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COVER ARTIST: Jim Crans, best known for his penetrating cartoons throughout the pages of *motive*, is also a long-time contributor as a cover artist. Now a member of the art department faculty at Wisconsin State College, Jim has done an interpretation of "Swords into Plowshares." We feel that it makes a meaningful statement as we approach the Easter season.



margaret rigg

THE
LORD'S
PRAYER
✠
FROM
THE
CROSS

OUR FATHER, WHICH ART IN HEAVEN,
HALLOWED BE THY NAME:

FATHER
MY GOD, MY GOD

THY KINGDOM COME,
THY WILL BE DONE,
ON EARTH AS IT IS IN HEAVEN:

BEHOLD THY SON
• BEHOLD THY MOTHER
THIS DAY SHALT THOU BE WITH ME
FORGIVE THEM FOR THEY KNOW NOT

GIVE US THIS DAY OUR DAILY BREAD:

I THIRST

FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS:

FATHER, FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO

AND LEAD US NOT INTO TEMPTATION,
BUT DELIVER US FROM EVIL:

MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? . . .

FOR THINE IS THE KINGDOM,
AND THE POWER,
AND THE GLORY,
FOREVER, AMEN:

INTO THY HANDS I COMMIT MY SPIRIT.
IT IS FINISHED.

BY MARY DICKERSON BANGHAM

4

th in a series on great revelatory events of the Bible

THE ASSAULT

WHO SHALL SAVE?

by Grace Edwards, Milwaukee—Downer College



Rock of Israel, Father of all men! We are stirred by the sacred memories of Thy wondrous help unto our fathers in days of old. When violent men rose up against them to desecrate Thy sanctuary, to demolish its altar and to extinguish the light of the Torah, Thou didst reveal Thyself as their protector and deliverer. . . . Trusting in Thee, the weak triumphed over the strong, the few over the many, and the righteous over the wicked.

SO reads the prayer repeated annually in the traditional Jewish Hanukkah service. Each year the historic restoration of freedom of worship after a period of religious persecution is commemorated in Jewish temples and synagogues. More than to a celebration of military victory and the inauguration of a period of political freedom, each Jew is called to remember a critical moment in the history of his religion, one which played a part in defining the religion.

To understand not only the meaning of the festival, but the true nature of both the Jewish and Christian

faith, we must go back to the events which are here referred to. The history of the Jewish people in biblical times is that of a small nation occupying a strategic position in the ancient world, helpless before the rise and fall of the great empires of that part of the world. The Hebrew nation itself underwent many changes, some caused by the policies of its leaders, some determined, in part at least, by the policies of the dominant empire of the time.

The period of Persian rule made it possible, to some small degree, to re-establish life in Palestine, to rebuild the Temple at Jerusalem, and to reformulate religious beliefs and practices. This period of relative quiet came to a close with the conquests of Alexander, his death, and the disputes on the part of his generals over control of his empire. These resulted in the setting up of two major dynasties, The Ptolemaic and the Seleucid, centering in Egypt and Syria respec-

tively. As the result of frequent warfare between the two powers, Palestine eventually passed from Ptolemaic control into the hands of the Seleucids.

Meanwhile, the internal rule among the Jews was far from peaceful. In particular, the Jewish people were sharply divided in terms of their acceptance of Greek influence on their lives and religion. The Jewish Hellenizers, friendly to Greek culture and to the reigning power, and ready to adopt Greek practices, were opposed by the defenders of the Jewish Law and ritual practices. The problem of their relation to a foreign power with its alien religion brought about increasing divisiveness and internal confusion. Was it possible for a Jew to remain loyal to the absolute requirements of the worship of his God and still conform to the ways of the world?

THIS dilemma was brought to a crisis by events which occurred during the reign of the Seleucid king, Antiochus IV (Epiphanes). In consequence of a conflict regarding the appointment of the High Priest by the Seleucid ruler, Antiochus carried out a massacre and destruction of Jerusalem, and installed an altar to Zeus in the temple. Certain of the events are described in The First Book of Maccabees as follows:

On the twenty-fifth day of Kislev in the one hundred and forty-sixth year, he erected an abomination of desolation upon the altar, and in the surrounding cities of Judah they erected altars. They burned incense also at the doors of the houses and in the streets. The Books of the Law which they found, they tore into pieces and burned. Wherever a book of the covenant was found in anyone's possession, or if anyone respected the Law, the decree of the king imposed the sentence of death upon him. Month after month they dealt brutally with every Israelite who was found in the cities. On the twenty-fifth of the month they offered sacrifices upon the altar which was set on the altar of burnt-offering. In accordance with the decree they put to death the women who had circumcised their children. . . . Nevertheless, many in Israel were firmly resolved in their hearts not to eat unclean food. They preferred to die rather than be defiled by food or break the holy covenant, and they did die. Great was the wrath that came upon Israel. (1:54-64)

Active resistance was initiated by a priest, Mattathias, whose refusal to offer heathen sacrifice and aggression against those who were enforcing the order touched off the revolt of the Jews known as the Maccabean revolt. This continued for a period of three years and in 165 B.C. the Jews were able to cleanse and rededicate the Temple, and for some years afterward enjoyed political independence and religious freedom.

At some point in the course of the resistance, after the desecration of the Temple, but before the achievement of freedom, there appeared the writing which we know as the Book of Daniel. We shall by-pass the question

of whether the book as we have it is the work of a single person or even a single moment in history. Instead, let us consider it for what it is—a testimony of faith directly related to the events just described. It is a testimony of the truth which becomes apparent to every thoughtful Jew or Christian at a time when his freedom to believe, and to express that belief in appropriate forms, is attacked. More, when the continued survival of that body of witness which alone can embody the faith is faced with the order to submit or be exterminated.

What do we find here? First, we find persistent refusals on the part of traditional Jewish heroes, in former times of persecution, to bow down to false gods. The first half of the book offers the encouragement of reminder: Our people have been through trials before, trials so intense and destructive that ordinary men fell before them. Yet the men of faith not only survived but were given due recognition by the world. In the time of Babylonian rule, even the great kings were powerless before the strength given to Daniel.

IN the second half of the book we are shown, in symbolic form, the intervening rise and fall of kings and kingdoms between the time of the Babylonians and the present conflict. There is little reason to hope, at the time of writing, that the small Jewish force can hold out, much less overcome the enemy. The hope offered here "relates to the still distant future." At the time appointed, "the time of the end," God's purpose shall be accomplished. In the meantime, there are more troubles yet to be endured.

