reach the man to whom he goes. "Going" in its widest sense means to be at the disposal of everybody. A congregation which is open is a congregation which "goes."

MISSION is a matter of faith. That the end of time has come and therefore, the time for nothing less than mission, that God is calling all nations, that they are reconciled with God in Christ's death and resurrection, that, ultimately in their missions the churches are not propagating themselves—this all and more is a matter of faith. Going out in mission is only possible in that faith which the Holy Spirit gives and renews.

It is a faith with resources in God's action in the past, present, and future. Existentially, this faith lives as hope. Evangelism has been defined as "hope in action." The same definition holds true for the wider concept of mission. Mission is hope in action. To be "missionary" is to risk one's hope in challenging man in this world. Mission is **hope** in action, not merely a missionary in action. Mission is not defined by an individual Christian or a Christian community going somewhere or doing something. Mission is defined only by our hope that God will have the last word in this world. This hope must be concretely worked out amidst the manifold temptations to abandon it as hopeless.

A missionary congregation? It would be a congregation praying for this hope, being ready to receive it, living it in concrete action, and accepting its implications. A missionary congregation is a congregation which hopes to be used and is immediately used by God in his epiphany.

a cry of despair / a cry of hope /
a cry for aid

TO those who profess to be Christians, to those who have courage and bravery, and not to those who blow out the words "God" or "Christ" like a large pink bubble of gum which bursts on Sunday afternoon and sticks to their face the rest of the week: I would like to ask you, "Who is so righteous, not to send the compass of hell, shooting a million ways at once?" Are you—the organized peoples of the Christian church—really so free of guilt? Or perhaps you are guilty of death. How few of you there are who have a real vision, an original perception gleaned from your own life, your own senses, sight, hearing, taste, touch, smell, and that sixth sense which is a combination of all these and more—the inner voice, the voice of truth, or the Holy Ghost.

Where are you—the great mass of the organized Christian church? You are so deaf and blind! Do you fear for your own lives? Will you out of fear or ignorance persist in burying your own perceptions so deep that you do not hear my call for aid? Will you continue to let those solitary outposts do your work as well as their own? Do you really think that you, the organized church, are the lone guardians of Christ? Do you not know that if you continue to ignore the call for aid you will in the end be listening at the doors of your own tombs?

You are locked behind iron doors of a walled fortress. You invite others to come in but you never come out. The organized church is a walled fortress out of which you cannot see. You may hear vague and distant cries, but generations have passed since you have sent emissaries into the world. You send them to Africa (without fear of lions, tigers, physical diseases) but the great wilderness of our own land frightens you. Open your eyes to our millions of

crippled, blind and deaf crawling daily to worship the gold plated IBM machine in the town square. This is frightening, horrifying in fact. A psychic spectacle unmatched in any movie.

You invite others in, but what person who has the use of their senses and perceptions would accept your conditions: ears plugged with wax and eyes which see only that which lies within the walls of your fortress. It seems that within the walls you are very busy: numerous activities, plans, campaigns, words, leaders poring over maps for spiritual crusades. But these maps are archaic. Like the ancient sea-faring maps full of dragons, sea monsters, sirens, and seas of no return. You are at the abyss at the edge of the world.

Many of the so-called sinful people are closer to the truth than you. They are guided and protected by some unknown force; the Holy Ghost is evident in their lives. And some of these people—for lack of one clear voice in the name of Christ, a voice which comes from the total person, one who feels as deeply and are as sensitive as they—for lack of one such voice in their midst they descend in the anguish of their own raw and bleeding nerves and minds into insanity.

For all of these and myself, and any who have that inner voice of the Holy Ghost strongly enough in them to hear what I am saying: remember your own redemption is in Christ's words. If you are brave enough to venture into the subterranean network of artists, madmen and children who exist beneath the surface of our society, you must be prepared to learn first, to revive the life of your senses and perceptions, so that the words which will eventually come out of your mouth for Christ may be effective.

—A MOTIVE READER



CITY ROBERT REGIER, USA

. . . statistics,
inertia, and urban success

THIS world is not defined just in geographical terms, but includes political, social, economical and personal dimensions. There is no precinct of man's existence that is outside the boundaries of mission. The scope of mission was defined by Christ when, on the eve of his departure from his disciples, he commanded them to go into all the world and proclaim the good news.

Mission is not confined to India, Borneo, Brazil, or the Indian problem in the United States. The focus encompasses the divergent horizons of men and their societies. Korea, the East Harlem Protestant Parish, Scarsdale, the assembly line at General Motors, Oxford, Mississippi, Harvard, Albany, Georgia—all share a common denominator. They are tied together by God's compassion. That which would appear to be antithetical is made one by God's caring. "God so loved the world. . . ." It is to the world that God sent his Son and it is *for* the world that he gave him. As heirs and followers of this Son the world becomes for us the arena where we proclaim the good news. The tre-

motive

the context of mobility

BY DONALD R. PURKEY

mendous scope of our mission disallows our ever becoming smug and provincial either about our past accomplishments or our so-called "Christian Society." We can take mission seriously only as we take the world seriously.

Not only has the scope of our mission been defined but Christ, also, gave some clues to his disciples concerning the terms of mission. Immediately upon his return to Nazareth from the experience in the wilderness, Christ went to the synagogue. According to custom, he read from the Scriptures and commented. He read from Isaiah:

*The Spirit of the Lord God is upon me,
because the Lord has anointed me to bring good tidings to
the afflicted;*

*. . . he has sent me to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
to proclaim the year of the Lord's favor. . . . (Isaiah 61:1, 2)*

Christ's only comment was, "Today this scripture has been fulfilled in your hearing." (Luke 4:21) Two very pertinent factors are apparent after a study of this brief passage. The first is that Christ views his mission contextually. He comprehends his mission in terms of a particular situation. While it was indeed the whole world to which he had been sent, this world was not confronted by him "in general" but "in particular." It was through the contextual situation that his mission would have its impact upon the world. It is in slums, prisons, infirmaries, places of exile—in these places he would minister.

Christ also viewed his ministry in terms of the personal. It is to persons in need that he comes—to the economically poor and also to the spiritually poor; to those whose captivity is imposed by tyranny and those whose captivity is self-imposed; to those who live in any kind of darkness; to those whose lives are burdened by weights that would threaten to crush or destroy them. The person becomes the aim and recipient of Christ's gracious concern and the cross stands eternally as the symbol of his irrevocable relationship with man on the basis of the personal.

With only a cursory reading of the Gospels one is struck by the variety of personalities: fishermen, tax collectors, judges, social outcasts, lepers, adulteresses, thieves and traitors. Men and women—some named and others nameless—make up the motif of and give focus to the mission of Christ.

THE implications of this passage from Luke are far reaching in our contemplation of mission today. Mission understood from this perspective finds its meaning within the contextual situation. The specific becomes a necessary quality in mission. This concept challenges the ever-present temptation to talk glowingly of mission, to describe at great lengths in well-turned platitudes and generalities the "mission of the church." It demands that we be aware of those particular situations wherein we are called to minister. Illustrative of this is the mission being carried on in the East Harlem Protestant Parish. Those men and women who went into that situation were quickly challenged to cast off the middle-class folkways that they brought with them; folkways that had been solidified through accretion and age into a kind of "religious" morality. A whole new system of values and social structures evolved within the context of the inner-city.

Mission is never carried on in a vacuum and although the content of our mission always remains the same, the places of mission are subject to constant change and temporality. This demands openness, creativity, and flexibility on the part of the missionary and the missionary church.

If the understanding of mission contextually is of importance, of even greater importance is the conception of mission in terms of the personal. Perhaps it is in the context that we discover the person. Martin Buber, a contemporary Jewish theologian, has done more than any other in this generation in the re-emphasis of the importance of the personal. His prophetic

voice calls us back from the idolatry of making **things** personal and the degradation of making persons into things. Few would question Buber's diagnosis. His analysis is penetratingly damning to our culture and ethos. And the damnation appears even more critical when applied to the church.

THE church has adopted the standards and success patterns of the culture in which it resides. It has become enamored with programs at the expense of persons. Mission has become a numbers game played in a sophisticated science called statistics. The manipulation of persons rather than a confrontation of concern has too often characterized the church. The rediscovery of mission will be in large part the stripping off of the veneer of the success patterns, statistics and programs in order that we may come to know persons with whom we share the need of redemption.

If we fail to perform this necessary surgery we sacrifice persons on the altar of program and we render an unworthy and unwanted offering unto God, and we stand under a severe judgment. We mock the Incarnation which proclaims a God who cared enough to become a person in order that men might again be united with him in a personal relationship. Christ's mission and ours is to persons. Our mission is to meet dying men with words of life. Mission is persons, not programs.

The contemporary apartment mobility and the phenomenal growth of the megalopolis present a new challenge in mission. The burgeoning growth in population in the suburban communities that ring our cities, and the rapidity of this growth have led demographers to predict that within the next generation the area between Boston and Washington will be one continuous and far-flung city. Most of this growth is coming not from a rapid increase in single-family residential homes, but from the development of high-density apartment complexes.

What are some of the characteristics of this apartment culture? One of the most obvious facts is that these centers are built away from the former centers of the community. Most cities have a core which contains the commercial, governmental, service, educational, and religious agencies. Around this core develops the residential complex. This normal pattern has been disrupted by the initiation of an apartment culture. Generally, these developments are established on the fringes of the community where the zoning regulations are less severe. They are removed from the centers of community activity.

Commercial agencies have been quick to realize this fact and have moved rapidly to meet the challenges. Community shopping centers are located very near to these apartment complexes. These shopping centers include branch stores which have their home operations

in the downtown area and discount houses. Even banks—heretofore conservative institutions—have followed suit and have moved branch units into these new developments.

The service groups have been slower in moving to meet the needs created by this phenomenon. Gradually, libraries, recreational facilities, and youth centers—such as the YMCA, YWCA, and YMHA—have established branch agencies.

Educational agencies have been forced, many times reluctantly, to meet the needs engendered by the apartment culture. The reluctance has been due in large measure to the fact that the increased demand for educational facilities has not been equaled in increased tax revenue needed for operation. Renters do not pay real estate tax, at least not directly, and the budgets of local school boards are strained by the demands of this culture. This fact has led many educators to question the validity of real property as a tax base and new techniques of taxation probably will be developed as this problem increases.

The church has been among the last to accommodate itself to this situation. Two views seem apparent for the church's hesitancy. One is that the church is already established and people should come to it rather than the church's moving out to people where they are. This is based upon the assumption that established patterns of witness and mission are valid for any or all situations. The church must admit that its inertia has not met the challenges of mobility. The other reason is just the opposite of the first. Some in the church realize the challenge thrown at it and at moments agonize over the problem, not really knowing what to do. They appreciate the fact that the old ways are not necessarily useful or meaningful but are not aware of those approaches that would be valid in this context.

Two further marks of this culture—religious plurality and mobility—also affect our approach to this urban community.

There was a day when America could be termed "Protestant." Certainly the democratic ethos was closely tied to a Protestant outlook. While this may still be true in some sections of this country, it is not a fact of existence in apartment suburbia. Protestants here are merely a percentage of a religious community which includes Roman Catholics, Jews, Ethical Culturists, humanists and secularists, as well. There is seldom a decisive majority of any one group in a particular place. For this reason the well-proven technique of new church development is not particularly the answer to this challenge.

Coupled with this plurality is an amazing mobility. Studies have indicated that the average stay for persons living in apartment suburbia is a year and a half to three years. There are reasons for this short duration. Many families who occupy these apartments are those in which the husband and father is subject to



COURTESY, AFRICA TODAY

APARTHEID

RICHARD H. SARGENT, USA

frequent transfer in his employment. This is particularly true in the initial years on a job and mobility becomes a major force for many young couples. Chances for promotion are enhanced by a willingness to move frequently. Another factor in this mobility is that apartment living is a temporary accommodation while saving a down payment for a house. The ownership of a home appears to be the end of existence for much of suburban America. Increases in family size, also, contribute to the necessity of moving often for most apartments do not have expansion room. Apartment suburbia is a relatively young culture and is subject to the growing pains of mobility and flux.

THIS mobility has created a rootless culture. This rootlessness becomes a state of being as well as a way of acting. The process of pulling up roots becomes a threatening and painful experience in family life. The behavior reaction to this is simply not to put down roots, to live a surface existence, to avoid commitments and involvement. Symbolic of this operative factor is a couple who refused to hang drapes and curtains or their pictures because they didn't want to settle in for fear of having to move again. Life in this situation was for them a camping experience.

Out of this rootlessness grows a gnawing loneliness. Relationships often remain shallow. One does not get to know his neighbors. It is less risky not getting involved. A neighbor becomes the person with whom you compete for the automatic washer or a parking

place. Anonymity and isolation are often more real in these highly dense population centers than in agricultural cultures. The longing for meaningful personal relationships is often unfulfilled and the need is many times thwarted by fear of involvement.

Two final factors of this particular culture are worth noting. One is that there are not many natives in the apartment culture. The inhabitants come from all sectors of the country, many from small towns and rural backgrounds. Newcomers to the area greatly outnumber those who claim the particular city as their birthplace. And, the apartment culture is a bedroom and week-end culture. Commuting is a way of life for a majority of the male members of this culture. Activities for the family often are restricted and limited by the rigid schedule and long hours of the husband and father. The hours that are available are lived generally with increased intensity and not always with success.

This culture presents a challenge to the church. In order to appreciate the immensity of the challenge I would offer a simple problem in arithmetic. In a particular apartment development there are five fifteen-storied apartment buildings. The average number of families per floor is ten. On this basis there are 750 families housed in this complex. Assuming an average family of three persons there would be 2,250 persons living in a little more than a city block. This number is much greater than many communities which support one or more churches. The tragedy exists inasmuch as there are literally hundreds of these apartment complexes that are unaffected and untouched by the church and its mission.

ONE breakthrough that the church has attempted is the mission in which I am involved. The purpose of this mission is to go into the apartments themselves expressing first the church's concern for the occupants and then interesting them in coming together with other neighbors in a group of about twelve on a regular basis in their own homes to discuss and discover the meaning of faith for their lives. The appeal of this approach has been in the openness that permits these persons to question without fear of intimidation and the discovery, in their dialogues, of their neighbors as persons.

Denominationalism is a forgotten factor in this mission even though the mission is sponsored by the United Presbyterian Church. Stress is placed not on recruitment but upon confrontation of these persons with God's gifts of grace and forgiveness and what this implies for their lives in this place.

Through this mission, by the power of the Holy Spirit, lives have been changed. Hostility toward the Christian faith has been diminished and in some cases erased. Meaningful answers to questions have come from the dialogues. For some, faith has become a sustaining reality.

ISUTOMU YOSHIDA

BY MARGARET RIGG

I THINK my work is one kind of calligraphy, but yet not calligraphy at all, for calligraphic expression in Japan is concerned with the fluency of writing letters, but my work is the new expression of human life. Writing the letter, I take not its form, meaning and effect, but myself, my life, and my living form. Its movement is my living moment, concerning the word, *Logos* (word), which appears from my experience of the Love of God."

With these words of theological and artistic insight, Mr. Yoshida introduced himself to me. He has made an increasingly significant place for art as a means of Christian witness in Japan. He seems to understand it as a "plastic prayer" or rather, perhaps, as a formulation of his being—the significance of his existence bursting forth into form and act as an artist in relation to God.

Mr. Yoshida has been a constant student of philosophy, theology and art. His work is like an exciting dialogue continually being fed and renewed from these three sources. Mr. Yoshida graduated from Kochi University in religion and philosophy and "came through" Kant, Kierkegaard, Hatano (a Kyoto University professor). After graduation, he studied with a group at Kyoto, then at Kyoto University and Doshisha. He mentions being strongly influenced by Dostoevsky, and that for him Sartre and Camus were critical influences. Now about 100 children in Osaka study calligraphy with Mr. Yoshida. Yet his own style, though it certainly carries strong resemblance to pure Japanese *sumi-e* (ink) calligraphy, goes much further and is more flexible. He has made it a means of expressing his personal response to life, to the world and himself, and to God. There is a realization of a deep meaning through it—the concept of *Logos*, which is so central for him. In a visit with a Methodist missionary-journalist, Helen Post, he explained, "In the experience of Gethsemane the *Logos* is present. Jesus Christ in saying, 'Please take the cup from me' but then, 'not my will by thy will be done,' shows the passion of that very great spiritual struggle." This ultimate struggle and triumph through existential faith is not only the subject of many of Mr. Yoshida's paintings but becomes explicit in his very style.

Miss Post wrote, after seeing his work, "In the *Gethsemane* picture the ink is in places thick, tight, drawn: sometimes shiny as though still wet, sometimes thinner, less well defined. Some sections are almost ugly in their thickness; others alive, wet, fresh. In the *Nihilism* picture, he is reflecting or recalling a great struggle he had with nihilism about ten years ago; through the struggle he came to the knowledge of sin; his painting is a description of nihilism—he handles it to show that it has no meaning; faith gives meaning to life. In nihilism there is no hope, thus both paintings, *Nihilism* and *Gethsemane*, are painted from a Christian point of view."

As for his method, it also is both existential and Christian. It comes out of the fresh, spontaneous moment of action, but the final act is to choose what is best from all that is produced so quickly and freely. He says, "I stand and gaze at the white paper on the floor, to concentrate my whole spirit on the monumental act (of making) an original perfect form, a sign of myself, my living form in

that situation. Suddenly a violent stroke bursts out. In less than three to five seconds it is finished. I never correct or add more, for this sudden form stands as my world and meaning in that moment, and I think it is my reality. In the same way I may make ten to fifty paintings at one time. Then, I choose the best one to be saved."

Miss Post wrote that after Mr. Yoshida was on television, showing this method of painting, a stranger came to him and said, "You write (paint) with all your passion and strength." That seems another way of saying this style and method of painting are a means of plastic prayer. Not a sweet and simple prayer but a surging of the spirit and a cry of the soul. As Mr. Yoshida says, "This manner of creating is never for making some splendid picture or to gain appreciation from the critics. Some droppings or any part of the black and white marks in themselves means nothing. The whole action of it is my one confession, with this material on that time. It is my vital crying to meet Jesus crucified."

Mr. Yoshida goes on to say, "Painting is not how to paint, but how to live. The picture is not a weary sigh or preaching, but a paradoxical sign and confession of one's faith. Without this eagerness my living is death; without the paradoxical *Logos* my creation is nothing.

"In my daily life (I wonder) how my act can fulfill the proof of the Love of God? Human acting itself is poor and weak, because it has to be relative, not absolute, has to be in time not in eternity. This is the metaphysical problem. Feeling, mentality and thought are progressive, endless. History and society are not perfect, without Jesus' crucifixion. Riches are vaporous, beauty passes and human love cannot be *Agape* (God's love). Nevertheless, we must fulfill the commandment of *Agape*. My wonderful stroke is not so strong as the explosion of the atomic bomb. But it is my life and duty that my work must grow beyond nuclear fission to the fusion of *Agape* in this world. This force—'can't'—has already become—'can'—this paradox comes from faith. Every day and every work come from this new living.

"Art is not only bound strength, nonperfect and endless human activity, but the true meaning of art is found in the time-eternal, give life-get new life, and nothing—all paradoxical activity of *Logos*, *Kairos*, and *Agape*. Then, these works are a personal sign of my new living. This is my source of creation."

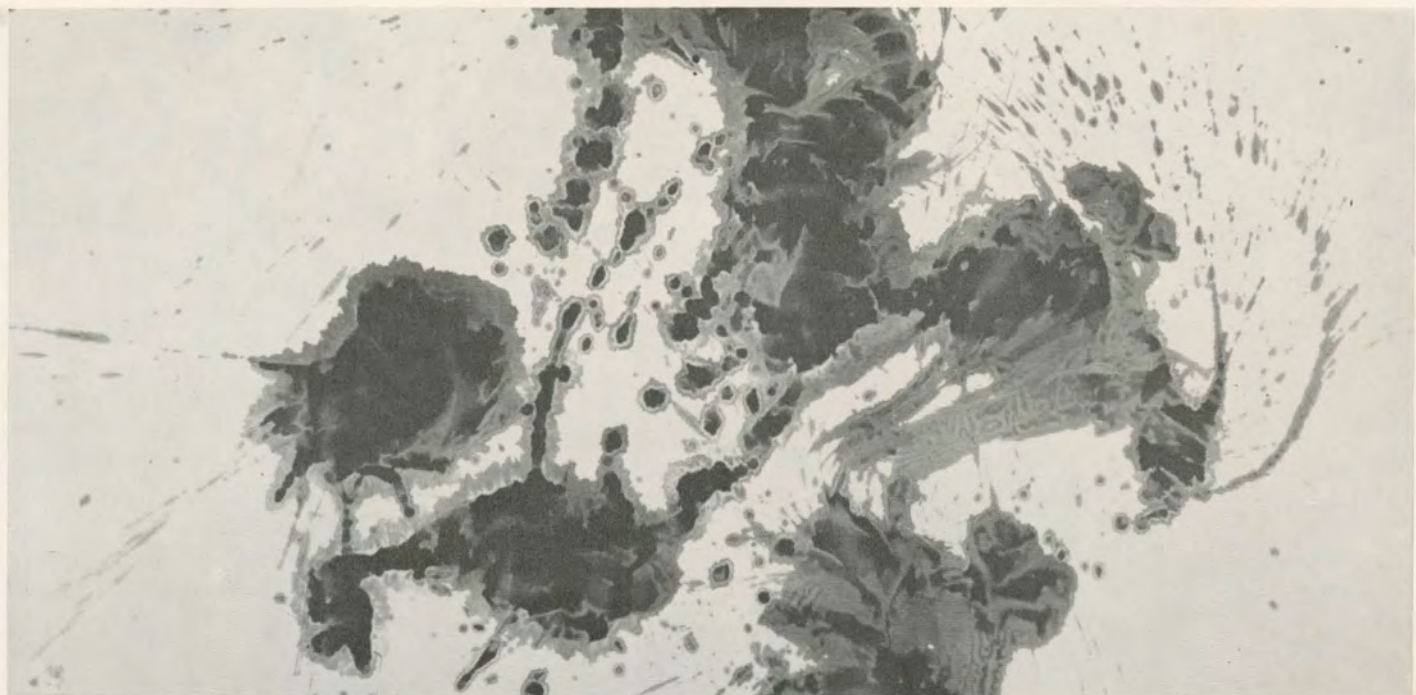
In his life, in his faith and in his art Isutomu Yoshida formulates all that is both living and dying—and in the paradox he finds his reality. He speaks so well for himself, not only in his dynamic and sensitive paintings, but in his own words that it is totally unnecessary to put words down for him. He is an artist unafraid of the meeting of the emotional and the intellectual in his work and he has explored both with amazing boldness. One wonders how many artists in America, Christian or otherwise, have searched the fullest dimensions of life and faith for themselves to the extent that Mr. Yoshida has, so that the intellectual, spiritual and emotional dimensions flow into one another and unfold in a continuing dialogue and creativity. It is this which engenders Mr. Yoshida's paintings with their celebrative power.



KAIROS NO. 11 136x183 cm MARCH, 1962

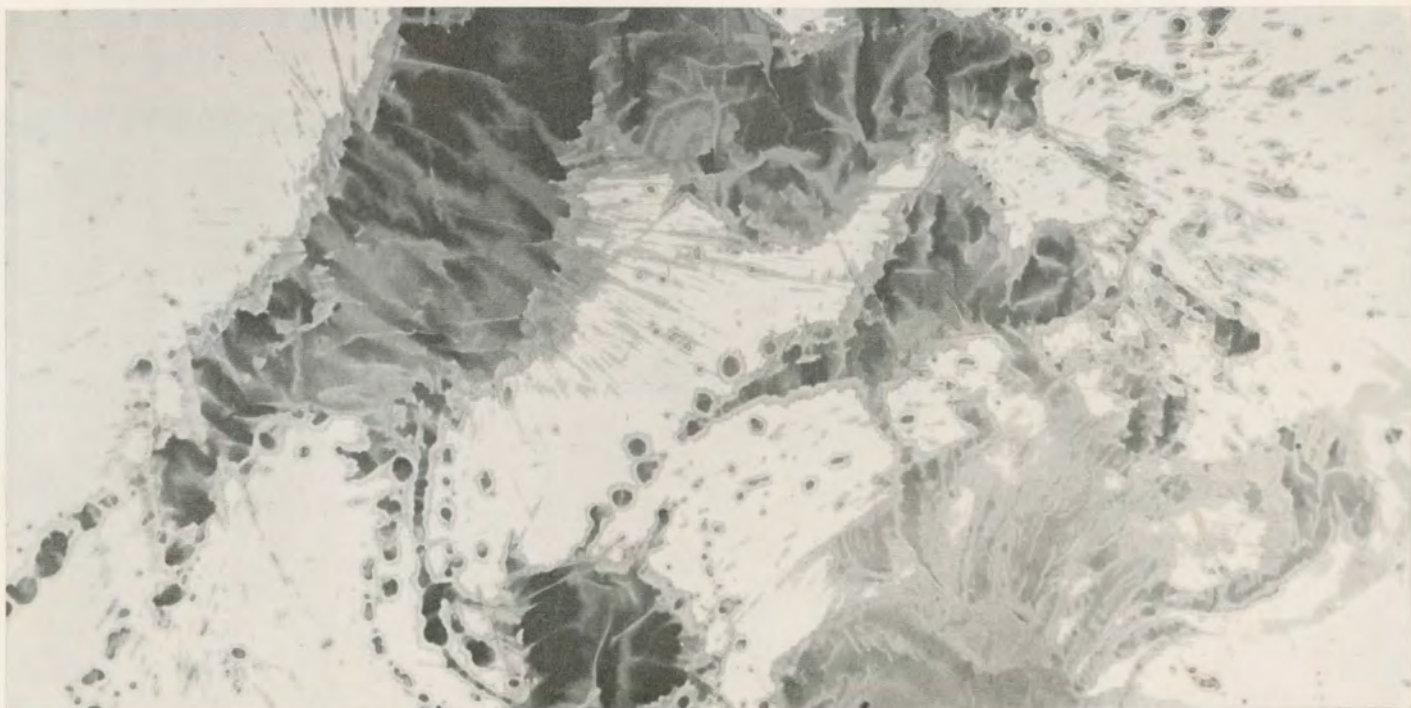
"Ten years ago I met with my own death. In the experience of war, I knew the dangerous life and made up my mind to live strong. But after the war, the metaphysical problem of nihilism beat me. As I could not find the meaning of life, I wanted to choose death in a guilty and vulgar living.

"But then I heard a voice, 'Thy sins are forgiven.' This is not a physical sound, but *Logos*, which I met in Christ. From that time my egocentric desires became impotent and a '*Kairos*-centric' new life began. For that reason the structure of my creation is *Kairos*-centric. Therefore, of course, it has an eschatological meaning. Georges Rouault, for instance, uses the human figure: 'prostitute,' 'buffoon' and 'Christ.' Alfred Manessier, through nonfigurative, abstract composition, line and space, form and color, and I—through paradoxical action with *Logos* or *Kairos*, pursue true reality of human being, faith, and life with God."



CRUCIFIXION NO. 1 (68x135 cm) FEB., 1962

CRUCIFIXION NO. 2 (68x135 cm) FEB., 1962

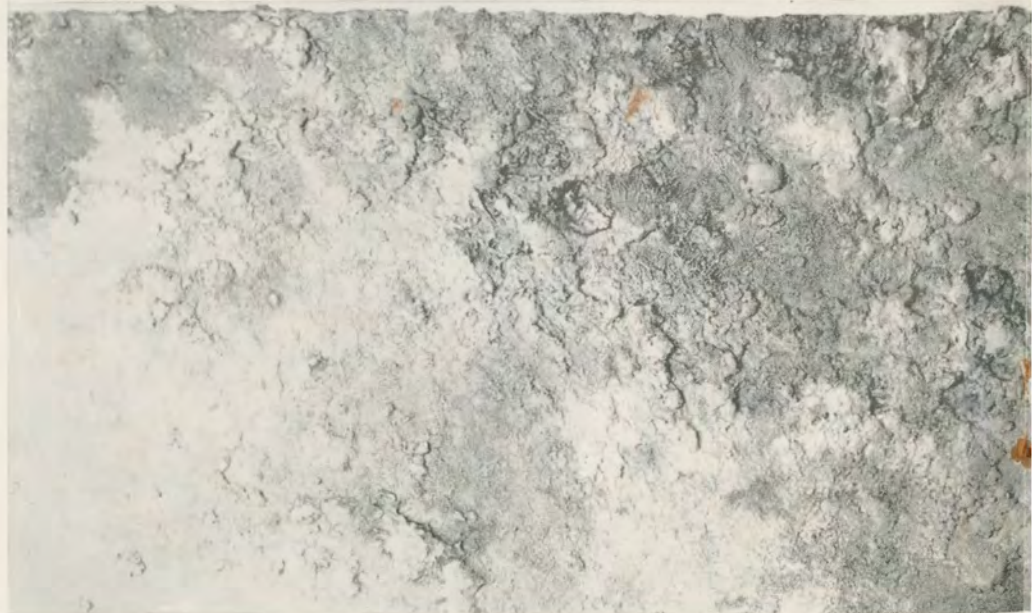


December 1962



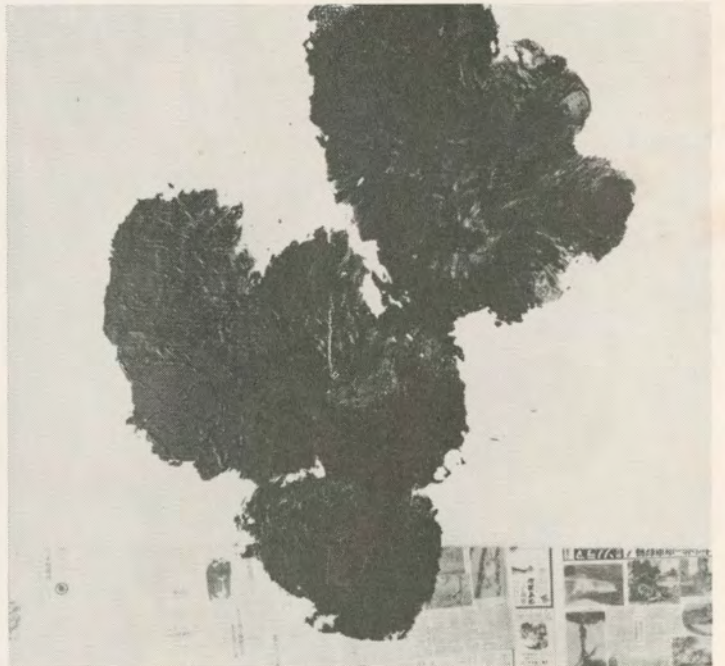
CRUCIFIXION NO. 6 (68 X 135 cm) FEB., 1962

TOUCH NO. 5 (43 X 92 cm) JAN., 1962





Melody—
concerning God and human beings
is so paradoxical
since I killed
his Son for my salvation.
Melody,
the love of God,
so dogmatic and static,
with his blood,
with his Logos.



MELODY (146 X 138 cm) JAN., 1962



Touch,
it's the moment
of reality . . .
"As many as touched
were made
perfectly whole."