But what kind of encouragement is this? In some far-off, unknown future all will be right. What meaning can this have for the one who is oppressed now? Quite apart from the idea set forth here, that the righteous shall all rise to everlasting life in the end, there is something far more important which happens here. The spirit of the Jew who sees around him violence and treachery and the apostasy of his

own people is lifted to a vision of the nature of God before which even these terrible events have no power. He is reintroduced to his God. He is reminded of the history of his people which has always been compounded of insecurity, oppression from without and faithlessness within. But his mind is fixed on the interpretation of his history which raises it above the history of all other nations. The nature of his God was defined for him in the beginning, in the event of the Exodus deliverance. This is a God who bound his people in a covenant, promising to sustain them, requiring that they worship him alone and fulfill his commandments. Now again the message of prophecy appears. The present persecution is seen, as in earlier time, to be the result of the forsaking of the covenant. Once again large numbers of the people of Israel have run after false gods. And once again God has acted in judgment. This is a "time of wrath."

Because we have sinned against him, he has fulfilled his word, which he spoke against us, and against our rulers who ruled us, by bringing upon us a disaster so great that under the whole heavens there has not been done the like of what has been done in Jerusalem. All this disaster has come upon us, as it is written in the law of Moses. . . .

(Dan. 9:12-13)

And so the setting of the book appropriately centers in the time of the captivity in Babylonia. There the Jews met with their first complete national disaster, one which threatened their extinction as a people. And there they first came to grips with the problem of God's purpose for them as a people. The form of the faith with which they emerged was a hope which could be held regardless of how hopeless their situation might be. This was the hope of the ultimate establishment by God of his Kingdom. When the possibilities of their determining their own history faded completely, attention was raised to a new level of understanding of the exalted character of their God, in contrast to those gods of the nations which surrounded them. This God alone could save his people or vin-

dicating himself through them. No human power could accomplish righteousness on earth. The Kingdom to come, in which the truth of Israel's religion should be manifested to the world, when all evil should be destroyed and God himself reign on Zion—this fulfillment of the destiny of his own people could appear only when God himself had intervened in his final great act, one of destruction and deliverance.

THIS faith continued in various forms, but in this later time of disaster it emerged to new relevance because of the new, and apparently decisive assault upon the faith. Observance of a Law and temple services may do very well to sustain and perpetuate a religion in times of relative security. But when what seems to be the death blow is struck and the outlook appears hopeless, observances and rituals give way to the vitality of a more direct and dependent relationship of man to God. In contrast to appearances, it is in time of prosperity and security that religion tends to go underground and gives way readily to the easier, more obvious concerns. When the cataclysm strikes, that which is essential survives.

The assault upon the Hebrew faith began in the moment of its acceptance, by the impatient, unpersuaded people who could not wait for Moses to return from the mountain. These expressed their disbelief by creating an idol, the molten bull, destroyed by Moses in his anger. This demand for a tangible, immediate deity persisted through the career of the people. Understanding of the nature and activity of God gave way in all periods to convenient and expedient religion. Thus the battle cry of the Book of Daniel is not only for strength to meet the foreign aggressor, but also for inner purification and singleness of purpose. The writer conceived a glorious drama which would reassure and confirm his people, at the same time elevating them to the presence of God himself and an understanding of his purpose.

It is highly appropriate that in a crisis which was the culmination of

a long series of rising and falling national powers, the one who formulated the hope for his time should draw on this feature for the strength of his picture. In contrast to the complexity of international relations, intrigues and armies, princes, invaders, and strongholds, stands One, the Most High. "His kingdom is one that shall never be overthrown. . . . He saves and delivers." (6:26, 27) The heroes of old steadfastly refused to worship alien gods. So let it be now. If you will only behold this vision of reality, your present tribulations will be overcome by faith. So speaks the author of Daniel.

AS in the former times of crisis when this message sustained those who believed, humility and piety characterize the faithful ones. Legalism and the elaborate ritual practices which assumed great importance in the intervening periods fade before the commandment to live in relationship to God as creature standing before his Creator. Righteousness is not defined by moral acts but as the incarnation of the righteousness of God in his creation. By such redeemed men and women was the Kingdom to be composed. We are reminded that this definition of life reappears a century and a half later in the teachings of Jesus. And we recall that later still this apocalyptic form of setting forth the ultimate truth of God and his people was used by the author of the Book of Revelation to strengthen his people during persecution. Again in our own time in occupied Europe when the more direct lines of communication were not allowed, the sovereignty of God was proclaimed in new forms.

What is it that is "revealed" in the experience of oppression such as takes away the right to worship freely? God, says Jewish and Christian history, becomes even more truly God to his people, the Ruler of Creation. His words to man become an imperative, not something which may be arrived at tomorrow or the next day. A single choice, either-or, is presented. Wherever and whenever men of faith in the one, holy, transcendent, and his-

torically revealed God of the Hebrews and Christians find that this faith is threatened by a power antagonistic to the point of seeking its extermination, the faith appears in some new, appropriate, vital form and proclaims the same message: the kingdoms of this world shall all fall in their time and at the end—God's Kingdom.



Prayer for unity is like prayer for daily bread. It cannot be a careless, occasional prayer. It ought not to be offered only during a special week of the year. And yet there is manifest value in emphasizing this petition to God at a time when Christians of many communions and confessions can join together. You are invited to promote and participate in this most essential liturgical practice.

Those who have sincere concern for the divided state of the Church need to hear constantly what the Bible urges and promises: Watch and pray! Pray without ceasing! Pray one for another! This kind (of evil) cannot be driven out by anything but prayer. Whatever you ask in prayer, you will receive, if you have faith. So do Christians hear and believe.

In this conviction, the delegates at Evanston, 1954, testified: He has given the Church the gift and power of prayer, by which the Church can plead both for its own unity and for the reconciliation of men to God and to one another. (Report of Section I)

The litany, prayer and intentions may be used for corporate or private devotion. They may be reproduced in any form or translation, so that as many Christians as possible will pray for the manifestation of oneness in Jesus Christ.