December 1962



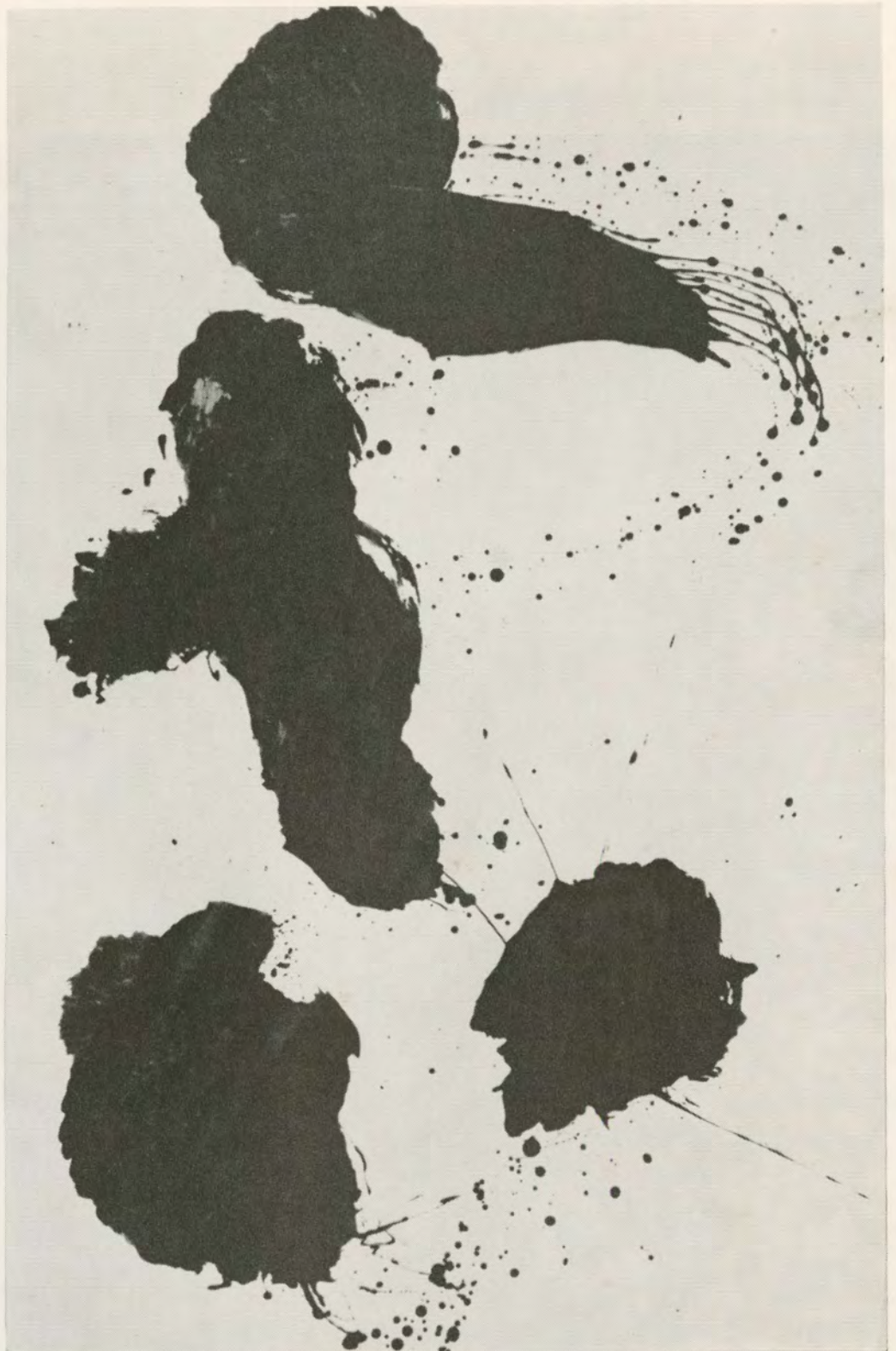
TOUCH NO. 1 (54 X 56 cm) 1962

BLOOD (127 X 143 cm) 1962



Touch is a
relation, from
which
new-being is
born.

Once I denied it
but his blood
on the cross
was given
for me,
without it,
my being-existence
is deceit.

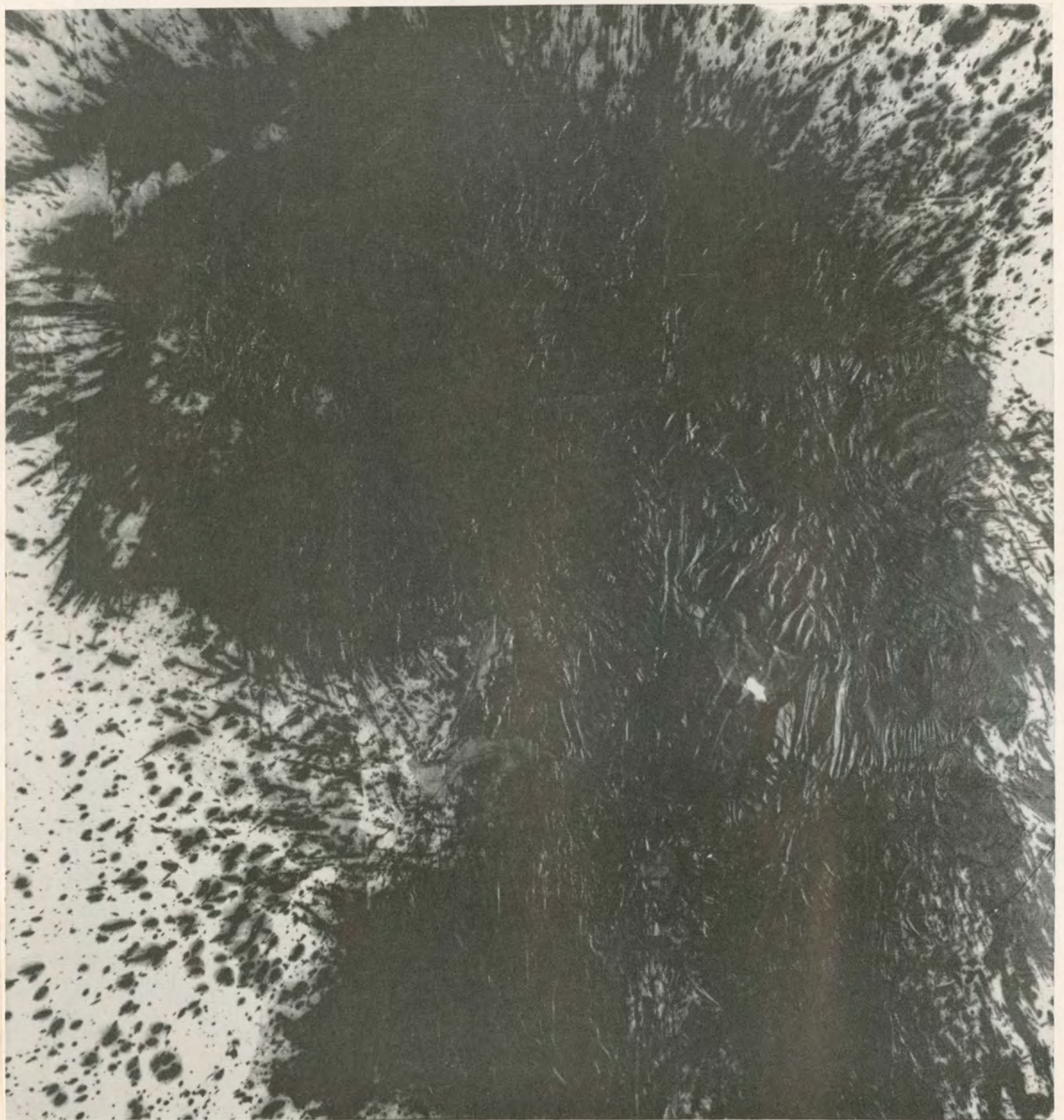


FOOT (149 X 121 cm) 1962

"If I wash thee not, thou has no
part with me." (John 13:8)

Breath of God, restore me,
breathe on my dry bones.
Ezekiel 37:1-10

BREATH NO. 1 (176 X 178 cm) SEPT., 1961



the church in the world

In the world
a world of uncertainty and fear
of revolution and violence
complacency
chaos . . .
and yet
God's world
where He is at work
creating new men
new situations
judging
redeeming

The future we cannot know
we only know
Who holds the future
given to us is the NOW
this moment
this particular place in history
to live as forgiven people
in grateful obedience
turning ourselves outward
to all around us
responding and responsible
wherever we are
one people of God
engaged in one mission
to the ends of
the earth
to the end of time

We may be living
in one of the few
really creative moments
in the history
of the Christian Church
structures of the past
are being shattered
we have
the freedom
to build

New patterns
of Christian obedience
develop on the frontier
where God calls us
to meet Him
and serve
Him

Given to us in the NOW . . .

—JANE STENTZ

shifting gears

BY EUGENE SMITH

THE major challenge confronting an American mission board is to provide for the shift in initiative. The partnership which had developed between the established churches of the affluent societies and the younger churches in the underdeveloped economies demands a major readjustment of the center of initiative. Regardless of the source of money and missionaries, the decisions as to the use of these resources must come from within the younger churches themselves. Though many arguments have proffered against such a shift, all are refuted in the knowledge that only thus can these churches assume their responsible life as servants of God.

The necessity for an immediate alteration of the missionary *status quo* is heightened by a recognition of the "complexion" of the Protestant missionary force. In 1960, there were 42,250 Protestant foreign missionaries, at least 41,000 of whom were Caucasian. In a day of increasing nationalism among the colored majorities of the world's population, this white complexion is an ominous and frightening liability. Though the total number is small, it is significant that churches in Asia and Africa have also been sending missionaries in recent years. A second strategic factor in the change is the increasing conservatism in the traditional sending nations of the Protestant mission. Though we are accustomed to thinking of the East-West tension, the most decisive division in present history is that between the dynamic economies of the North, and those tropical regions where the population growth is exceeding the production increases. The disparity of living standards north and south is approximately ten to one. And it is growing.

Additional factors are the increasing number of older people in the North Atlantic nations; the mounting standard of living, and the deepening conservatism. In contrast, the nations in underdeveloped economies are becoming younger in their age distribution, more seriously beset by poverty and a low standard of living, and an increasing willingness to seek any radical solution to the problem of hunger. Affluent societies are being pressed to understand the thinking of these underdeveloped economies, and the affluent churches are hardly qualified to determine the initiatives which are most productive for churches in underdeveloped areas.

The most strategic problem for a mission board located in the United States is not in the giving of

money nor the sending of effective personnel but the relinquishing of power. Yet unless power is given, there cannot be the freedom of initiative where it must be.

There are at least four steps which the Board of Missions of The Methodist Church has taken in an honest attempt to shift power to where it must be.

The first is our attempt to begin with the needs of the churches, and then develop policies which reflect these needs. Toward such an end a series of consultations have been held in Africa, Latin America and Asia. The basic focus of these meetings—the first was in Elisabethville in May, 1961, the second in Buenos Aires in March, 1962, and the third will be in Asia in the fall of 1963—has been upon the life and witness of the churches, not the work of the board. Representatives of the board have gone to listen, learn, contribute where possible, but above all to discover what changes need to be made in board operations if the board is to serve with maximum effectiveness. The content in each case has been determined by the people in the churches, not by the Board of Missions.

The major result of the two consultations held thus far has been the shift in power of decision from the Board of Missions in New York to the annual conferences in the younger churches. This shift has been characterized by alterations in administrative procedures, financial policies, and committee structures.

A second step has been the stimulation of the establishment of other boards of "foreign" mission within Methodism. As a result, there are now such boards in the Philippines, Malaya, India, Argentina, Uruguay, and a cooperative board to serve all the Latin American countries. The latter will supervise the founding of new work in Ecuador solely under the auspices of Methodist churches in Latin America. These various boards now have twenty-seven missionaries in foreign service. Those listed above are in addition to the long-established and highly effective boards in Germany, Scandinavia, and Switzerland. It is now possible for younger boards to administer grants-in-aid from the New York board when local resources are not adequate for the qualified personnel available. In such instances, the money is administered by the non-American with as much autonomy as the New York board has over its own funds.

A third step has been to avail ourselves of the remarkable opportunities within the ecumenical movement. The new orientation of regional ecumenical groupings, such as the East Asia Christian Conference, is radically and creatively different. Here we find the Asian Christians grappling with the evangelization of Asia. For too long the Asians had to passively observe the decline of mission work related to a board of missions which had a declining income, while other work was flourishing simply because its sponsoring agency had a growing income. And in some instances the declining support was related to a much more strategic location in the evangelization of that era. Responsible

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SINT



JOHN 17:21

THAT THEY ALL MAY BE ONE

MARGARET RIGG, USA

Christian leaders in younger countries have legitimately demanded that money should be used where money is most needed, rather than in those centers where habit and historical relations should dictate support.

A CRUCIAL example of this realignment is to be seen in theological education in Africa. Fifteen American boards agreed to form the North American Consultative Committee for Assistance to Theological Education in Africa (a typical title for us Westerners!). The purpose was to provide approximately \$150,000 per year for five years for the enrichment of theological education in Africa. This money is being used for institutes for persons doing theological education in Africa. To these institutes are brought the ablest leaders of the Protestant world. These institutes are developed where they are needed, rather than according to the vested interests of the individual boards which may be contributing to the Fund. It is significant that programs developed by this committee now constitute the only continuing contact between leadership of the Afrikaans churches in the Republic of South Africa and the English-speaking and Bantu churches in that republic.

What this committee has done in Africa, the Theological Education Fund has done throughout Asia, Africa, Latin America, and the Islands of the Sea. Administered by an international committee, the Fund has drawn upon the resources of leadership which no single denomination could command. Probably no single initiative on the part of the boards representing churches in the affluent society has been as productive for churches in the underdeveloped economies as this ecumenical program.

The fourth step seems somewhat mundane, but is nevertheless quite important: the tightening of ad-

ministration. Power cannot be transferred unless the "handles" of power are clear. Chaotic administration makes a transfer of authority impossible. A national church can move into real control of its own life only if the administrative relationships with a board which seeks to help that church are completely clear. As an example, a regular and efficient audit is essential. However, nothing is less Asian or less African than an audit. The entire concept violates deeply the traditional conception of leadership in Asia and Africa. Yet, no Asian or African church today will be able to exercise effective control over the funds sent to it by a church from the outside unless there are clear audits indicating exactly what money arrives, in what categories it comes, what designations may or may not be attached to particular parts of it, and all the other kinds of data necessary in sound financial reporting.

The same principle is involved in committee structure. Unless the exact powers of the liaison committee are clear, it is meaningless to place nationals upon that committee. Unless the reports submitted by the boards of mission to that committee are clear, it cannot effectively function. Many of our pious platitudes about the transfer of power are meaningless apart from the basic discipline of "tight" administration.

One of the most significant verses of Scripture for any board of missions operating in the affluent society is the word of Christ: "except a grain of wheat fall into the ground and die, it remains alone; but if it dies, it bears much fruit." Our Western boards must die to the love of power, to the defense of vested interests, to the unconscious desire to mold people of other countries in the pattern of America, to the perpetuation of the paternalisms of the past. It is only as boards die to these desires that they can bear fruit in the name of Christ.

VOLUNTARY FOR ADVENT

1.

*Beginnings are always necessarily tainted,
Whether by cause of systolic fear
Or the spasm of diastolic passage
Into dubious hollow tube-ways, often dark;
Dawns are seldom rose-hued, and usually chill,
And no sane man writes a foreword
To his fall.*

2.

*Gloves in the punch-bowl, she stood:
There's a pert gown, Liza, she said,
Fit for a royal ball if ever any was.
Does satin become me? I think not.
I shall have to choose an original, of course.
Lucky to be chosen, you were,
What with the recession and all.
What's the best two-seater under five-thousand?
And remember through it all, not everyone,
Only the very best, or anyway the very few,
Can be a debutante. Where're my gloves, love?*

3.

*Suppose the silver cockateels all sing,
Is it a new beginning?
Suppose emperors share ermine with their serfs,
Is it a grand returning?
Suppose suns and stars and moons of stars
Hallow our dawn: is it illusion?
They all must set,
Joining the darkness for the sake of light.*



DRAWING, ROBERT CHARLES BROWN, USA

4.

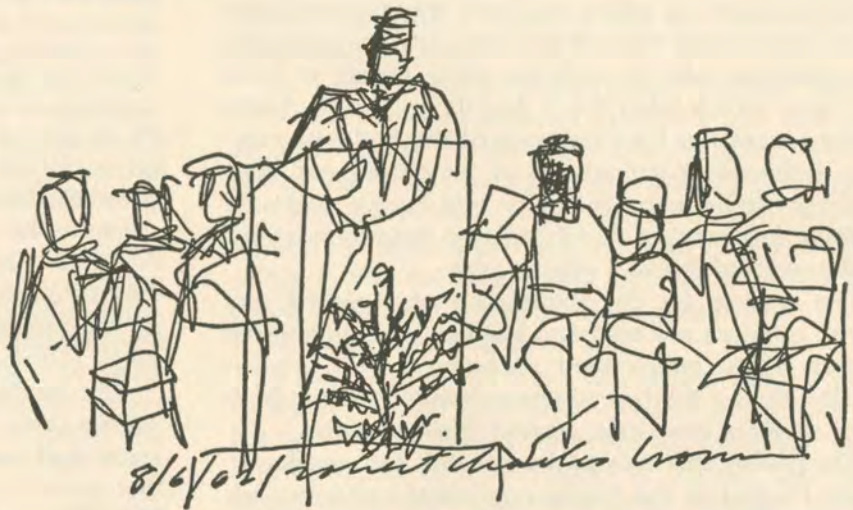
*I saw the fakir sell his apparatus,
Bought gladly by alchemists, gold in hand.
Failing to receive a return
On their doubtlessly unwise investment,
Physicists at auction stole the goods,
And essentially similar feats of levitation,
Recalling nothing so new as a pennyworth,
Became our salt and circuses.
A goodly synthesis, indeed:
No one is hurt, and some are pleased
And those few haughty malingerers,
Socalled, are jailed, and thus appeased.*

5.

*On the fifth day of Christmas
My True Love came to me
Long overdue, and slightly malevolent.
Beginnings, indeed, must surely offend:
From either side, they imply an end.*

—ALAN AUSTIN

missions to christians



ROBERT CHARLES BROWN, USA

BY EDMUND PERRY

CHRISTIANITY today is a mission field for other religions. Devotees of these other faiths are not only bracing themselves against the further expansion of Christianity by conversions from their ranks, but are also forming counteroffenses, missions to the Christians.

Christians don't adjust easily to the end of their long-term monopoly on winning people from one religion to another. Even more difficult to accept is the fact that Christianity is regarded by many as an inferior—and even dangerous—faith.

Missions for the purpose of making converts from one faith to another is not a Christian innovation. Neither Jesus of Nazareth nor his disciples can accurately be called the founder (s) of missions.

The Judaism into which Jesus was born already had its missionary "societies." The explicit and resolute purpose of these societies was the conversion of Gentiles to Judaism. Converts were initiated into the Jewish faith by baptism, circumcision in the case of men, and an offering in the temple. Through the act of baptism the convert repudiated his former religion and was reborn by water and intention into Judaism,

and therewith received all rights, privileges and obligations of a native Jew.

The origin of these Jewish missions to Gentiles began as early as the Maccabean recovery of Jerusalem from the Greek forces in 165 B.C. (We have documentation varying in its trustworthiness to support these dates.) Certainly Judaism in the century of Jesus' birth was a missionary religion.

Admittedly not all Jewish denominations of that day were missionary. But it was well known that the "school" of Hillel welcomed converts and it is equally well attested that the Pharisees carried on a missionary enterprise of considerable significance.

It was against the vigorous missionary efforts of the Pharisees that Jesus lashed out: Woe unto you, scribes and Pharisees, hypocrites! You travel over sea and land to make one convert and when you have converted him you make him twice as fit for hell as you are yourselves (Matthew 23:15).

And the same antipathy for Jewish missions to the Gentiles is echoed in Jesus' charge to his own twelve disciples when he sent them forth on a restricted mission during his own lifetime: Go nowhere among the Gentiles, and enter no town of the Samaritans, but

go rather to the lost sheep of the house of Israel (Matthew 10:5-6). These quotations are cited only to indicate Jesus' familiarity with vigorous Jewish missionary activity in the first century and are by no means intended to suggest a case against Christian missions.*

WHILE the Jews practiced missions prior to Jesus and the emergence of the Christian mission, even they were not the first to launch missionary campaigns. Perhaps the earliest full-fledged missionary enterprise, in the sense of a planned program of seeking converts from other religions, was that initiated and administered by King Asoka in India around 250 B.C. Asoka was converted from Hinduism to Buddhism, and from one of numerous rock inscriptions which preserve his edicts we learn that he sent Buddhist missionaries throughout India and to surrounding countries, and to such far away places as Syria and Egypt (Rock Edict XIII). In this inscription Asoka claims success for his missionaries of the Buddhist message. Present-day strongholds of the older basic Buddhism are to be found in Ceylon and Burma, and both of these fortresses of Buddhism owe their foundations to the work of Asoka's missionaries.

The reasons for the diminution of Buddhist and Jewish missions are complex, but not least among the factors is the intermittent success of the Christian mission during the last nineteen hundred years. Both these religions now have revived their missions.

The Jewish approach to the Gentiles (all non-Jews) is not limited to the highly publicized converts such as Marilyn Monroe, Elizabeth Taylor, Sammy Davis, Jr., and May Britt. Conversions to Judaism for the sake of marriage are increasingly frequent. But romance and marriage are indirect means of proselytizing and some elements of American Jewry have formed a more direct approach to Christians and other non-Jews. The conviction among this Jewish segment is that Judaism has its own brand of "uniqueness" and its own destiny as a universal religion.

* Readers interested in a study of Jesus' attitude toward the Gentiles and his provision for them both in his own mission and that of the society he formed should read Joachim Jeremias' *Jesus' Promise to the Nations* (London, SCM Press, 1959).



ROBERT CHARLES BROWN, USA

Rabbi Moshe M. Maggal, president of the National Jewish Information Service (Los Angeles, California), wrote:

Judaism was the first religion to organize missions, and **Judaism never abandoned the claim to become the world religion.** The only person who was narrow-minded about missionizing to the Gentiles was Jesus of Nazareth, who was an extreme Jewish nationalist (Matthew 10:5-6).*

Josephus reports conversion to Judaism en masse among the ruling aristocracy of his day. According to famous Jewish historians at the beginning of the Christian era, millions of Gentiles were converted to Judaism. Political rather than religious considerations put an end to Judaism's attempt to extend the realm of its believers. However, today Inquisitions no longer exist; the inferiority complex of some of our Jewish leaders still does.

The National Jewish Information Service broke with untraditional tradition and openly seeks converts. We deny the historicity of the soft-sell approach of Judaism to the world.

A similar dedication to make an aggressive presentation of Judaism is manifested by the representatives of the Jewish Information Society of America (Chicago, Illinois).

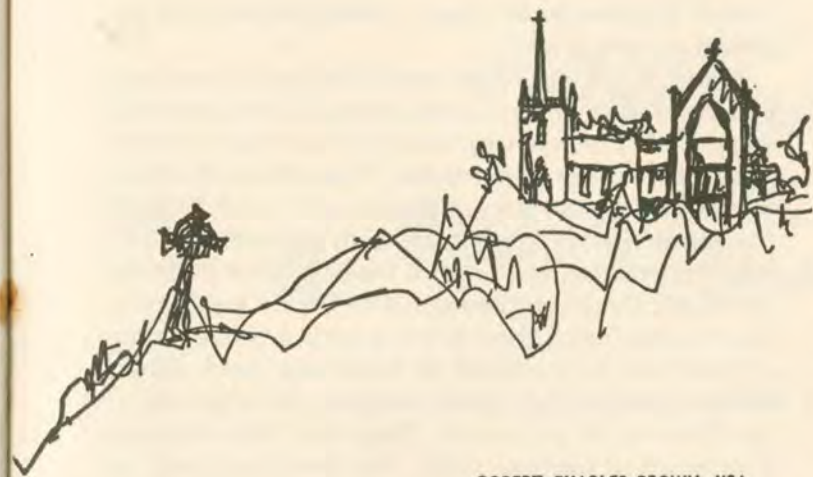
The result of the Jewish outreach in the United States alone in the past year was the conversion of more than two thousand Christians to Judaism.

THERE is another Jewish approach to Christianity which is entitled to be called "missionary" and which augurs far more profoundly radical consequences to Christianity than the revived Jewish missionary "information services." This other approach is a Jewish invitation to Christians to an interfaith dialogue **in depth** and **on a parity basis**, with a view to faithful reconciliation. Jewish spokesmen for this point of view caution Christians not to interpret their invitation as a weakening of Jewish faith or a turning toward Christianity, but rather what it really is: a desire to be reconciled with Christians. This desire carries with it a spirit of genuine willingness on the part of the Jews both to chasten and to be chastened. Anything less would not be a dialogue in depth and on a parity basis.

What is the nature of this reconciliation? In a chapter in his lucid and probing book, Rabbi David Polish considers this question with remarkable insight and at one point suggests the following answer:

On the part of Christianity, it might involve an end to the accusations against all Israel for the crucifixion from which has stemmed a martyrdom for the Jewish people, nearly two thousand years old. It could also involve the recognition of Israel's unalterable dedication to its faith from which no efforts should be made

* *Time*, December 8, 1961. Italics mine.



ROBERT CHARLES BROWN, USA

to deter it. It could, moreover, recognize in the re-establishment of the state of Israel a new phase of Judaism's spiritual development which attests to the vitality and continuity of a unique way of life which ought to be perpetuated for the well-being of mankind.

On the part of Judaism, this would involve a readiness to confront Christianity in terms of a new situation and a new relationship brought about by the emergence of the state of Israel. The relationship brought about by centuries of exile would no longer be valid, and while memories of persecution could not be effaced, the recriminations would be silenced. This would also involve Judaism's recognition that covenantal relationships are not exclusive nor limited, and that Christianity, like Judaism, stands in a special but different relationship to God.*

Such a reconciliation, while effecting notable changes in Christianity, would not necessarily involve Christianity in a retreat from its fundamental tenets, Rabbi Polish thinks. In consideration of this issue he asks a pointed question, "Does Christianity as an extension of the life and teachings of Jesus need to view the Jew—at worst as an enemy, at best as a misguided stranger—in order to propagate the deepest elements of its faith?"

The kind of Jewish confrontation of Christianity sketched here is not an approach that lends itself to impressive statistical successes. It will hardly be expected to alter the size of Christianity but because it penetrates to the nerve center of the Christian's faith it affords greater possibilities of altering the shape of Christianity than do the avowedly converting approaches.

THE missionary character of Buddhism, quiescent for centuries, is now recrudescing and expresses itself in a variety of ways. It has, along with a number of other forces, contributed to the formation of the World Fellowship of Buddhists, an ecumenical Buddhist organism uniting in one body Buddhist denomi-

nations whose differences are as great as those separating Roman Catholic from Protestant Christianity.

In turn this World Fellowship has embodied the Buddhist missionary spirit and given specific expression to the catholic and missionary aspect of Buddhism. Not only does the Fellowship enable Buddhists of various denominations to unite and present a single and solid front to the world, it gives voice through publications to such convictions as "The Buddha Dharma Alone Can Save the World" (*International Buddhist News Forum*, Vol. 1, No. 2, February, 1961). In this article the assertion is made that the world is doomed unless it is salvaged by the powers of the Buddha's message. "Buddhism is the only religion acceptable to the scientific mind, as has been said by Einstein. Buddhism is the religion for the present age of science and reason."

Such convictions as these require that the message of Buddhism be propagated as widely and as rapidly as possible. Yet, it must be readily admitted, the evidence that Buddhists are implementing the urgency of these convictions is not dramatic once we look beyond the borders of those Buddhist countries where religious and patriotic fervor run hot with the new blood of political and cultural independence.

But there are omens.

In rural Arkansas, near Clarksville, the Harmony Buddhist Mission has taken its place along with the Methodist and Baptist churches of the countryside. The Preceptor at this mission is Brother Devamitta Upaya, originally Frank Newton of Chicago, Illinois. After studying at Heidelberg University, Frank Newton went to Burma, took Buddhist vows and, in time, was given the highest degree of Buddhist ordination. Now he has returned to America where Christians have preached so much about oneness in Christ and practiced racial discrimination. Brother Devamitta Upaya, along with his Buddhist supporters in Burma, believes that the Buddha's message can bring healing and love even to the Christians who in Arkansas have not loved one another as they claim Christ loved them.

Local people listen respectfully and some gather to listen to readings from the Buddhist scriptures. From his humble mission quarters this aged teacher sends taped, printed and mimeographed expositions of the Buddhist faith. These expositions include careful, charitable and trenchant criticism of the Christian claims.

While there are not many missions like that in Harmony, Arkansas, Buddhism is making its missionary impact even in the cultural and intellectual history of the United States. Only seventy years ago Buddhism was introduced formally into this country. In 1893 four Japanese Buddhists were delegates to the World Parliament of Religions in Chicago. Through the influence of one of these, Shaku Soyen, Paul Carus was moved to bring a promising young Zen Buddhist

* *The Eternal Dissent* (New York, Abelard-Schuman, 1961), p. 207.

scholar, D. T. Suzuki, to this country to assist in research and in translation of Buddhist writings.

From those early modest beginnings, the Buddhist community in mainland U.S.A. has grown to more than 100,000 members. And while it is true that the membership in Buddhist churches is still predominantly Asian, it is no longer true that the Buddhist churches here are ethnic societies. Accommodations have been made to the Protestant culture of the United States: congregational meetings rather than family sacrifices are the hallmark of the temple or church; services are held at eleven o'clock on Sunday morning, and so on. But more important is the explicit invitation and opened door to Caucasians. In their characteristically polite manner the Japanese priests seek to enlist Caucasians in serious study of Buddhism.

Members of one Buddhist denomination, the Jodo Shinshu sect, have incorporated in this country under the name of The Buddhist Churches of America. They can boast some seventy ministers and churches, with numerous mission stations served by lay leaders and occasionally visited by an ordained minister. They have organized into eight districts and have elected one of Japan's top-ranking scholars, Dr. Shinsho Hanayama, to be their bishop. Under Bishop Hanayama's leadership centers for the study of Buddhism are beginning to appear, the most notable of which to date are the Center at the University of California (Berkeley) and the American Buddhist Academy in New York City.

The Hawaiian Islands can boast the fruits of approximately seventy-five years of Buddhist missions there. There are some 85,000 Buddhists in these islands and while the constituency is primarily ethnic (Japanese), the same has to be said for most congregations of the Christian faith here. In Hawaii the Japanese Buddhists have found their way into positions of community leadership more readily than those on the mainland. For example, the present Chief Justice of the State Supreme Court of Hawaii and several of his associate justices, and the Attorney General are responsible Buddhist "churchmen." In city, town and village and in civic and community organizations the Buddhists are impressively represented. In the public school system teachers who are of the Buddhist faith have made distinguished records and careers.

Buddhists and Buddhist churches have established a firm place for themselves in the religiously pluralistic

society of Hawaii. By many Christians they are regarded as "one of us."

Hence it has to be said that, like Jewish missions, Buddhist missions have several levels. On the one hand, there is in a minor way an effort at frontal attack upon Christianity in particular. The failure of Christianity in such matters as peace and racial tension, the association of Christianity with political and cultural imperialism, are favorite themes in the Buddhist apologetic literature coming out of Ceylon and Burma. On the other hand, there is the quiet but firm planting of Buddhism in the midst of Christians, never offensively aggressive but never shielding the openness of Buddhism to all and sundry. Since this latter attitude is so much in harmony with "the American ideal" of tolerance, it probably will be the stronger missionary expression of Buddhism in the United States.

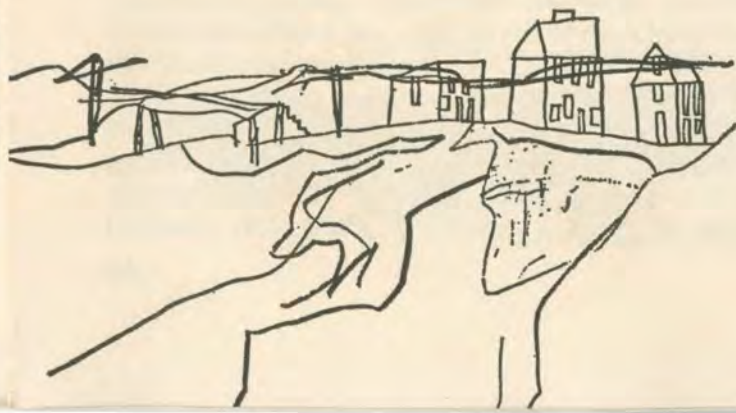
The zeal for mission has captured Hindus and Moslems as well as Jews and Buddhists. All four have in common their special assignment to Christians. Hindus do not like to be considered missionary in the sense of seeking converts but they do not recoil from asserting that the "intolerance" of Christianity's claim must be given up. The Ramakrishna Vedanta Society constitutes for all practical purposes the board of missions for the many varieties of Hinduism. The goal of this society is to cultivate a spirit of good will for all religions and to eliminate the spirit of competition among them. But in addition the swamis of this society want to demonstrate the relevance of Hinduism to human affairs universally and destroy the image of Hinduism as the national religion of India.

There are Vedanta societies in the major cities of the United States and in some instances their community influence is great; the membership is about 10,000 for the entire country.

The Moslems have concentrated their United States' missions among the Negroes. And while orthodox Islam is not to be confused with the Black Muslim movement in our country, its missions have emphasized the failure of Christians in matters of brotherhood. The result of the Islamic enterprise among us is a community of more than 80,000 members, most of whom were at one time Christians of Methodist, Baptist or Pentecostal churches.

Christians may very well consider the total effect of this "nibbling" away at the numerical strength of Christianity, particularly in the United States. They may need also to evaluate the established policy of tax exemption for properties owned by religious groups. Buddhists, Hindus and Moslems are joining Christians and Jews in removing real estate from the tax rolls. This economic factor may awaken Christians to the effectiveness of these countermissions more successfully than the statistical factor.

The plurality of missions appears to be a permanent fixture for a long time ahead. And Christians will remain the prime "field" for every mission.