DAILY BIBLE READINGS AND PRAYER

- *Pray for all ministers of the Church:* that in both teaching and preaching they may interpret rightly the oneness of the universal Church.
 Jeremiah 23:1-18 Acts 16:16-34
- *Pray for self-centered and complacent congregations:* that they may learn the peril of not discerning their place and responsibility in the whole Church.
 Luke 18:9-14 Revelation 3:1-22
- *Pray for Christians who suffer persecution, oppression or loss by disasters:* that they may be found faithful, and may continue to live in the unity they learn under duress.
 John 15:12-27 I Peter 2:11-25
- *Pray for Christians who are unloving, contentious and schismatic:* that they may see the divisive consequences of their actions and words, and so avoid them.
 James 3:1-18 Colossians 3:1-17
- *Pray for all active participants in the Ecumenical Movement:* that they may learn with humility, teach with clarity, and serve with diligence.
 Matthew 23:1-12 I Corinthians 2:1-16
- *Pray for Churches outside the World Council of Churches:* that they may increasingly find avenues of community and cooperation with its member Churches.
 I Corinthians 12:1-31 Philippians 1:3-18
- *Pray for persons negotiating unions of Churches:* that with constant thought of God's Word and will they may reject what is spurious and hold to what is true.
 Acts 15:1-35 I John 3:11-24
- *Pray for Christians of divided Churches who are engaged in projects of cooperative service:* that their zeal may not fail, and that their oneness in deeds may lead to oneness in worship and faith.
 James 2:14-26 Romans 12:1-21

LITANY FOR UNITY

Almighty Creator and Redeemer of all men, who didst graciously choose, call and covenant with Thine own People, we adore Thee for Thy deep wisdom and unsearchable judgments.

Praise be unto Thee, O Lord.

Eternal God, who didst send Thy Son Jesus Christ as the promised Messiah and Saviour of Thy People, we rejoice and thank Thee for Thy steadfast love.

Praise be unto Thee, O Lord.

O Son of Man and Suffering Servant, by whose atoning death we have been made one with Thee and with each other, grant us contrition and penitence for our continued divisions, which obscure the sufficiency of Thy sacrifice.

Hear us and save us, good Lord.

Good Shepherd of our souls, who hast lived and died to gather into one the scattered children of God, take from us all such waywardness and wilfulness as continually disperse and estrange Thy flock.

Hear us and save us, good Lord.

Thou who art the true Vine, of which we are all branches, so abide in us that we may abide in Thee, and by Thy Word so cleanse us of hostility and pride that we may bear much fruit for Thy glory.

Hear us and save us, good Lord.

Thou loving Bridegroom of the Church, who hast cleansed and consecrated her to be presented holy and unblemished in the day of Thy coming, purify us her members from the ignorance and sloth which divide us in our witness and service.

Hear us and save us, good Lord.

O sacred Head of Thy Body, the Church, grant us grace both to maintain the unity of the Spirit and to attain to the unity of the faith in knowledge of Thee, that we may follow after peace and mutual upbuilding.

Hear us and save us, good Lord.

Holy Spirit of God, in whose communion we have life, and by whose gifts we are strengthened, lead us despite our divided state into the truth of Christ and empower us to do all things needful to show forth the unity of the Church.

Hear us, save us, heal and unite us, good Lord. Amen.



The Trial, when completed will be a volume-length poem on the last three days of Jesus. The work will have as its center the trial after the arrest of Jesus, and will terminate short of the Crucifixion. The poem is intended for our times, and is philosophical and ethical in nature rather than theological.

"The Prologue" to The Trial, already published under the title Pilate and Claudia in the author's *Mirrors of the Fire*, sets the background of the Roman world with its highly civilized but spiritually dead values. Pilate, a very decent man, the perfect type of Roman urbanity at its best and with all its terrible limitations, detests Jerusalem and the Jews, whose religious fervor is

The

both incomprehensible and disgusting to him. His wife, however, understands that the very worldliness of Roman religion inevitably must cause the dissolution of all that Rome stands for.

The following excerpts are from Book One of the poem. Book One is entitled *The Adversaries*, and opens with Jesus on the hill at Bethany about to descend the valley and mount up to the Temple on its hill in Jerusalem. These are the adversaries, the Temple and Jesus.

Book One: The Adversaries

Now was the time for Jesus to come down
into Jerusalem, whose streets, thick-packed
with pilgrims there to see the Passover,
he knew must prove to him a den of wolves
and field of triumph.

Six long moons since he
had quit beloved Galilee forever;
six moons since brothers, weak, malevolent,
had dared him brave the world with acts; six moons
since he had followed in their loveless steps
alone (alone, too, when disciples tended
and walked with him in love—and ignorance!),
alone into Jerusalem. But then
that Feast of Lights he taught within the Temple
and bade who thirsted drink from him the streams
of living water; many drank that day
and knew him as a prophet; none laid hands
on him, the ready stones uncast which fists
in anger clutched, and Jesus went unharmed.
But from the priests' arrest then Jesus, forced
to flee—for that was not his hour—trod

10

20

motive

GENESIS OF THE TRIAL: In 1944 I was going through the worst anguish of my life, and seeking without knowing it some means of transcending my personal catastrophe. Then one spring night I heard Bach's *St. John Passion* in church. Though long familiar with the *St. Matthew Passion*, I had not often heard this work. Something about the music stirred me to the depths of my being as I listened, and I suddenly was aware of a new insight into the all-too-familiar story. Exalted by this conviction, I went home and knowing I would not sleep stayed up all night reading the four Gospels to see if I could isolate this new insight. By dawn I knew I was on its track, and that no matter how much work was involved this was something I should have to write. Then began years of excited and exciting research into the period of the story, many rereadings of both Old and New Testament. Before I began the composition I had done much more research than I had ever for my Ph.D. thesis!—and, I hope, far more profitably!

Trial

by *Bernard D. N. Grebanier*

Distinguished poet, short-story writer, essayist, critic and anthologist. Dr. Grebanier teaches English literature at Brooklyn College.

Excerpts from Book One

the dusty road to Jericho, and thence
cross Jordan (purlieu where once John had baptized
the unknown Master), there to linger while
great numbers came believing him, till word
was brought that Lazar, whom he loved, was ill,
and love directed him to Bethany,
hard by Jerusalem; where Martha at
their table served, while Judas groaned that nard
three hundred bright denarii in worth
was lavished on those weary feet in love. 30
Six days before the Passover, that was,
and on that Sabbath crowds up-poured from out
the town to visit Jesus and behold
his friend, live Lazar, risen from the dead.

Meanwhile, unmindful on its mighty hill
the Temple, fiery gold and blinding white,
its golden spike-points rearing sun-defiant,
plied busy trade. The Holy Ark, its long
and toilsome trackless pilgrimages past,
here on the Temple mount had come to rest, 40
while centuries that passed enclosed with stone,

with double stone and triple, till in stone
 a citadel and fortress, bastioned, closed,
 and towered, hid the Holiest of Holies.
 Redoubtable, impregnable, the walls
 (the spirit petrified like Herod's heart,
 their latest builder) cased a superflux
 of busy life, the coming and the going—
 confluent, percolating, idling through
 piazzas, terraces, and colonnades, 50
 and stairways intricate with winding passage.
 Bazaar and fortress, market place and bank,
 the politician's, scholar's forum now,
 with warehouse, strongbox, guardrooms—all for hire.
 Gold and marble! Fiery gold and snow!
 Effulgent gold ablaze of metal-plate
 and snow of marble-fire that cold in sun
 of noonday flashed!