ROBERT CHARLES BROWN, USA

new wineskins in a sour vineyard

BY CHARLES H. LONG, JR.

STUDENTS, who a generation ago would have volunteered for foreign missions, are today signing up for the Peace Corps. Others who a generation ago would have been leaders of church youth groups or student movements are today leaders of sit-in or ban-the-bomb protests. Some campus ministers jest that "the student centers are empty, but the jails are full!"

New ventures in social action are paralleled by experimentation in study, fellowship and evangelism. Recent developments such as coffeehouses, faith-and-life communities, drama groups, renewal of Bible study, and growing participation in work camps are indicative of this experimentation. And, of course, not all Christian students are so involved. The majority may still be as passive as a herd of cattle grazing in a valley beneath a volcano, and just as willing to leave all leadership* to the tending shepherds. But the hopeful sign is that so many have become alert, willing to act, to commit themselves, to suffer if necessary for the sake of their convictions.

Ferment and experimentation are characteristic signs of most churches throughout the world. This search for new patterns is often expressed negatively in an outright rejection of the old. Traditional structures of congregational life or missionary obedience appear to many contemporary students outmoded, meaningless and irrelevant to our changed world. Significantly, the majority trust themselves to respond only to immediate and visible need. The crusades of yesterday are out. Some reject all universal ideologies or global organizations—even ecumenical ones. Those who were heroes of the world church in the postwar years (Newbigin, Niles, Visser 't Hooft, et al) are listened to with impatience, as men who appear to have all the answers too neatly put, or who seem to be concerned with justifying the ecumenical and missionary ideals of *their* generation instead of coming to grips with the secular realities of this generation.

At least this was the reaction of many students at the Strasbourg Conference held in 1960 and the climax thus far of the Life and Mission of the Church project of the World Student Christian Federation. Strasbourg was preceded by nearly three years of study

and discussion in the national and regional WSCF groups.

As one document put it, "The world, the church, and the mission of the church to the world have changed, and no serious efforts have been made to understand what forms the life and mission of the church must assume under these conditions." At least no such effort had been made by the Federation.

"For too many years it has appeared to some people that in student work there existed two alternatives. One was offered by the Federation and its member groups, which often revealed very great interest in, and understanding of, the world in which the church must live and fulfill its mission, but too little passion for that mission either in the university or the world. The other was provided by conservative groups, whose members possessed very great passion for mission, but expressed it in the patterns of the past, as if nothing had changed either in the world of our time or in our understanding of the nature of our mission." *

The communication of experience was to take place primarily at a World Teaching Conference (Strasbourg). The speakers who were *heard* were the speakers who called for a radical break with our past instead of identification with its (bankrupt?) idealism.

THE original intentions of the LMC project were formulated in four ways:

1. To rethink the responsibility of the church in the present world situation on the basis of the biblical revelation and of the lessons of the church's history.
2. To recover and communicate to this student generation a new and more adequate understanding of the basic motivation for the mission of the church and commitment to it; to analyze and understand the new methods and new structures of the church required by radical changes in the world.
3. To train students and young leaders for the new tasks in the mission of the church today.
4. To help them to find their place of service within the total life and mission of the church.

* The Life and Mission of the Church, a pamphlet published by WSCF, p. 5.



The spontaneous response of student groups everywhere was both a surprise and a cause for rejoicing. SCMs in many countries devoted their entire program for several years to the theme of the Life and Mission of the Church. Many national conferences were held. In some places, particularly among the "younger churches," not only the students but the senior leadership of the churches became involved. One of the permanent results has been the strengthening of relationships between SCMs and the organized church. The WSCF published fifteen study outlines posing such questions as: What is unique about Christianity? Does conversion matter? Can nations be Christian? Dare we preach what we practice? Does tradition handicap renewal of the church? Do Christians know best how to run the world? Why have people lost interest in missions? Is unity essential or is "working together" enough?

Prior to the Strasbourg conference, it became clear that the theme meant different things to different people and that it was in danger of becoming an "umbrella term," a new ecumenical slogan, which could be used to dress up the same old interests and the same old propaganda. Many Western church leaders expected that a study on the mission of the church would place the work of foreign missionary societies at the center of the stage, hence one of the major objectives would be to recruit more and better foreign missionaries. In Asia, Africa and Latin America "mission" was a word with a bad reputation, associated almost exclusively with the work of foreigners. In these areas, the focus was rather on the life of the church, and what it meant to *be* the people of God in the midst of societies in rapid social change.

A so-called pilot conference was held for leadership of the SCMs in Asia in Rangoon at the end of 1958. The theme of the conference was "God's People in God's World." The conference was an attempt to understand what God is saying to the church through what he is *doing* today in the life of Asian nations. This was combined with discussion of new forms of witness to which he may be calling his people: reform of present patterns of congregational life; new forms of service in a postmissionary situation and in would-be welfare states; new encounter with the revitalized Hinduism, Buddhism and Islam. This was seen in the new light; the Incarnation means the *World* has been given infinite value and is worth living in, worth our service. The world is the place wherein witness to Christ occurs.

Two accents emerged which permeated the succeeding stages of the LMC projects: first, the conviction that the life and mission of the church is derived directly from the continuing ministry and eternal sovereignty of the risen Christ. In line with this, the Strasbourg conference chose as its theme "The Ministry of Christ to the World and Our Calling Today," the

motive

emphasis not being on *our* ministry or the church's mission but on the work of God in Christ.

The second emphasis was on affirmation of the world in all its secularity as over against traditional Christian thought about the corrupting evil in the world from which men were to be saved into the purity of the church.

THE Rangoon conference was not very clear—and subsequent LMC studies have not been more clear—about the place that the church itself takes as a community both distinct from the world and related to it. In the Bible, the people of God is an eschatological concept, but it is seldom used in this fashion at WSCF conferences. There are those who think of the church in most general terms: anyone who calls himself a Christian automatically belongs to the people of God and some probably belong to it who do not think of themselves as Christians at all; some think the SCM can claim to be the church just as much as the churches can claim to be the church. There is general agreement that some student fellowships point toward "new patterns of congregational life" but others see the danger that the SCM pattern might become for some a *substitute* for the church. Others use the word church in a more traditional sense, referring to the empirical churches as they are. From this point of view the church is related to the world as an *institution* among the social institutions, also in need of renewal, but it is at the same time an instrument given by God through which his love for the world must be expressed. One of the continuing problems is to clarify the relationships of Christian students and their SCM's to the existing churches and to "church work" as now defined.

Two other developments during this period are relevant. One was the widespread recognition of the importance of Bible study as the indispensable starting point for any new understanding of the Christian mission in our day and commitment to it. In many countries and among many students the Bible was rediscovered—not as a handbook for pietism—but as the Word of God's love for a world that denies him. Secondly there was expression in many countries, not least in the USA, of a certain impatience with theological generalities and abstract formulations. Any theological "consensus" concerning the Life and Mission of the Church for our times demanded application, it was felt, to concrete issues: Algiers, the East-West conflict, racism, nuclear weapons control. The list grew as each country was heard from. Other students began to ask, as some are still asking, of what value is a study of the Life and Mission of the *Church* for student *movements*? What is the relevance of it all to our task of witness in the universities?

The series of regional LMC conferences now being

held deal much more directly with these questions, but it is one more sign of how the ecumenical movement is under constant pressure to relate even basic theological discussion to the most pressing existential realities.

Perhaps the only summary of the impact of the Strasbourg conference is to say that it *had* impact! (Just a thematic summary of the content of the lectures, as published by WSCF, takes 89 pages—and is well worth a careful reading.) It was perhaps the most representative student conference ever held under Christian auspices. Delegations came from eighty countries and from both sides of the Iron Curtain. Equally important was the active participation, both as leaders and as ordinary members of the conference, of significant numbers of persons from "churches outside the ecumenical movement"—Roman Catholics on the one hand and persons from a variety of conservative evangelical churches on the other. The Vatican asked to be sent summaries of the speeches each day as they were delivered. Our Roman Catholic friends said they were particularly impressed by their encounter with young Protestant leaders from Latin America!

In the course of the conference those who expected the announcement of a new Christian ideology or slogans for a new missionary crusade were disappointed. Others complained that the conference took too negative a tone in criticizing—with no holds barred—traditional forms of both "mission" and "church." Strasbourg was a unique experience of Christian self-criticism on an ecumenical scale. It was, at least for many of us, a radical act of repentance. There was *nothing* left of which we could boast, save Jesus Christ and his ministry to his world.

But there is little doubt that in these years the Federation has started something that will profoundly affect the student movements and the churches for years to come. Very clear echoes have already been heard in the meetings and pronouncements of the World Council of Churches. Other will be heard at the major student conferences planned in North America for the summer and winter of 1963.

ONE of the key questions facing us in America is whether the LMC study will lead student movements to look beyond their immediate tasks in the university and accept responsibility for the long-range renewal of the whole church in its whole mission to the world. Where does one go when the work camp is over? After Junior-Year-Aboard, a hitch in the Peace Corps or a short term in Japan, is one ready to retire as a Christian, on a spiritual pension? Who is to blame that local congregations are as yet unaffected and unchanged by the revolution in understanding and involvement that has taken place in the lives of so many Christian students?

unlock the door

BY LILLIAN BAY

I AM in an unusual prison. All of us are locked up for life at the hard labor of doing nothing. We haven't killed anyone, robbed any banks or stolen even a piece of candy. But we have committed one of two major crimes. Either we have gotten very old or we have become incurably ill. For these crimes we have been sentenced to prisons called nursing homes.

The caretakers here are called nurses. They are supposed to take care of the inmates. But there are too few of them. The pay is not enough and they are too busy to take us to our cells. But we thank God for these people who have a touch of Florence Nightingale.

We are of three kinds. First, there are the incurables of whom I am one. With Multiple Sclerosis, I can't walk alone, so I am constantly in bed. Also, there are the victims of old age who are always complaining. And, there are the unstable. Families seem to cling to the medieval belief that psychiatric cases are socially more tolerable if they are in a nursing home.

It seems that all any one of us really wants is some peace and relaxation before we die. We have been put in these places by kind husbands and wives, children and relatives, or friends. They feel their people are

getting proper treatment. They look forward to visiting us once a month, but we only look forward to three starch-filled meals a day, chicken and ice cream on Sunday, and the thought that some day fate will provide for us a means of exit.

Now and then an interested visitor comes into our lives. When visitors do come to see us, we feel we are not forgotten. Our visitors are like breaths of fresh air; they bring news of people we know. Even though there is some envy of them, we get a vicarious enjoyment in getting away from bed-pan talk. Outside news doesn't have to be world shaking. Just talk. Or

a small pot of cooked snap beans, carrots, fresh tomatoes—we dream about that!

All the spaghetti and macaroni, rice and potatoes make us look rounded and well-fed. But we want to feel as good as we look. Then perhaps we can get out of bed. Too, there is less help Saturday and Sunday. People don't get cured just because it's a week end. We are usually just as sick on Sunday as we are on Monday.

Certainly it's a new kind of world. We are no longer in our own homes where we give orders. We are in nursing homes where we take orders. We have to



GRILL MATHIAS GOERITZ, MEXICO

learn a lot in order to adjust to these nursing homes.

We try to adjust gracefully. It would be nice to go to a ball game. I can't so I use the radio to listen to them. I am becoming a regular Pollyanna because I feel that I am learning things about the ball players that I wouldn't learn in a ball park. Also, I cannot go to the concert halls so again I use the radio. And I kid myself into believing that I am hearing small passages that I wouldn't pay any attention to if I were busy looking over people's heads to see the orchestra. The radio is a magic box which supplies all kinds of substitutes. It brings the outside world closer

to my bed; I walk the streets of Hong Kong and see the fascinating strangeness that Arthur Godfrey saw when he was there. I see the chic that is so characteristic of Paris. How wonderful it is to travel. We don't see the things we hear about but our imagination is stimulated to a vivid point. The radio lets us come and go without travel leaflets.

I look out my window and again I kid myself that I am better off not to be in the heat or cold or rain.

Unfortunately we don't have the benefit of psychiatry in a nursing home. So we have to be our own psychiatrists and figure out how to adjust to the situations that we must put up with. We are untrained, ex-housewives, clerks, businessmen. Psychiatrists are experts in adjustment and we must learn something of their know-how.

We have to learn to take Mrs. S. who "helps the nurse" by washing dishes in the toilet and Mrs. N. who yells down the hall, "I hope you drop dead coughing, you disturb me." (I cough when I eat.) And Mrs. L. who helps the nurses fix her bed by putting the spread under the sheet. Or Mrs. Mc. who yells so loud to open the door that I turn my radio on too loud so I can't hear her. And Mrs. M. who cries all the time but doesn't know what about. Maybe in their few sane moments these unfortunates realize where they should be. And in my rare sane moments, I'm aware my family locked me up so I would get better. But then the yells and screams begin and I realize I will never improve here. Psychiatry would help, but are we smart enough for this?

Maybe some priest, minister, or rabbi, with his Sunday morning radio eloquence can convince us that putting up with these pointless, endless days and all this inadequate attention will give us a better break here, or wherever we are going.

We not only marry for better or worse, we live for better or worse.

Those of us who have incurable diseases are not afraid of death. We don't know where we're going or how, but we're sure we'll be rid of the double trouble of sickness and nursing homes. When we get to this Forever Place, it will be peace.

We are the privileged few, we may be made of sterner stuff that can take evil things. Everything in the universe can't be good. In order to appreciate the good, we have to have the bad. Those of us who are sick, poor, or dumb are that way for a purpose.

We can't explain the "whys" of life. Let's believe there is a purpose for everything. Let's believe that when our time is up, our belief will be a reality.

editorial

THERE IS a relationship between mission, suffering, and exodus. But before we all grab our guitars and head for the Peace Corps recruiter, we might take one other look at the nature of involvement (which certainly is a foreword, if not a synonym for suffering). Most of us dime-store suffering servants can daydream in *Life*-size layouts exactly what would have happened if we had been on the James Meredith scene, or in the San Francisco HUAC fracas, or even the Ft. Lauderdale-type fiascos. We're victims of the image that what happens elsewhere is dramatic, but life on the homefront is prosaic and mostly Mickey Mouse. We find it very undramatic and unchallenging to think that the call to reality and mission can be understood as part of the mundane, complex, and terribly routine demands of Daily Life.

We're shocked to face up to the situation where we are: the recognition that those ideal human relationships are more frequently expressed in college catalogues than they are on campus; the reminder of our own parochialism by

the presence of lonely international students in our midst; the bewildering admission that parents can only accept us when we have succeeded—by their terms of success; the student-faculty isolation which pervades but no longer perturbs. As we participate in the agony of comprehension we come to more fully understand the nature and limits of our freedom.

To be free: to accept or reject God's call to mission. To be free was an image which looked exciting and appealing during the early days of being a freshman, but gets successively more overwhelming as experiences and emotions accumulate. This freedom for and to mission can have meaning only as we turn to the revelation of our authority and assurance: the ADVENT of God into our lives. We participate in that entrance of God into his creation as we accept the fullness and the relevance of all that encompasses us in our current historical setting.

The mission before us is multiple. It exists in the present, in the mundane trivial, in the yet unresolved question of vocation, in the communities of learning and faith, and in the vast potential of human relationships. That all of this is within the context of mission is underscored by the inane plea which results from an insulated and anesthetized culture: "Tell me how to suffer!"

BJS

letters

Letter to the editor:

Our initial response to the Odetta article (MOTIVE, Oct. 1962) was fittingly expressed by the words of Henry James when he wrote, "What a sheer vast waste of a not finer doing!" We heartily agree with Mr. Mood's acknowledgment of the power of Odetta's music to communicate the word of God. We also agree that one must hear her in person, but not because records do not "do full justice to the power and force of her magnificent voice." Recordings do capture the quality of her voice, but they do not capture Odetta the person. She becomes the physical embodiment of the music she sings. This personal communication runs deeper than the music and words together.

It seems to us that Mr. Mood has missed the real depth and genius of Odetta. Rather than trying to understand what Odetta is communicating, he is imposing a set of narrowly conceived theological presuppositions upon her work. The God Mr. Mood would have us see through Odetta's work is one of pure judgment untempered by love or mercy. This is a God conceived in highly legalistic, punishing terms. Mr. Mood's literalistic interpretation of her music is forced into the mold of his highly selected proof-texting.

An adequate theological appraisal of Odetta's performance must take into account the insight she brings to our understanding of God's attitude toward our human situations. This real difference lies in the quality she accords the performance of each song. The feelings conveyed have little to do with the literal meaning of the words and content as such. She captures with real depth and understanding the full range of human feelings; of joy and sorrow, of tragedy, grief, humor. This kind of participation in life's meanings gives us insight into the quality of God's participation in every facet of our lives. Odetta manifests the creative response of a person in interaction with the loving and judging aspects of life that lead to freedom and fulfillment.

—BARBARA THOMPSON
chicago, ill.

—MARJORIE FELDER
divinity school
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—BILL SIMPSON
first methodist church
corvallis, oregon

Letter to the editor:

In an otherwise clear and to-the-point article by Mr. Wilson Yates on Prof. Karl Barth (Nov. *motive*) I think one correction on a misquote is in order. In his summary statement at the end of the second panel discussion, Prof. Barth said (p. 43), "I would look at the statue in the New York harbor. That lady needs certainly a little, or a good bit, of *demythologization* . . .", not "demobilization," as the *Chicago Maroon* and Mr. Yates erroneously report. The good professor's thick accent often failed to pierce the gloom of Rockefeller Chapel, and understandably so with this unwieldy mouthful of words.

I point out this small error not to carp at newspapers and magazines, but because this little *bon mot* indicates that our living Church Father really is alive and not buried beneath his ponderous tomes and German vocabulary. In my own mind, Prof. Barth's appeal to demythologize the Statue of Liberty points out three characteristics of his that became much more apparent in his informal discussions with the Divinity School students than in his lectures.

First, he has a genuine understanding of the recent demythologizing program in modern theology, in contrast to many amateur criticisms that he understands no modern theology except Karl Barth's. Second, he is aware of political and ideological claims in America as well as Europe, as Mr. Yates has indicated. He can see humor in a political force that would be strictly comical were it not dangerously powerful. Third, Prof. Barth teaches and talks out of an abundant spirit rather than a rigid intellect. His wit is as sharp as his sentences are long, but there is no cynicism, no condescension, in his speaking or writing. We can easily criticize what he hasn't done and more easily caricature him, but none of us can equal him and I, for one, will not easily forget the presence of his personality there at Chicago last Spring. I am willing to bet that his grandchildren had more to do with his trip to the New World than we Americans are willing to admit.

books

Tracey K. Jones, *OUR MISSION TODAY* (New York: Board of Missions, The Methodist Church, 1962, \$1 paperback).

This is the official study book for the 1963 unit of the "Our Mission Today" quadrennial emphasis. The author, a former missionary to China and Malaya, is the associate general secretary of the Methodist Board of Missions.

In the best sense of the word study, this is a book for local church groups as well as for study groups among students. Probing questions are raised concerning the church's task in obedience—wherever the church is gathered. Answers are not given in any detail, but then, who can give simple answers if we face the multitude of "mission fields" today?

The book is divided into three main sections. The first deals realistically with the necessary collapse of the old images of "mission field," "missionary," "liberator," and "explorer." David Livingstone is one who became *par excellence* missionary, liberator and explorer. The mission field was a place elsewhere, the missionary was set apart and sent to distant lands to win souls, the liberator freed the nonwestern world for the inroads of the West and the explorer was a rugged, adventurous pioneer. This impact produced the stuff of novels and it also set the missionary image apart from today's world. As a result of our becoming flimsy in our image we became flabby in our concern. Jones requires us to take a hard look at ourselves! "The Christian life is *dependence* on God, and the Christian mission is *obedience* to God. . . . In a secularized age of self-sufficiency, dependence has become a difficult hurdle for us." In the familiar new age of world-wide concerns which affect most people, the church in America is seen to be peculiarly particular (in its own nontheological way). Lessons from the church in China reminds us of the challenge to faith.

The second section is the substance around which the past and future are presented. To Whom shall we turn? We can only turn to the deepest roots of faith. In the total context of the book, this section is exciting. There is an analysis first of the negative motives for missions: pity, will to power and escape. Then we discover that the twentieth-century theological revolution revived our interest in the deeper motivations for mission. Our mission is a participation in God's mission: Father, Son and Holy Spirit. The author, however, leaves something to be desired in his analysis of the Trinity. For some the reference to our participating in God's mission may be new, but when we ask (as students do) what the author means the text only becomes a hint for further reading and study.

We turn to God as central to our mission and we find that for all the universalism of our time there truly is a universal character about our Christian witness. All men desire "to be," "to belong" and "to do." The concern of the Christian faith is to give courage

"to be" in face of anxiety, dread and frustration. Again the author gives us pause for discussion but does not provide a definitive text.

"To belong" is a summons by the church to a new humanity, distinctive and inclusive. Students will be particularly interested in this chapter because there is so much of a new mood of humanism today on college campuses, of which the church needs to be aware.

"To do" is a discovery of the kingdom of God. With particular reference to the past one hundred years of church history, Jones might have chosen a different label. For him the question really is to discover our tasks, given the presence and Lordship of God in Christ. In this chapter the "problem" of the Jews is raised. My most serious criticism of the book would be the author's assumption that our mission as Christians is more particularly to Jews than agnostics or materialists. Perhaps in New Testament terms the Jews were those who, for the most part, rejected God's good news. There is little rationale for setting them apart today.

In the final section the author explores the contemporary implications of the new images of mission field, missionary, liberator and explorer. Call it what you will, the mission field in contemporary terms, for example, is the "zone of silence between faith and unbelief." Relevant to the campus? Yes, indeed.

For use in the campus ministry this book is a helpful guide to the probing questions of our mission today. This study does not stand alone but rather stands alongside other resources like Lesslie Newbigin's *One Body, One Gospel, One World*. The author's task was to prepare a study book and, in my judgment, he has fulfilled his task admirably.

—PAUL E. SCHRADING

THE REBIRTH OF THE LAITY, Howard Grimes. Abingdon Press, 176 pp. \$3.50

THE MINISTRY OF THE LAITY, Francis O. Ayers. Westminster Press, 139 pp., \$2.50

These two new books join a growing list of titles relating to the laity. Who buys these books and how are they used? There is little evidence that the "grass-roots" layman knows that he is the subject of so much theological writing, or that he is to be the center for the rebirth of the church. Though some professional churchmen read these books, I am distressed by the number of clergymen who are not even aware that the most pressing theological issue today may be the church and its ministries. And it may be that the rise of the lay movement is contributing in some circles to a rise of anticlericalism. On the other hand, there seems to be a ferment for rebirth of the church in the rediscovery of the historical concept of the laity. Is this just another theological fad, or the making of true renewal?

Howard Grimes, professor of Christian education at Perkins School of Theology at Southern Methodist University in Dallas, Texas, stresses that there is not a theology of the laity apart from a theology of the church and its ministry.

The "whole people of God" are called to mission, and the "set apart" (ordained) ministry and the lay (dispersed) ministry together constitute the church. This book is theoretical but not academic, and the author explains technical terms, thus making this book a good introduction for the layman to the language of church theology. His theory is also made concrete by the reporting of many new lay patterns which are emerging in the life of the church, and guidelines are offered for implementing the "rebirth" in local churches and student groups.

Francis O. Ayers is not as hopeful in his book, *The Ministry of the Laity*. He warns that the lay movement has not really caught on and that some enterprising churches see it as a tool to increase their man power. There is a possibility that lay "activities" might easily become a substitute for the "rebirth." (I cannot think of anything more deadly than for the national boards of Methodism to launch a program for lay renewal, or for the next General Conference to declare a quadrennium emphasis on the laity.) Both of these books challenge the characteristic ways in which the church has manipulated members to becoming "good members" conditioned to work for bigger and better institutions.

The laity has been put into historical, biblical, and theological perspective by Grimes and although he suggests that there is little that is new in his book, he has caught up much that has been written—especially in ecumenical discussions—and has integrated the material systematically. He has sharpened the issues regarding the nature and mission of the church; the nature of ministry; ordination and apostolic succession; and the meaning of laity. These issues are characteristic of much ecumenical talk and contribute to division of mind within Methodism. Grimes has pointed to alternatives between the traditional positions and this may be Methodism's unique contribution to the ecumenical discussions on the church. Our tradition has been both Anglican and "free" church. Never able to decide to which to belong, there have been those in both camps urging Methodists to choose between the two extremes (the MSM has in recent years tended in the direction of Anglicanism). Grimes seeks the unique position of becoming a bridge between the two, and this is a role which American Methodists have never taken very seriously or responsibly. Grimes does not mean becoming all things to all people—his position requires theological depth and intellectual honesty.

Out of his rich experience as an Episcopal clergyman and director of the Parishfield Community, a lay training center at Brighton, Michigan, Ayers has written a book that is sheer joy to read. Grimes has given us the foundation and Ayers has provided the exposition. It is homiletical (in the best sense), hard-hitting, dynamic, inspirational and motivational (also in the best sense). As I read his material on the call to be the church in mission, I reflected upon what the institutional church must look like to the world. Rebirth may demand that we begin at home in our church organizations by shattering the segregation, the

business and labor practices, and the commercialization of church life. Ayers says that radical changes must take place in the "direction, structure, and daily life of congregations." Similarly, Grimes poses the crucial question: will the rise of the lay movement be crushed under the weight of the organizational church?

Grimes redeems the meaning of Christian service and activity without falling into the pitfalls of the social gospel (a clergy-centered movement) and the activists (a program-centered church). Vocation is the calling to be a Christian in the totality of life. He suggests that the clergy's influence has declined and ministers are no longer in contact with the world and its decisions. Unless laymen respond more fully to do the work of Christ in the world, ministry may not take place in our time. Participating in mission is never easy but it is especially difficult in a day when the issues are so complex. The simplicity of the gospel is a misnomer that needs correction and as Grimes says fulfilling one's vocation today demands wrestling with the commands of the gospel for this day.

Ayers believes that the denominations have concentrated on the ordained ministries and have not made central or clear the nature and purpose of the lay ministries. Ministry (or mission) is maturity of selfhood—fully man—being lived out in a style of life which is Christian. There is no place in Ayer's concepts for a sickly sentimental life or a particular form of asceticism. How this message needs to be heard! The style of life lived by many Christians is such that one wonders how anyone is attracted to the Christian faith, and we can certainly understand why the church is not taken seriously in this "post-Christian age." Ayers, like Grimes, sees ministry as doing—it is a form and expression of life in the world which is uniquely Christian. It is not church work—busy-work for the institution on the part of the laymen who have professionalized their activities. It is entering fully into life in the world with a witness that is "absolutely fresh." Writing about the life style of a mature man, Ayers urges: "affirm life, be aware, be responsible, be one with Christ in his suffering, be secretly disciplined. Only to the extent that men are mature can they be his instrument in the healing of the sickness in society and in individual souls."

Such a ministry requires preparation, and Grimes believes that the church as the whole people of God requires a tremendous amount of education in order to have an informed laity that can live responsibly in society. He warns (and the student movement beware!) that a new gnosticism (salvation through right knowledge) is rising in our generation. Small groups can well become a new fetish, and in many situations study groups have become an exclusive fellowship of theological and intellectual snobbery. Knowledge is needed but there is a tendency today to believe that knowledge about religion is sufficient for salvation. Saving knowledge is rather "participating in" knowledge. Education for lay ministry might well begin with struggling with the issues inherent in these two volumes.

—ALLEN J. MOORE

motive

HANDCUFFED IN THE

RAIN . . . thoughts after imprisonment

BY WENDELL LEE GOLDEN

HOW does it feel to be in prison? Certainly it is not a unique experience but rather the contrary. Still, for the four of us it was new. We had more time for discussions, more time to think and to meditate than we shall probably ever have again in our lives.

How does one respond when a fellow minister from the United States writes in a letter that knowledge of our imprisonment made the biblical story of St. Paul literally "jump out" at him? St. Paul became suddenly alive in our situation.

How does one account for a "heart strangely warmed" when we were informed that a multitude of persons in one of our supporting churches was praying for us? Not only praying for our welfare but sending letters of protest to the Portuguese Government and writing to their congressman. The feeling of self-pity, the feeling of depression suddenly seemed distant, as our very beings felt sustained by an inner force which moves and transforms.

How should one feel when white Portuguese political prisoners, citizens of the very government that was responsible for our own imprisonment, suddenly surrounded the four of us and lavished on us words of encouragement, words of sympathy, of understanding? Yes, this actually happened one rainy morning when we were returning from our exercise in the prison yard in Lisbon.

We were never permitted to talk with the other prisoners, but a sudden shower of rain threw all of us together for one "glorious moment." This did as much to lift our morale and spirits as any number of letters from home.

Throughout our experience, we were continually aware that one day we would be released, one day we would be returned to our families; we knew our homes had not been destroyed and that our friends waited to greet us. Unfortunately this was not true for those in Angola. There, many white Portuguese and thousands more of innocent Africans never will return to their homes, their loved ones.

Therefore we prayed! We prayed that in some way, somehow, the Portuguese authorities and the African people in Angola would resolve their differences. We



PRODIGAL'S RETURN

MARGARET RIGG, USA

prayed for the speedy restoration of 333 imprisoned pastors, professors and lay people to their homes and their families. Lastly, we prayed that the Church of Jesus Christ in all its fruition might manifest itself in Angola, where it is so desperately needed.

Now, we are returned to the world of free men again. Our daily lives are lived in a world that knows there is a God of love, a God of understanding, a God who cares. Yet we find a world of conflict, a world of tension, a world that in all probability will never again be free of nuclear war threats . . . a world that is torn asunder not only in Angola, but in China, in Berlin, in the Congo, in Cuba.

And still, isn't it possible that God permits us to live this way? Isn't it possible that God allows us to live in a world of suffering in order that we can choose between love and hate, between war and peace?

A sermon by Professor Gollwitzer, Christmas Eve, 1957, at the Refugee Center for Youth at Berlin-Kladow. Text: Luke 21:1-14.)

a happy future

BY HELMUT GOLLWITZER

Liebe Gemeinde!

Now the door to happiness is being opened. Now we are no longer allowed to sit in a corner and talk trouble. We are taken by the arm and led into this stall and we are told: rejoice and be happy! There is something there to rejoice over! Something sufficient to give a start to happiness; something which stays with us in the most troubled times; a light that doesn't go out, but is all the brighter the darker it is. A Christmas gift is there—greater, more important than all other gifts; for you and for me, for all of us without discrimination. It is there for those who are only transients in this camp, just as for those who always work here; for those who are now peacefully sitting under the Christmas tree in beautiful houses, just as for those who dwell in cellars or garages or are penned in prison cells; for the envied ones, who can go into the lighted stores and restaurants with a full purse, just as for those who with empty pockets flatten their noses against the display windows; for those in the warm family nest just as for those lonely and driven; for the pious as well as the godless—"great joy, which shall be to all people."

There is so much at stake that none of us begins by shutting his ears and waving goodbye: "Thanks, I know. That's the same old Christian tune—child in the manger, peace on earth. That's nothing for me. I can't believe it; that's just an old fairytale." The old and familiar is in fact totally unknown to us. And so we listen curiously. "What does it mean? Where is this supposed happiness? I see nothing, nothing but a stall!" It is quite right to ask, for through questions one advances. Through such questions we put ourselves on the path of the shepherds, who in those days left their fields for Bethlehem. They, too, saw only a stall. They could also say: "We've really let ourselves be led around by the nose! We didn't have to run to Bethlehem in the middle of the night to see a stall: we have enough cow stalls out there. And as for what is in the stall—a babe in a manger and his

poor parents—these can be found anywhere if you turn aside from the lighted streets and villas into the slums. Homeless with a child—any refugee camp can offer that: no one needs to go to Bethlehem for that, and that's no cause for joy. Rather there you see the whole misery of humanity."

Exactly! That's precisely the point. And thus at least one thing is sure: the story doesn't lead us off into some kind of fairyland, into some paradise of dreams. On the prowl at night, one dreams of what life would be like if only he had a million. Then, because he loses himself in such a dream he attempts to get at least a few bills. Thereby he only makes his want greater. This story doesn't lead us into the castle of a millionaire. It isn't played out in the Golden West, but in great need and homelessness. And it's meant exactly for those who for some reason or other think of themselves as poor and homeless people. It's meant for them; a gift is given to them here, for which they can be happier than for anything else. For this we are led to a place where all our poverty and homelessness is utterly covered. For we are all poor and homeless—even those who now sit in comfortable houses and enjoy a big bank account. Don't be too envious of them! If we inspect them carefully, behind the facade of prosperity today there is nothing but a human life full of anxiety and dissatisfaction and care. For this reason they arm themselves with the most terrible murder weapons, because they all are anxious about that little life and property; because in their heart of hearts they are poor and homeless, they are so hostile toward each other—as suspicious as hungry wolves which fight over a piece of meat.