Another fire than gold's
 had flashed that distant time on Sinai's mount
 when like devouring fire Sinai burned 60
 on eyes that searched the cloud whence spoke the Lord
 with Moses! Far too long that time, too soon
 forgot! Too long ago the pillared cloud
 stood by the tabernacle door and Moses
 beamed on his children there a rosy light!
 Too long, it was, since drawn by sweating ox
 across the parching desert, the Holy Ark,
 aloof the blood poured for Jehovah's sake,
 unconquerable had sought the holy soil!
 To keep inviolate the double tables, 70
 the covenant divinely autographed,
 what sanguinary hazard, weary toil
 God's chosen braved! How staunch their faith when boldly
 the Levites marched through Jordan's torrent, bore
 the Ark, the people following, and made
 for Jericho, whose walls came sundering
 at sounding blasts of seven trumps of ram
 before the Ark at Joshua's command!
 And God delivered then to Joshua 80
 and gave to Israel a land for which
 they had not labored, oliveyards and vines
 they had not planted, cities other hands
 had built.



*(The history of the Ark's
 wanderings is continued
 to the time of David)*

At last the shepherd David, quit his strife
 with Saul, anointed king, besieged and vanquished 110
 the Jebusites' proud citadel on Zion,
 Jerusalem, the queen of all earth's cities,
 which David then proclaimed his capital.
 And David, beat of heart his love of God,
 bethought him of the Ark, prepared a place,
 intending honor at his royal city,
 and pitched a tent within his town to lodge
 that holy guest, and bade the Levites and
 their kinsfolks sanctify themselves to bring
 the Ark into its place with sacrifice 120

of ox and fatling; while the sacred charge
was borne by Levites' shoulders on stout staves,
their kin sang loud, played harp and psaltery
and crashed the cymbals. David, linen-clad
and girded with an ephod, midst the blare
of trumpet and cornet, the sounding out
of lyres and harps and cymbals, danced before
God's covenant with whirling steps and bounds,
and sang with vibrant singing brim of glee:

*Give to the Lord, you kindred and peoples!
Give to the Lord His glory and strength!
Give to the Lord His glorious name!
Bring your offerings; come you and worship!
Worship the Lord in holy array!
Tremble before Him; all you host tremble!
Heavens, rejoice now! God reigns our King!*

130



*The sea, let it roar
in its fulness!
The fields, let them joy
in their burden!
The trees of the wood,
let them sing Him,
for joy of our Lord
Who is with us!*

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*Lift up your heads, o gates,
lift up your ancient doors!
The king of Glory enters!*

*Who is this King of Glory?
The Lord-God strong of hand,
The Lord-God battle-mighty!* 150

*Lift up your heads, o gates,
lift up your ancient doors!
The King of Glory enters!*

*Who is this King of Glory?
The Lord, the King of hosts!
He is the King of Glory!*

Thus David sang in joy before the folk,
nor did it trouble him that Michal at
a window scorned her husband that he stripped
to leap as drunk with wine through love of God
though royal, unashamed before his servants;
he sang how presence of the Lord made honor
and majesty, His tabernacle beauty,
and vowed that he would be more unashamed
before the Lord, and viler in her eyes,
to render thanks to God for all His gifts.

160

But he knew shame, shame the king should dwell
in noble house of cedar while the Ark
of God must dwell in tents—and would have built
a temple—purposed so indeed, but that
the Lord restrained through Nathan's lips, and said:
"Since I brought Israel from Egypt, when
have I once dwelt in cedar house, but walked
in tent and tabernacle? When have I
commanded any tribe of Israel
to build for Me a stately house of cedar?"
And David, God's beloved, never lapsed
in love or fear of God, obeyed the hest.
True that David, an inheritor
of our old stock, could fall to folly, most
because of love of women—though he was
the first to castigate his guilt as vice
and pray God's punishment be visited
on him alone, for David lived in love
(there never was more tender father loved
unworthy sons with such compassion, false
however proved or how rejecting love!).
And David held God's wishes firm in mind,
his faith, despite his acts, untarnished, pure.
Nor was his faith forgot when Absalom,
so richly loved, conspired to destroy
his loving father's life, and David fled
Jerusalem with all his faithful flock,
and Zadok and the Levites bore the Ark
beyond Brook Kidron in their flight; for David
demanded sternly: "Carry back God's Ark
into the city! If God wish to favor
His servant, He will know to bring me back;
if God take no delight in me, let Him
perform as Him seems good." Such perfect love,
such humbleness before the Lord King David
preserved, beloved of God. Nor failed the Lord
to justify his love, but brought him back.

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Margaret Rugg

In his last days the King at length convoked his sons, his officers and ministers, his captains, heroes, princes of the tribes, and meekly spoke to them, for David's soul still burned to honor God's great covenant which lowly curtained long had dwelt in tents through deserts and the wilderness, not yet enshrined in noble house of thankfulness: 210
"I had in heart to build a house of rest for the Ark of God, which houseless through the lands has wandered for our sake, to build the Lord a footstool for His feet. I made all ready but God forestalled my hand and said, 'Not you shall build My house!'—for I have been a man of war, have shed much blood in sight of God. My son of peace, my Solomon, on you depends the joyful sanction; you shall build my house of God and prosper in that work. 220
Be strong and undismayed, for now behold: I have prepared, you shall not want the means." For David had forethought, "My son is young; the house of God must be exceedingly magnificent when built, inspiring fame and glory through the lands." And David chose the site the angel's sword had shown for altar, the threshing-floor of Ornan, which as gift good Ornan would have offered free, but David 230
would not accept until he paid to Ornan in golden shekels fullest price for it. And then he gathered store of brass and iron for nails, and stone, and cedar-wood and olive, and David did not cease preparing these for Solomon, and he laid by much gold and silver. Then he said to Solomon: "You have a thousand thousand silver talents, an hundred thousand more of gold, and bronze and iron beyond their weighing, wood, and jewels, 240
and stone, and you may add—and masons, too,

and workers in abundance, skilled in every
of the cunning arts. Of gold, of silver, iron
and bronze there is no end. Arise, and do.”
To four-and-twenty-thousand men he gave
to oversee the work, six thousand more
to judge and keep the records, four more thousands
to keep the doors, four thousands more to play
the instruments in praise of God, and said:
“Our Lord has granted rest to us; now He
shall rest in His Jerusalem forever. 250
No more the tabernacle need be carried
from place to place.” Next he appointed who
must tend within God’s house and who the courts
and chambers, purify the holy things,
who offer Sabbath sacrifice or on
new moons and days of feast, who governors,
who prophesy with lyres and harps and cymbals,
and who must teach the skill of sacred song.
The lots were cast for duties, great and small, 260
for teacher as for scholar.