IN the middle of this darkness and poverty and fight for life we suddenly hear some people call out: "Life has come!"—the true life, the life rich and full, to which we all aspire and yet never attain. In response to our curious question they point to a stall where



THE HOLY FAMILY

1948

MATHIAS GOERITZ, MEXICO

two poor parents—sent abroad by a finance-office for the sake of a tax-payment—lay their newborn child in a manger. This child who lies there in rags on the straw like thousands of other children is the real life in our midst; this child is the great gift, the open door to happiness for all of us.

How are we to understand that? Now if we will just be quiet for a moment, and not break right into the pause, but remain like the shepherds—who didn't run right back to their fields in disappointment, then perhaps we shall begin to sense why people cry out: "Life has come!" Then it might develop that this very evening we sing hymns of joy with the shepherds. Just think for once where we are if what the angels say is true. It doesn't make any difference whether

you think there are angels or not; the vital point is whether what they say is true. They say: "The savior is come."—the one, in short, who can make our life whole, who can put our life in touch with the true life, fill it with true life. They say: "The poor worm who lies here, and who will then go homeless through life, and whom men will finally murder in the most savage way—he didn't have to lie here and then to hang on the cross. He could have had it better. He comes from a life and a plenty and a blessedness which we cannot even imagine. But he comes now to us, not for his own sake but for our sakes entirely. He wants nothing of us but brings us something. He is not anxiously concerned to see that no one rob him of his plenty. He doesn't build a fence and have his wealth

guarded by police. He has only one aim: to give all of us what he has. He takes no joy in his wealth until he has given it to us, until his life has penetrated our life."

Where are we, if this be true? Where are we (and now I say the word which I have avoided up to now because it is so terribly misused by the pious and by the impious; because we all have it in our mouths and yet scarcely know what we are saying) if the situation with *God* is this: he doesn't hold out alone in his heaven; he has compassion for our poverty and homelessness and he comes to us to bring us his wealth, his divine life? Where are we if God lets himself be laid as a refugee child in the manger and be nailed to the cross and laid away in the grave? One thing is certain: everything is changed. There are no longer any holes without light in which human beings go to pieces. The grave is no longer a hopeless hole; the refugee camp and the prison cell are nothing. For misery is in no sense the last word, but only a passageway. For we are no longer alone and dependent on ourselves. Even in the worst loneliness there is one who takes his place beside us and is there with possibilities quite beyond description. He says: "You are not alone. It is not true that no one is concerned for you. Your life is not wrecked. It is not true either that you must steal and lie and make your way over the bodies of others in order to have a bit of life for yourself. I am with you; I am there for you. I can do more than you; I can do more than you think. You can depend on me; hold fast to me. In me you have a Lord and a Savior who will not disappoint you." That God lay so humbly there in that stall means that he shies away from no place. He goes into every night and into every poverty, and no place is so dark or distant that he cannot find it. It also means that he doesn't act like the rest of us who are not refugees and come only for a short hour to you in this camp. He comes and stays and holds to you for good or for ill. He wants nothing better. He identifies with you. We aren't a nuisance to him; he isn't trying to get rid of us. But we won't be rid of him, either. He comes not only to people who believe on him and are prepared for his reception but also into a world which doesn't believe him, which knows nothing of him, which receives him not. He doesn't come because we believe on him, but in order that we can believe on him, depend on him, and rejoice in his coming.

If that be so—nay, because that is so—where are you involved? Especially, you who are in this camp for a few days or a week, on your way from one part



ANGEL MATHIAS GOERITZ, MEX.

of Germany to another, from one part of today's world to another? You have left your native soil, your home, behind for all kinds of reasons. Perhaps you think that you'll hit it off better over in the West. Maybe that will happen; in many respects things are a good deal better over there than they are where you came from. But the West is part of the same world as the East. East and West aren't like black and white. Over there nothing will be given to you. A person can be driven by the hounds over there just as here. Behind the Christian facade over there you will find lack of love, injustice, a reckless battle for existence, godlessness of every kind—just as in the East behind the socialistic facade.

The Christmas word to you is this: "It is pointless for you to run after life and luck from East to West. You won't find it, as long as in seeking life you miss this life that appears here, that awaits you in Jesus.

"If you let the Christmas message pass in one ear and out the other, you will go to the grave as poor deceived people—whether with full or empty stomach, loveless and joyless. Life is come—turn there, to the point where it has appeared. Without this life, without this lord and savior, the freedom of the West will be your ruin. Practically, that means that you must know more about him. As long as you know as little about him who is the occasion of Christmas as most of you know, he cannot possibly enter your lives. And you can't understand either why others praise him in this hour. But the more that you find out about him and study him, the more a trust of him will be planted in your hearts; the more you will be happy over there that you know about him; the more there will be a visible light and meaning to your life, even in difficult hours. And that means also you are awaited over there not only by drunks, bad companions, and Christians who are 'Christians' only on the baptismal certificate, but also by many who haven't heard the Christmas message for nothing—true, true Christian churches and youth groups. It is mortally important for you that you make contact there. But for that you must also do something yourself. You can't demand that they always run after you; you must seek the contact yourself, and then you will find it. To those over there this is our appeal: 'Be there for those who come to you. Pursue them. Don't leave them to their loneliness and homelessness. For these young people here it is a matter of life and death whether you over there celebrate Christmas only for your own satisfaction—or whether you hear the Christmas message as an appeal from heaven.'"

December 1962

For Christmas means also this: God will not only help us, he wants us as helpers. There lies God, utterly poor and helpless in a stall. Why doesn't he disclose something of his great power? His lying there is like a great petition: "Help me with my work, help me help!" Wherever someone meets us who is poorer than we, in some way or another, God is knocking like a poor beggar on our door. Open up the doors, you West Germans in your houses, for the young people here who are coming! You strange assembly line—in shop, in office: your life is worthless, as long as you use it just for yourself and not to help. Have a concern for these young people, even as you want God to be concerned for you. God knocks at your doors through them. Because God is poor he names us all to be his helpers. Perhaps you think that you are so poor that the others must help you and not the reverse. But that is false.

There is none of you so poor that he can't be a helper to others—a good friend, a messenger of God, who can make this difficult life easier for others, who can bring something of the love of God into the life of other people. Because God is so poor, he shows us how rich we all are, how in our life there are all kinds of ways that we can be helpful to other people.

If you now discover **Jesus** in Christmas, if you once decided that you are going to know more about him, then this poor camp-Christmas has had a tremendous significance for you. Then it has been greatly worth while. Then you go out as rich people, who can be something important to other people, who spread a light about you. Over there in the factories and schools are waiting not only people from whom you want something, but also those to whom you could give something. Can give something—and that is the greatest joy in life. The table is richly spread. The door to happiness stands wide open. Enter, and lay hold, and pass it on to others!



ROBERT CHARLES BROWN, USA

contributors

Poets in this issue include **MAHLON H. SMITH III**, a middler at Drew Theological School in Madison, New Jersey; and **ALAN D. AUSTIN**, *motive's* staff associate.

MICHAEL NOVAK has contributed to *Harper's*, *Commonweal*, and *The New Republic*. He is a graduate student in philosophy at Harvard.

J. C. HOEKENDIJK is professor of modern church history at the University of Utrecht, Holland. His lectures at ecumenical student conferences have stimulated much heated discussion. This article was adapted from *LAITY Bulletin* published by the World Council of Churches.

GERALD H. ANDERSON is professor of church history and ecumenics at Union Theological Seminary in the Philippines. A former Fulbright scholar, he has studied at the Universities of Marburg, Geneva, and Edinburgh, completing his Ph.D. at Boston University in 1960.

HANS JOCHEN MARGULL is executive secretary of studies in evangelism of the World Council of Churches.

DONALD R. PURKEY is a "mobile minister" under appointment of the United Presbyterian Church. His assignment is the presbytery of Hudson River. An economics major at Miami University in Ohio, he also is a graduate of Princeton Seminary.

JANE STENTZ is a member of the Methodist Board of Missions staff with responsibilities for missionary personnel.

EUGENE L. SMITH is the general secretary of the division of world missions of the Methodist Board of Missions. His extensive travels and pervasive curiosity keep him on the "scene."

EDMUND PERRY, a native Georgian, is a graduate of the University of Georgia, Emory University, and Northwestern University, where he is currently chairman of history of religions.

CHARLES H. LONG, JR., is rector of St. Peter's Episcopal Church in Glenside, Pennsylvania. He directed the WSCF conferences in Rangoon and Strasbourg.

LILLIAN BAY taught school for nine years before multiple sclerosis made it necessary for her to stop. Her wide interests include music, baseball, writing, and homemaking. Her home is in Baltimore.

Book reviewers include **PAUL E. SCHRADING**, director of the Wesley Foundation of Pittsburgh; and **ALLEN J. MOORE**, staff member of the Methodist Board of Education in Nashville.

HELMUT GOLLWITZER is a professor at the Free University in Berlin. He was an assistant to Martin Niemoller at the time of his arrest in 1937 by the Nazis. This sermon will appear in *Sermons for Intellectuals*, to be published this spring by Macmillan.

WENDELL LEE GOLDEN, whose home is Elgin, Illinois, was one of four Methodist missionaries to Angola unjustly imprisoned by the

Portuguese Government in 1961 for alleged "subversive activities" against Portugal in Angola.

ADOLFAS MEKAS, writer, film director, and proclaimer of the beauty of Vermont, currently lives in New York.

JAMES CRANE is head of the art department at Wisconsin State College in River Falls, and is well known for his cartoons which appear regularly in *motive*.

ARTISTS IN THIS ISSUE:

HANS ORLOWSKI, from Berlin, Germany, has long been known in Europe for his outstanding graphics. He has illustrated the Psalms and has a special feeling for biblical subject matter. He lives and teaches in Berlin.

ROBERT PILLODS, from Paris, France, has appeared through his drawings in *motive* many times before. He also works actively with architects and designs stained-glass windows.

FRITZ EICHENBERG, from New York city, is head of the graphics department at Pratt Institute, Brooklyn. He is a Quaker and has been a constant contributor to the *Catholic Worker* paper, presenting there his masterful wood engravings.

HYUN JU SHIN, from Seoul, Korea, the librarian at the Methodist Theological Seminary, and a constant reader of *motive*, wants to combine theology and the fine arts, both of which he studies now.

BARZHEER, from Hamburg, Germany, belongs to a group of young artists who offer their prints for sale through a cooperative much like our book clubs.

ROBERT REGIER, from North Newton, Kansas, is art director for the Mennonite publications and is interested in bringing authentic art to the pages of all church publications.

RICHARD H. SARGENT, New York city, is now traveling in the Mediterranean area to paint. He received his MFA from University of Southern California and has shown his works from coast to coast but is known also by those who read the magazine *Africa Today*.

MARGARET RIGG, Nashville, Tennessee, is the art editor of *motive*.

ROBERT CHARLES BROWN, New York city, is involved with small 3 x 5 graphics and drawings as a means of meditation. He moves constantly between "suburbia" and "urbana" living.

DAVE PETERS, from the University of the Pacific, Stockton, California, is a junior and interested in both theology and the arts.

MATHIAS GOERITZ, from Mexico City, Mexico, was a refugee from Nazi Germany, then lived in Spain and Morocco until 1948 when he moved to Mexico. He is widely known as a sculptor, architect, professor and philosopher.

ALBERTO BELTRAN, **AMADO SALAZAR** and **FANNY RABEL**, from Mexico, are well-known popular graphic artists. They have been active graphic illustrators of the revolutionary spirit in Mexico. Their work was borrowed from volume 18 of *Artes de Mexico* edited under the auspices of the National University of Mexico.

CHITAPROSAD of India was first published in the *Catholic Worker* paper at Christmastime. His **MADONNA AND CHILD** is especially appropriate for this issue.

THE SOLDIERS FOUGHT BRAVELY TO ENTER THE CITY

a short story

BY ADOLFAS MEKAS



ALBERTO BELTRAN, MEXICO

1.

I met him at the Monte Alban Restaurant in Oaxaca. He was eating-drinking a tasteless watery substance—*atole*.

I was introduced to him as a man who spoke perfect English and who for many years had been acting as guide to American women visiting Oaxaca. I was very glad to meet him, and we shook hands. His hand was dry and smooth—he was a very old man. Nevertheless, the day seemed brighter now. In this country where I can't even curse at children in their own language and where I am becoming sick and tired of improvising and staging short one-act plays every time I wanted something, Señor Hernández was a welcome person indeed.

I addressed him with great enthusiasm:

"How do you do, Señor Hernández?"

He looked at me, didn't smile, and began an elaborate sentence in pure Castilian which, naturally, I couldn't have understood even if I had tried. My knowledge of Spanish that day was limited to seven words. (An increase of four words since leaving New York two weeks before.)

After he completed the sentence, my enthusiasm was cooled considerably. But I had a letter with me from the State Department, signed by the President, whereby I was always bound to play the ambassador. Therefore, I smiled and gave it another try.

"Do you speak English, sir?"

"¿Como?" he asked. "No understand."

Remembering the good offices of the State Department, I tried again:

"Speak you English?"

"Ah!" his face lit up. "**Sí, hablo ingles!**"

"Good," I said.

We finished eating in silence. I left the restaurant not feeling too good. In the doorway, a stupid smile on my face, I said:

"*Buenas tardes.*"

And that was all we spoke the first day.

2.

The following day I received information from private sources that this man, Señor Hernández, an ex-teacher, was the same man my friend Hankalor had met a year ago in this very restaurant.

"Are you an ex-teacher?" I said to him.

"¿Como?"

"You," I said, poking my finger into his hollow chest, "ex-maestro?"

He did not understand me. I stood up, raised my hands in a sign of: Gentlemen, we begin the play—silence!

With a few square strokes of my hand I created a blackboard, two rows of pupils sitting in pairs, and a

globe on the teacher's desk. I wiped the blackboard clean, and went out of the room.

Outside I rang the bell with my tongue and entered the room briskly, saluting the rising pupils and bidding them to sit down. I took a position in front of the blackboard, which I created again for clarity's sake, hit the table with a stick and called a pupil by name.

Immediately I reversed the parts, and began acting the role of a stupid dirty child coming up to the board and writing "mama."

I had to change the parts many times because the child couldn't spell the word. Then I put the child in the corner and made him kneel down on the floor that was strewn with peas.

Suddenly I pointed my finger at Señor Hernández and said:

"You!"

And added, cutting my throat with a finger:

"Ex."

"Ah!" he said and rushed to shake my hand. "*Un actor! Bravo!*"

I was sure he had misunderstood me. Taking no chances, I continued:

"Then you must know the young lady Hankalor whom you met last summer, no? She spoke of you many times, she actually asked me to look you up."

I stopped. . . . I felt like a fool after those two long sentences in Chinese. I blushed. I wanted to apologize, but didn't know how.

Rocking his head he repeated the word "met" over and over again. His eyes were closed.

"What is 'met'?" he asked.

"Met is the past tense of meet," I said.

"Meet like *carne*?"

"No. Meet like to know, to talk, to shake hands."

"Ah!" he understood. "Meet to know, meet to shake."

Hitting the table with his flat hand he began a singing, which was the only music I ever heard in Oaxaca:

"Meet to know, meet to know, meet to know."

Listening to his monorhythmic melody threw me into a hypnotic stupor. I couldn't move. I was under his spell.

"*Entonces,*" he said, "I meet speak Spanish, you shake English. Is correct?"

I looked around to see if there were any spies from the State Department. I didn't know how to get him back. He was miles off the track. I lifted my arms in a hopeless gesture.

"My memory bad," he said. "I too forget. **Sí,** meet. Meet same know. Glad to shake you. I write this word."

I didn't know how to begin to correct him. He had everything mixed up. Carefully, I started to explain: "No. Meet to know. Meet is met. Shake no good." "Ah!" he understood me. "*Tiempo pasado!*"

And soon after that I saw his blue notebooks. There were about twenty of them, tied in a bundle with rubber bands.

Innocently and enthusiastically I dictated to him the words meet and met. I was glad to be of service to an old teacher.

3.

At supper Señor Hernández said:

"*Tortilla* is hot."

I touched it, it was hot, and answered:

"Yes."

"No," he said. "Is correct?"

Then I realized that he didn't want to communicate, but only to say the words correctly.

"How spell hot?" he asked.

"H-o-t."

"I write after supper this word. Is correct?"

"Yes."

"But I love English," he said. "I study ten years."