Once again

King David spoke to Solomon his son:
“Solomon, in sight of Israel,
in hearing of the Lord, hear you my words:
take heed of God’s commandments, learn to know
your Lord, to serve Him perfectly in heart
and willing mind, for He can search all hearts,
and He can trace to roots all thoughts. Seek Him
and you shall find Him; lose Him, He will cast
you off forever. Take you heed, for you
are chosen for this godly work. Be strong.” 270
Thereafter David gave his son the plan
of porch, of houses, treasuries, the rooms
within, the upper chambers, mercy-seat,
the patterns of the courts and chambers round
about God’s house, the ordered file of priests
and Levites and the craftsmen; gold by weight
for golden vessels, silver for the silver;
the weight of golden candlesticks, the lamps
of silver and of gold; the gold by weight 280
for tables of the shewbread, silver for
the silver tables; gold for forks and bowls
and cups, for golden basins, silver weight
for silver basins; gold refined to deck
the incense-altar; gold for chariot
of cherubim that spread their wings to shield
the Ark. Bronze there was for things of bronze,
and iron for iron, and wood for use of wood;
onyx and antimony, and stones
to set, the glistening, divers-colored, stones 290
all manner precious, precious past the measure;
and from the quarries marble mountain-massed.
Of David’s proper goods, above the gift
for building, he bestowed three thousand talents
of gold that came from Indian Ophir, and
of silver freed of dross gave seven thousands
to overlay the Temple’s walls without.
And David blessed the Lord and said, “O God,
sure, all the heavens and the earth are Thine,
and Thine our kingdom! Riches, honor all 300

good comes from Thee. And who am I and what
 my people that we offer glad these things
 since all proceeds from Thee? We render back
 Thine own, for we are guests our fathers were,
 and pass, our best of days a shadow; what
 Thou lendst we yield Thee! Keep thy people's thoughts
 on this: we cannot give, for all is Thine!"
 Then they assembled, blessed the Lord and burned
 Him sacrifices of three thousand ewes
 and rams and bullocks; with libations they
 made feast that day before the Lord with joy.

310

(Solomon, David's son, builds the Temple with much respect for "modesty before the Lord," though the King does not hesitate to introduce impure idolatries to please his wives. Once David's dream has become a fact in stone, with the splitting of the kingdom into two, Israel and Judah outdo each other in evil and wickedness. Now and then a pious king appears, but most of the succeeding monarchs exhibit a passion to insult God with every kind of impiety and indecency. The end is in sight.)



Though warned by Jeremiah, man of God,
 those brutish kings, their tainted people and
 their reprobate high-priests but mocked his warnings,
 despised the pointing fingers of the seers,
 and labeled King David's Temple to
 polluted house, an hostelry of crime,
 until no remedy remained but that
 there be an end, this anamorphosis
 insane of God's intent should crash to shards
 in broken dissolution. The Chaldee king
 allowed Jerusalem no interim
 of pity, no last hope. The butcher's sword
 within the late-remembered sanctuary
 slew young and old, strong men and pleading women,
 the hale and halt; Mount Zion saw her daughters,
 by ravishers deflowered, slain—her elders
 sore buffeted with scorn, her princes hanged
 by thumbs, saw all the Temple's treasures, gold
 and silver, bronze and marble, pillars, bowls,
 all pitchers, basins, cups, which Solomon
 had forged the Lord, all capitals and wreaths,
 the bases, shovels, pots, the snuffers, forks,
 and every sacred vessel, great and small,
 seized by Nebuzaradan, Nebuchadnezzar's
 high chief, who burned the house of God where God
 had long been exiled, broke the city walls,
 and flared in flames the royal palaces
 and every house of note or worth. And now
 depopulate and desert lay once proud
 Jerusalem, the Holy City planned
 by David, city now of blackened ruin
 and broken stone, a home where solely famine
 could feed. To slavery in iron chains
 were gone the pride of Judah in their strength,
 the poorest only left behind to weep
 and starve the centuries of evil done,
 bleak desolation share with gnawing rat,
 the tooth of jackal and the vulture's beak.

493

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(Jerusalem Jerusalem! How lone

the city sits that was so full of living!
So proud a bride before, a widow now!
A princess once and now a fettered slave!
She weeps her bitterness alone at night,
the tears upon her cheeks, no comforter
of all her lovers left to dry them. Gone
her friends, betrayers all. The golden crown
is fallen from her head, her music stilled,

her dance has turned to mourning, in her heart
the dance of joy is stopped, the blood no more
can pulse, her eyes grow dim and die!

540

Jerusalem, do you recall God's love,
your bridal love those days when Israel
was young yet?—how you followed Him through deserts,
through unsown lands, and barren fields and pits,
through drought and wilderness, through dark of vale
and dark of hill, and came to garden lands
to which He brought you, lands of ripening fruit?

He planted you a noble vine, your seed
the truest; you revert to rankest weed.
Jerusalem, Jerusalem, whose roots
were planted by God's Goodness, but so fleet
to run your tendrils round the trunk of Death!

550

Jerusalem, what sore offense did you
remark in Him that you should run from Him?
A thing of nothing you have followed. You
forsook the fount of living water, carved
cracked cisterns holding water as a sieve!
Now call upon the gods you hewed yourself,

560

your worshipped gods of cruelty and hate,
let them arise and save you in your need!
Ah! you have played the harlot with too many,
with countless idle lovers. Where are they
with whom you have not lain? By wayside roads
you waited like the desert Arab for
your lovers, and you sought them in the stews
and drains, the abattoir and charnel-house,
abodes of blood and death; your harlot-brow
knew never blush at murdered innocence!
Jerusalem, Jerusalem, that stopped
your ears against the truth, that stoned the good
whom God had sent to utter it to you!

570

Jerusalem! You scorned the fallow ground,
and sowed among the thorns and rocks! Your sons
were circumcized, yet kept before the Lord
the foreskins of their hearts! The angels ranged
your streets and searched your squares, and had they found
one man who lived with justice, loved the truth,
but one, there'd been sure pardon then for you!
There was not one. The poor, the rich, the great,
the low, the wise, the foolish, visages
more hard than rock, alike said, "All is well."
Jerusalem, Jerusalem, that set
security in walled and pillared stone,
in sword and rampart, while you reckoned nothing
the blood of innocents that stained your streets!

580

Jerusalem! The end for this was war,
a pitiless destruction wakened by
your folly that held purity too cheap
and goodness foolish; hate and greed with which
you smothered love became as bellows' breath
to raging whirlwinds, mighty hurricanes
of fire laying waste your habitations,
that dried the waters from your wells, and parched
the land on which there falls no rain again!
The hind that calves in fields repels its young
because there is no grass, and on the heights
the wild-ass stands, eyes lustreless, and gasps
for air because the earth affords no green,
no green thing grows upon the earth, the wind
as from an oven drives the yellow sand
in rasping echoes through the cracks of stone
which heap the Temple Mountain, stones amassed
for God, and now illapsed the jackal's lair!
Jerusalem, Jerusalem! How lone
the widowed city sits, her ruined crags
the graves of desolation and despair!

590

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(While the Jews dwell in exile, their hearts and thoughts are fixed on the now-ruined Temple. The Ark has been lost, forever; "the Land had cast aside the Promise." Persian Cyrus, conqueror of Babylon, allows whoever wills to return to Jerusalem. Thousands return, but most do not. The others begin their wanderings through the lands, always "alone among their enemies.")

The second Temple, raised at length,
exceeded far in pomp King Solomon's,
a miracle of artifice, though housing
God's ruined covenant no more. With wealth
the city prospered; festal days the press
of pilgrims swelled the streets. How strange! The dream
of poet David, mortal-fleshed, who lived
but one allotted span of years (the space
a sigh consumes against the centuries
his heirs devoted to its sullyng),
bequeathed Jerusalem the semblance of
a life, inspired a ritual complex
and subtle, revered wherever dwelt
self-exiled Israel, the dream itself—?
a word, its essence lost, its spirit dead!
A poet mocked as dreamer by his race,
his music scarcely heard amid the clink
of many million minted coins, his thought
disdained as too transparent for a world
of stone—when all his age (what's bought and sold,
what's smelled and tasted, grasped and fought, what's robbed
and plotted, wept, enjoyed, or worked or ruined)—
when all those bitter rages, vainest raptures
are gathered to the dust that was their fathers'—

655

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670



his dream rejects to die, takes on new life,
and those unborn are fated to live lives
forever haunted by that dreamer's shadow,
and innerly though they despise his dream
must mold their buying, selling, tears and joy
in a design that imitates the form
though it may flee the dream's true hopes and substance.
Their dreamers' names were ever on the lips
of Sadducee and Pharisee and scribe—
if not of David, then of Abraham,
Elijah, Moses, Isaac, or Isaiah—
in David's name set snares and dug steep pitfalls
to trap the feet of them that hunted truth. 680
Jerusalem, the mountain-desert town,
disputed much upon the laws, and nursed
its holy thousand moles expert to scrape
the paths to nowhere, holy thousands who
were skilled to run on every crooked path
between the rocks and groves, not daring once
the open road. The Sadducees took shelter
beneath Mosaic law, and where its shade
not lay disdained to see; professed dismay
that any man, irreverent, deny 700
their right to lay up golden treasures, eat
from golden platters (where had Moses these
prohibited?); deplored the foolish zeal
that would oppose the Roman conqueror,
who never meddled with days of feast and prayer.
The people, sure, could make but a confusion
of such patrician wisdom; let them not
decipher it! Enough if righteously
they live according to the law, their days 710
prolonged and blessed with many children, as
was promised them! The Pharisees, the pure,
the set-apart, the sons of men who lived
by sweat, enthusiasts of text and subtlest
commentary, old or new, were loath
to take of gold or silver for their lore,
and held it holy to do work of hands,
denounced the Sadducean thirst of wealth
and power, yet with pride were puffed that they
could twist the Holy Writ with tortured craft, 720
untangle Scripture thread by thread, re-tie it
in knotted fringes like the borders of
their garments; plumed themselves on prayer and fast,
on flagellations and on charities,
paraded holiness as on their arms
they wore phylacteries conspicuous.
No rite, no rule must be omitted; they
more loved to be forbidden than to do.
They held their brethren of the soil and trades
as fools too inexpert to follow maze 730
of controversy, or expound the sum
of paces one may walk on Sabbath. Soon
must come the Liberator to expel
the unclean Roman; when he comes a rule
shall be for every minute of the day,
and life will be an endless joy of sharp
dispute and closely reasoned argument
in which the mind will grow in strength as flesh
and spirit die.

(We return to Jesus, who is at Bethany. Crowds of people this morning are streaming up the hill to see what kind of man it is who could wake the dead. Few of them understand what they behold. Self-appointed spies whisper scandals about him, how he worked a miracle on the Sabbath, how he ground the wheat to make bread on the holy day, how he awoke the allegiance of the enemy-Samaritan, how he dined with whores. His well-wishers are no better informed. They think Jesus has come to assume the role of Jewish Caesar and drive out the pagan Roman conquerors, and they cite tags from Isaiah and the Psalms to justify their blindness.)

ih̄s

This way beset by enemies, self-deaf 851

to truth, this way misspelled by foolish friends,
now Jesus, sure his time at hand, began
an end of semination and delay;

if sacrifice alone could haste the tilth
of slag-souled Israel, God's chosen once,
he chose that husbandry. Wherefore, next morn
he bade of two disciples they convey
a foal, which seeking, found yoked to a post,
as soul of Israel tied fast to folly, 860

for their Deliverer they loosed of chain.
They decked their humble cloaks athwart the foal's
hard back, and Jesus sat on it. He then
descended down that stone-obstruent slope
which curved a road from the Mount of Olives to
Jerusalem. And as he went the people
spread clothes upon the path. Noon's gold lay bright
on vineyard, orchard, field, and tuft; mild breeze
that April Sunday fanned the palms' green fronds.
Of these a multitude of his disciples 870

cut each a branch beneath the cloudless skies
and scattered them before his calm advance;
but some with shouting waved the palm in hand;
first Peter, then the people, sang in joy:
"Hosanna! Blessed is our King who comes
in meekness, as it was foretold to us!
Hosanna to the son of David's line!"

At Bethphage the pomiferous where bloomed
fig-groves, when they came near the crofts, new crowds
of people from the land and town joined them. 880

And some entwined their hands in dance about
the silent Master, and before his way,
now clapping hands, now making earth and air
resound with mighty stamp of joyous feet:

*Glory be to Thee, O Lord!
Thou the faithful will reward!
Glory be to Thee, O Word!
For Thy Grace our thanks be heard!
Glory Thine, O Holy One!
Do we sing in unison! 890
Glory to Thy Glory be!
Glory to Eternity!*

*We praise, Thee, O Father, we thank Thee, O Light,
Whose radiance lives and banishes night!
For we would be saved, and we would be loosed,
And we would be heard, from bondage seduced!*

ment when it is impossible to distinguish a black thread from one which is white. After going into a huddle it was decided that in the long Minnesota twilight of late May, this at least meant time for a good dinner and its companionship, and it was so ordered!