"Good," I said. "You speak English very well. I wish I could speak Spanish that well."

He lifted his head from the *atole* and looked at me, having understood exactly nothing of what I had just said.

After a pause he said:

"*Tortilla* is hot."

I thought it was a joke. I laughed. But he got sore. He asked me angrily:

"Correct English?"

"Sí," I said.

"Thank you. You teach me."

"I'd be glad to teach you," I said like a fool, and added immediately: "But you must teach me Spa. . . ."

"When?" he cut me short.

"This evening. At six. Understand? Six. My room."

That evening at six I saw his book for the first time. The size of a paper-bound novel, when I opened it, it said something like 1300 English phrases for learning without a teacher. Published by someone in New York.

It was a good thing it never occurred to me to remember the publisher's name. The way I feel today I could kill him on sight. Or them. It would be what judges call premeditated murder. Premeditated all right. I am still meditating on it. Every time I go to a bookstore I try to find the book, try to see who the hell published it. Before I die I'll find out. I have a premonition he—they—will not die a natural death; neither, for that matter, will I.

4. November 14

Started teaching Señor Hernández. I teach him English, but he refuses to teach or even talk to me in Spanish. The exchange is unfair.

He comes to my room and I spend two hours trying to improve his grammar. Today I thought; if worse comes to worst I could live by teaching English. It is easy.

December 1962

5. November 23

Señor Hernández wants me to give him the correct pronunciation of every English word in his 1300-phrase book. He refuses to learn the words from a dictionary which gives pronunciation, because he is so attached to his fantastic book that no other book holds any interest for him. An American woman from Dallas had it sent to him years ago, and out of his true love for her he now sleeps with it. And during the daylight hours he hunts down innocent people, like myself, to help him struggle along.

Someone before me had already gone over with Señor Hernández the phrases number 1 through 745. I was afraid to ask him what had happened to whoever it was, and why they hadn't finished the whole book. But I thought: Be wise, postpone the crushing news as long as you can.

We are now at phrase 746. It reads: "Excuse me please, sir (madam), would you be so kind as to tell me what time do we have now?"



AMADO SALAZAR, MEXICO

For three hours I had to repeat the words over and over while he figured out a way to write down the pronunciation. And not only that. More. I had to wait till he finished writing. And I'm not going to say how long that took.

We are in the section dealing with various diseases, doctors, internal bleeding and surgery. They are strange words—words which I'm sure he'll never use in his life. Even the author of the book himself never used them during his own dreadful existence. Most likely he got them from Webster's words and phrases like: diarrhea; where can I find a stretcher bearer? food poisoning; teaspoonful; do I have to go to a hospital?; splenectomy; herniorrhaphy; psychopathic.

After three hours I felt like murdering every one who had anything to do with the writing, publishing or selling of that book, including the Texas lady who sent it to Señor Hernández. I would like to know when Señor Hernández is going to have diarrhea? Perhaps he has it now and if so, so what? Or when would he ever

become interested in deep sea fishing, or cross-Atlantic underwater currents? Or even in such an innocent phrase as this: The soldiers fought bravely to enter the city!

6. November 24

There are still more than 500 phrases to go through with Señor Hernández. This will consume a minimum of 100 hours of my life. Sometimes we spend hours on one word. And there is another handicap. Señor Hernández is not only old and suffers from a lack of memory, he is also musically blind. The sounds *o* and *ou* to him are only one sound—*au*.

7. November 25

He is making steady progress. Today I worked four hours teaching him to say the words: analgesic, insect-bite lotion, laxative, corn pads, quinine, peroxide, and others. We are still in the hospital. I sincerely wish that before he dies he'll have a chance to use at least one of these words he is now studying.

8. November 26

We are advancing fast. Today we did sentences 850-906. Fifty-six in one night! Marvelous progress.

Tomorrow it will be much slower. I saw words like "despatch" and "acknowledgment." I dread them. Ten minutes each, minimum.

Señor Hernández is a Mestizo. That means that he is neither Spanish nor Indian. Offspring of bastardized children begotten by the Spanish conquerors, Mexican landowners, and the royal soldiers of times gone by. It is a strange race, produced artificially. It has no real roots. Neither a conquerer nor a native. A second-class citizen. He wears around his neck a red handkerchief which can no longer be removed. His overcoat drags along the floor, and every day he sweeps a clean trail through my room. His plastic hat produces a clicking sound every time he touches it. And only now do I realize the real problem of having a cane without a curved end. How and where to put it? It always falls on the floor. It takes him ten minutes to dispose of his cane and hat. The overcoat is unremovable. Why, I don't know.

9. November 27

This was a hard day. Nevertheless we did 41 phrases. From 909 to 950. Quite good. It was all about making telephone calls, sending telegrams, and about the weather and the seasons. He knew the months all right, except April. Difficult to pronounce. Other difficult words today were: word, answer (20 minutes), Saturday, weather, autumn, and cablegram.

And then, I began explaining the usage of the words *can* and *may*, *would* and *should*. What a jungle! Wow! He couldn't understand a thing. He says:

"Would you can give to me a pencil?"

I say no more. You be the judge. What can a man do? Go crazy? Tear his hair? Kill him? Kill oneself?

10. November 30

Advancing. Yesterday's difficult words were: morning, quarter, cardinal, ordinal, sixth, length, hundredth and width. The last four words he could not pronounce.

Today I am going to take a holiday, no lessons.

11. December 1

Last night I had a dream. I was speaking Hernández's English. I had been arrested and couldn't explain to my apprehenders that it was only a joke. I didn't do it, I said. It was a bet. They were going to deport me. I said I was an ex-teacher, and showed bleeding wounds on my tongue. I was saying and spelling diarrhea over and over till I woke up in the middle of the night. I was afraid to go back to sleep. Therefore, today I cancelled the lesson again. I must recover my strength. I feel weak and strangely restless these past weeks. I don't know why.

12. December 2

Today we did phrases 982-1034. What I fear is that as soon as we finish he might want to start the book all over again. Because he's forgotten everything. If he does that, State Department or no, I am going to refuse. As a precautionary measure I am beginning to slow down.

I still can't understand where he gets his patience and interest to learn all these unnecessary words and phrases. I think this is a classical way of wasting time. Not only his, but mine, too. No one could think of a better way, I'm sure.

Last night I was thinking that if I had his persistence, I would study Kirghiz. I always wanted to speak that language. Perfectly useless. And it sounds so Oriental.

13. December 6

Tonight we finished the book. The difficult words were: travel insurance, oculist, question (again), thimble, vacuum, wallet, whiskbroom, and orthognathous.

I wonder what's going to happen now.

If what I anticipate happens—that is that one of the American women he meets every day in the park will send him another book, larger, with longer sentences, an advanced book—then I'll leave this place, change my name, paint my face black.

14.

But nothing of the sort has happened. Now he wants to practice with me his newly acquired English. It is easier, granted, but still demanding. I am beginning to hide from him. I eat at odd hours. I go hungry. I tried to leave my room by the window. But every ruse I use fails. He sits outside my door all day waiting for me to come out, and then grabs me.

Last night he said to me at the table:

"Today the day of kings day. Is correct?"

"Yes," I said.

(I say yes not to acknowledge that he is correct grammatically but only to tell myself that somehow I had understood what he was trying to say.)

"Last night will be many *calendas*," he said.

"Tonight," I corrected him.

The madder I get the more polite I become. I have a terrible character.

He opened his mouth to produce a hopeless sound, then started all over again:

"Tonight will be many *calendas*."

I continued eating. He stopped my hand with his fork, and asked angrily:

"Is correct?"

"Yes," I said, politely, through my clenched teeth.

"I ain't going to any more *calendas*. I will vomit if I see one more. I have been seeing Damned *calendas* every night for the last month! Up you, teacher!"

He smiled at me:

"*Entonces?*"

* * * *

It was about eight o'clock. I went to my room and worked till nine-thirty. When I stepped out—there he was, waiting for me.

"Let's go," he said.

"Dammit," I said. "Do you mean to say that you have been sitting all this time, waiting for me?"

"Yes," he said, happily.

And he immediately asked me to repeat the sentence. I repeated, skipping the damns. He took out his little blue books and asked me to dictate and spell the words. I dictated.

15.

I have seen many old men in my life, but this one beats all. Good thing I never went to school—perhaps all teachers are like that.

Every single morning he says slowly, as if he were speaking the last words of a dying man:

"Good morning, Don Adolfo."

Even the greeting is no longer communicative.

A simple phrase like: Thank you, How are you, I am well—he asks me to repeat every day, and then he writes it down in one of his blue books. I have dictated to him the phrase "I will see you tomorrow" no less than seventy times these past two months. The sentence "Tonight is cool"—about fifty times. "This afternoon it did not rain"—about twenty-two, because on the other afternoons it did rain.

I have listened to the following two sentences two hundred and seventy-four times, and he has never once got them right:

"I am sad because I am old. I have. . . . How is *poco?*"

FANNY RABEL, MEXICO



December 1962

I said nothing.

"I have few money," he finished.

"Little," I corrected him.

"Repeat, please."

"L-i-t-t-l-e."

"*Momentito*, please."

He took out his blue book, and I spelled the word. Then he wrote it down in his own way and tried to say it fifty times till he couldn't pronounce it correctly.

Then after a few minutes, he remembered what he wanted to say.

"I am sad because I have few money," he said.

"Little," I said.

He hit his forehead with the flat of his hand in an exasperated motion, and beating his head he repeated ten times the word little, each time incorrectly.

"*Entonces*," he said. "I am sad because I have letl money. *Es correcto?*"

"No," I said. "Little. Li-li, ele-i, lyyyy lyyyy-lyyy-lyyy-t'l."

"Lyyyyyyyytel."

Sometimes I get a satanic satisfaction by shaming him, by showing him how stupid he is:

"No," I said. "Watch my lips, watch my tongue: lyy tl tl tl."

"No! Listen: litl litl litl."

"*Momentito!*" he said and took out his blue books, which were tied together with rubber bands.

He took off the rubber bands, rolled them into a ball which he carefully placed on the table. The bands unrolled to assume their flexible position.

"*Caramba!*" he cursed, and rolled them again.

After three tries, he put them into his pocket. Later he will spend no less than ten minutes fishing for them.

Now he was searching for a pencil in numerous pockets containing corkscrews, toothpicks, forks, newspaper cut into small neat pieces which he uses as handkerchiefs, various medicine bottles, knick-knacks, until finally he found a tiny one-inch pencil. Then he searched for his pen-knife. He found it, and began to sharpen his pencil. It took him hours to do that. After he finished, he wiped the knife blade with a piece of newspaper, and put them both into his pocket.

"*Con permiso*," he said and went out to spit.

I took this chance to try to sneak out, but was caught in the middle of the room. He forced me back to the table.

He took a piece of newspaper from his pocket, spread it out on the table and placed one of the many blue notebooks on it. Looking at me he said:

"*Entonces?*"

"*Entonces* what?" I asked.

He grabbed my hand and said:

"Please repeat. Wot? What is Wot?"

"Do you mean 'what'?" I said. "What is *que*. *Que*—what. What means. . . . No. The meaning of what is *que*. Understand?"

"Ah!" and he began to hit his forehead again. "My memory is bad. Is correct?"

I was afraid to use an English word, so I said in Spanish:

"*Perfectamente.*"

But I didn't get far. He asked:

"What is English *perfectamente*?"

I looked up, gave a silent sign to the recording angel, and said very slowly:

"Ppppeeeeerrrrrrfffeecctttlllyyy."

After another fifteen minutes during which I had to dictate the word perfectly which he tried a hundred times to say correctly, he said again:

"*Entonces*. I am sad because I have lytel money."

"*Si*," I said, afraid of even that one word.

"*Entonces*, I am sad because I am old. I am sad because I have lytel money. Is correct?"

"*Si*."

"Is correct English?" He asked angrily.

"Yes, it is correct."

Every day he says the same two sentences, three or four times, and every time he is short one or two words.

When he is in a better mood, he adds a third sentence:

"But I love English."

He is exactly as I am. The more I study Spanish the less I know. I shouldn't pick on him too much. The difference between us isn't that great: he loves English but can't learn it; and I can't learn Spanish and don't give a damn about it.

But the real tragedy is that he still has hope. And that's the worst thing in Man. Hope. If he could only accept his death as a fact and live with the conscious knowledge that he is finished, it would be much easier for both of us. Because he is dead. His soul is void of emotions and war:th. Only the body resists death, armed with the feeble remains of the hope that he will one day find an American woman who will marry him.

He should accept his death like a man, I said, and let other people live. Then he could end the remainder of his days peacefully. He has many friends here, this is his city, he hasn't been out of Oaxaca during his long life. Why can't he let people alone? Why must he pick on me? What have I done to him? Why!? Why!?

Then I heard a car stopping in front of my house. Several pairs of feet came running to my door and threw it open. Feeling many hands holding me down, I asked again:

"Why, tell me, why me, why!?"

I couldn't see their faces because they had placed a sack over my head. When they put me in the car, I stopped shouting.

17.

Today, as every day, Señor Hernández came to visit me in my new room. Earlier in the day I had succeeded in tearing a hole in my mattress and was counting

the straws as he came in. He stood by the door, and lifting his hat, produced the before-mentioned metallic click. I left the straws to be counted later, went to shake his hand. But I couldn't reach that far, The chain was too short.

"Diarrhea, correct?" I said to him.

"*Si*," he said.

After a pause I asked:

"*Tortilla* is hot—correct?"

"*Si*," he said, "*tortilla* is hot."

"Bery soon," I said to him, "I speak good English."

"Very," he corrected me.

I rolled my eyes and started rattling the chain.

After I calmed down, I said:

"Memory bad. But I love English."

Señor Hernández took out his fantastic book, opened it, and read:

"People praised the dog for his courage."

He turned the book so I could see it also.

"*Si*," I read, "these dresses are very fashionable this spring."

"The sun is shining in the whole region," he said.

"*Si*," I said, "my father is old but strong."

"I'm looking for a man who speaks Latin," he said.

"Yes," I said, "the soldiers fought bravely to enter the city."

"Sir (madam)," he said, "would you be so kind, please, to direct me to the nearest subway?"

"Of course," I said, "we love liberty."

"You are pale, Miss Blanco said," he said.

"What is the capital of Equador?" I said.

"I always drive to the city in a carriage," he said.

"Yes," I said, "the women are seated but the men are standing."

"I must go now," he said.

"Soon?" I said.

"I visit other friends on the second floor," he said.

We shook hands, and he left. I must finish counting the straws before they catch me.

18.

Two months later I was permitted to send a letter. With Señor Hernández's assistance, I wrote:

"Dear President of the United States of America, U.S.A.:

A terrible thing has happened to me. Can give no details because of spies around.

Please sir (madam) send to me a bookpost by returning mail the book published in New York someplace which teach without teaching to say good and correct English one-thousand three hundred phrases everyday. Plus 25 blue books. Empty.

Waiting prompt answering and parcelpost.

Bery yours.

Oaxaca, Mexico."

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APROSAD OF INDIA

MOTIVE

for Christmas

1: gift one-year individual subscription, \$2; three or more, \$1.50 each. Includes gift card in your name to the recipient.

2: gift motive Art Calendar, \$1.50; bundle of four or more mailed to you, \$1.25 each. No gift cards.

3: gift Combination—one-year subscription plus calendar, \$3; five or more, \$2.50 each. Includes gift card.

GIFT CARD TO BE SIGNED:

“ _____ ”

SEND GIFT NO.:

1 2 3

TYPE NAME, ADDRESS AND INFORMATION

CHECK ENCLOSED FOR \$ _____

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NAME _____

NAME _____

NAME _____

NAME _____

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"Dear President of the United States of America,

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Permit No. 607
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MADONNA AND CHILD

CHITAPROSAD OF INDIA

fable

THE end came very suddenly and in a way no one ever expected—not like Revelations and not like the prophets of atomic holocaust had predicted. Nothing happened—absolutely nothing.

At first everything seemed exacty as before. People got up in the morning and started about their business. It didn't hit us at first that here was something wrong, terribly different. Each of us gradually realized that we could clearly see ourselves exactly as we are. We stood naked in the eyes of God!

For the first time we really saw each other. We confronted each other fully and as persons. The inner man was suddenly visible for all to see, and each had the power to see fully unhampered by his own limitations of vision.

God had given us his vision and we were judged.

This was the last revolution. Governments fell, wars were ended, all of society was turned upside down. Many of the first were last and some of the last became first. Not a drop of blood was shed.

—JIM CRANE