Considering the subject matter of the three years, Russia, the Middle East, and the Far East, there was encouraging agreement on acceptable outside speakers, although the issue did arise in the case of the Far East where several possible speakers were passed over.

THERE can be no question but that the over-all effects of our area study program have certainly been most worth while. As far as we know there is no other program of Catholic-Protestant cooperation in the United States wherein there is the mutual sharing of learning and teaching experiences. We have had a Catholic priest as an instructor concerning religion and philosophy of the Middle East, instructional work by nuns in all three years, and religion and philosophy of the Far East from an ordained Methodist minister, who has had among his students three Catholic Sisters. Students and faculty members have been exposed to positions that in all likelihood they would not otherwise have encountered in religion, philosophy, and social science. Summer study and travels of the area program faculty, one of the most important constructive features of the program, including a valuable summer in the Middle East itself, frequently brought Catholic and Protestant instructors together on a social and intellectual level in a way which could not be accomplished by mere class attendance or formal staff meetings.

Stereotypes previously held by many of us about others have disappeared or faded in the warmth of developing comradeship, mutual discussion, and an experiencing of common learning situations. The four-college project is a boldly conceived program which has pioneered new paths in higher education.

truth

AND WORSHIP

by Gordon Kaufman, Pomona College,
Pomona, California

THE central concern of every academic community is the pursuit of wisdom and truth: truth about the world in which we live: the laws of nature, the mysteries of matter and energy; truth about animal life and our own bodies; the mystery of life, of reproduction, of evolution; truth about man: the problems of social and political and economic organization, the mystery of human personality and human creativity and human cultural achievement; and finally, truth about what is ultimately real, what things are really important in life, what things are worth striving for. No one at Pomona College knows the final truth about any of these questions. An educational institution, in contrast to a propaganda center, is characterized not so much by claim to possession of the truth as by its pursuit. It is a community of those who are wise—if they *are* wise—not because of the large amount of knowledge that they have, but because they, with Socrates, know of their own ignorance, know of the limitations of their knowledge, know what a great many questions they cannot answer. It is a community of those who have accepted the limitations of man, who say with Lessing: "If God held all truth enclosed in his right hand, and in his left hand only the ever-restless drive for truth accompanied by my eternally erring, and would say to me: Choose! I would fall with humility before his left hand and say: Father, give me this; the pure Truth is unquestionably for thee alone!"

IT is sometimes thought that Chris-

tian faith and Christian worship are somehow antithetical to this understanding of man's limitations and man's need continuously to seek the truth. Some believe that the essence of Christian faith is the proclamation: *I know the truth*; and the essence of Christian worship is the bowing of the head and the mumbling of ancient religious phrases about some being who will do practically anything one asks him to do, provided only that one believes in his existence and is willing to perform the required rites regularly on Sunday morning. Religion and the intellectual life are at opposite poles it is sometimes thought; the church and the academic community have opposing objectives and opposing methods of achieving those objectives; worship and the pursuit of truth have little or nothing in common.

Worship is the prostrating of oneself before one's God in penitence for one's sin and failure; it is praising him in thankfulness for his mercy and redemptive love. Worship is the devotion and service which we give to that which is of greatest meaning in our lives. All men are worshipers at some sanctuary. It is not a question of shall we worship or shall we not worship; it is a question of before whom shall we bow down. Some of us may worship at the sanctuary of our nation: our bended knee will be before the flag and our ritual the pledge of allegiance. Others of us may worship at the altar of money, or power, or social success, or sex, or excitement, or comfort, or beauty, or health—most of us worship at each of these sanctuaries occasionally. The pantheon of modern Ameri-

motive

One of the more disquieting features of American life today is some evidence of increasing tension between Protestants and Catholics, frequently centering in the field of education and involving such issues as the role and future relationship of public and parochial education and whether church schools should or can share in federal or state aid to education in its various ramifications. Thoughtful people have become concerned with these signs.

by Scott D. Johnston
Co-ordinator: Far East
Area Study Program
Hamline University

understanding may be developed

AN EXPERIMENT IN CATHOLIC-PROTESTANT RELATIONS

THE *Christian Century*, in an editorial geared to Reformation Sunday, titled "Protestant, Be Yourself!", has cogently discussed Protestant "paranoia" or persecution mania toward "the ancient foe" and Catholic "claustrophobia," a feeling of being hemmed in as a minority group, with a frequent aggressive counteraction outward. *The Christian Century* asks Protestants to stop reacting defensively to Roman Catholicism and instead to respond in a positive and constructive way.

Presumably this can be placed in a larger context and addressed to both groups. However, it is one thing to issue such a call from an editorial platform albeit such a call is welcome. It is something else again to come up with concrete recommendations for steps to more "peaceful coexistence." And apart from the question of a live-and-let-live attitude, is it at all possible for Catholics and Protestants to plan and work with one another in any field of American education or is it largely predetermined by centuries of competition and differences in creed, important and otherwise, that these two groups must continue to conduct themselves toward one another in a manner which is considerably less than Christian?

Grant O merciful God that I may ardently desire, prudently examine, truthfully acknowledge, and perfectly accomplish what is pleasing to Thee for the praise and glory of Thy name. Amen.

With this prayer of St. Thomas Aquinas, a group of Protestant and Catholic college students and faculty

members begin class sessions twice a week throughout the school year. The class is the central feature of an experimental area study program that has been under way since 1953 under the sponsorship of the Louis W. and Maud Hill Foundation of St. Paul. Four city liberal arts colleges participate in the project—the Catholic schools of St. Catherine and St. Thomas, and Hamline University and Macalester College, the latter two having Methodist and Presbyterian affiliations respectively. A passage from the original four-college petition to the Foundation well expresses one of the central aims of this unique endeavor. The Hill Foundation Center of Area Studies is "To provide students, faculty, and administrators of the four colleges with an opportunity to study together, work together, and plan together, to the end that levels of scholarship may be raised, interest in serious study be stimulated, and closer bonds of friendship and understanding may be developed."

It is probably accurate to say that the eight faculty members and the twenty-eight students who met together in the fall of 1953 for the first year's study of Russia approached the project with perhaps some mental reservations and stereotypes about the other parties involved. In actual fact the program has run smoothly, concerning both academic matters and interfaith respects. As to the latter some problems have arisen, of course, but these have been substantially of a minor nature and have been dealt with easily in passing. St. Thomas' prayer itself is a case in point, and

some of the staff members were less than enthusiastic concerning it. However, an accommodation was reached here, and the prayer has become a standard and expected part of the course.

Special attention has had to be paid to scheduling classes on days which do not interfere with religious or secular holidays at two or more of the schools. Part of the program has involved the bringing in of distinguished specialists for public lectures. With most visiting lecturers coming at week ends, there have regularly been Friday evening dinner sessions which have involved not only area staff members, but selected colleagues from the four colleges. On such occasions, the co-ordinator has had moments of uneasiness as to whether he has provided for the precise number of "fish" and "meat" plates, particularly so when he sees a Protestant colleague down the table resolve on baked salmon for the sake of variety, thus presumably leaving a Catholic guest exchanging glances with roast rib of beef.

Evening dinner and lecture sessions always raised a barrier for the two staff members a year who were Sisters, inasmuch as the rules of their order forbid any travel away from their campus after dark. This barrier was at least surmounted at the last dinner-lecture in the Middle East Area program in May of 1955, when the co-ordinator for that year, an ordained Presbyterian minister, uncovered a passage in the Koran in which the distinction between night and day is to be resolved at the mo-

ment when it is impossible to distinguish a black thread from one which is white. After going into a huddle it was decided that in the long Minnesota twilight of late May, this at least meant time for a good dinner and its companionship, and it was so ordered!

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Worship is the prostrating of oneself before one's God in penitence for one's sin and failure; it is praising him in thankfulness for his mercy and redemptive love. Worship is the devotion and service which we give to that which is of greatest meaning in our lives. All men are worshipers at some sanctuary. It is not a question of shall we worship or shall we not worship; it is a question of before whom shall we bow down. Some of us may worship at the sanctuary of our nation: our bended knee will be before the flag and our ritual the pledge of allegiance. Others of us may worship at the altar of money, or power, or social success, or sex, or excitement, or comfort, or beauty, or health—most of us worship at each of these sanctuaries occasionally. The pantheon of modern Ameri-

ca is quite as polytheistic as the pantheon of Mt. Olympus, the chief difference being that the Greeks were aware of their polytheism while modern Americans do not have that much self-knowledge. All of us worship—every moment we worship and serve some God. The question is: Which god are we worshipping? Which god ought we to worship?

The academic community worships a god: His name is Truth. All the activities of the academic community are directed toward serving this god. The high priests directing the worship are the methodologists—those philosophers and scientists and philosophers of science who claim they know the way to Truth, who know how to perform the ritual certain to bring one into the presence of the god, making available the blessings of the god. The holy sacrament of the community, passed out from every altar—or rather, lecture table, as the altars are called in the technical jargon of the community—the holy sacrament is what is known as the “bare, unvarnished facts.” Every member of the community knows that partaking of the sacrament—assimilating the facts—brings one into communion with the god, Truth, himself; for the facts, it is believed by the devotees of the cult, are the very body and blood of the Lord.

THE patron saints of the community are the great thinkers of the human race: Socrates, Plato, Aristotle, from the Greek world; Copernicus, Galileo, Newton from the modern; Darwin, Freud, and now Einstein, from recent history. These men and other lesser lights are held in the highest reverence by all members of the community. The Holy Scriptures of the community consist of the writings of such saints. However, since these writings are in most cases of ancient vintage—and above all, the community is concerned to be up-to-date in its knowledge, and to be free from all ancient superstition—the Holy Scriptures themselves are not studied as intensively as are certain interpretive handbooks, or catechisms, for the layman and novice. These catechisms, usually

referred to as textbooks, promise to introduce one into the mysteries and gifts of the god in more systematic and less misleading fashion.

Divine services are held in the academic community not simply once in seven days as in certain religious communities, with the other six days left open for secular interests and pursuits. Rather, precisely the reverse is followed here: divine services are held six days a week for several hours each day, with the sacrament administered at all services; the seventh day is left open for such secular pursuits as may interest members of the community.

The catechetical instruction of converts is not a matter of a few weeks as in some modern churches, or even three years as in the ancient church, but is a rigid, disciplined program lasting for four years. Upon its completion the catechumen is admitted to full membership in the community at an impressive public service complete with long processions of the elaborately garbed high priests, followed closely by the associate priests, then come the assistant priests, and finally, the ordinary Levites bring up the rear. Training for the priesthood itself takes a number of additional years of concentrated work culminated by showing evidence that one is either a competent commentator on the Holy Scriptures of the community, or perchance, even one who is able to write new Scriptures himself.

THE alternatives between religion and the intellectual life, worship and truth, are not mutually exclusive. Worship in some form and of some god permeates our every activity. It is devotion to that which gives meaning to the activity itself and ritual designed to enhance that devotion. Insofar as intellectual activity has meaning for our lives, it involves worship; insofar as *truth* is that which to us seems highest and best of all good things, that for which it is worthy to sacrifice all, that to which we would devote our whole lives in dedicated service and seeking, truth is god for us. The question we must ask ourselves is whether truth is deserving of being worshiped as the One High God above all other

gods, as, to quote the creed, “Creator of heaven and earth.” And to this question we must answer *no*. However noble, however lofty and pure is the ideal of truth for which we strive, it does not encompass *all* in life worth striving for. There are other ideals as well which we must serve: there is beauty—truth is often ugly, rather than beautiful; there is goodness—truth may be subverted to the purposes of the evil as well as promote the good; and there are many other values besides this trinity with which the Greeks defined the objectives of life. Truth is not the source and ground of all good things in life, and truth is certainly not the source of human existence. It is not deserving of man’s exclusive allegiance, of man’s most profound worship.

Only that which is ultimately and finally Reality—that which stands beyond and is the very foundation of truth as well as of goodness and beauty, which is the ground of the human personality that can treasure and strive for such values and the human community which can nurture such personalities, and which is not only the basis of all things human, but the foundation of all life and even of the entire cosmos—only the very Source of all truth and all existence is worthy of our worship. And only in reserving our worship for Final Reality are we enabled to transcend in some measure the polytheistic idolatries in which we constantly live; only thus can we be preserved from the constant danger of enslavement to something less than God. The greatest danger of the academic community is the idolatry of worshipping truth. With this idolatry, as with any other, human existence becomes warped, one-sided, distorted, perverted, sinful. Only if truth is recognized as the Word of the One High God whose servant it indeed is and only if in and through the truth which we seek together we can see revealed to us the God of the universe and the Father of Jesus Christ, only then are we saved from the idolatry of truth. Indeed, then truth becomes for us a revelation of God himself.

(Continued on page 25)

THE DEFINING WORK OF THE FACULTY CHRISTIAN FELLOWSHIP

by John W. Dixon, Jr., Executive Director of the Faculty Christian Fellowship

WHEN a movement which began spontaneously and with little central direction begins to take on some coherent and tangible structure, part of its responsibility is defining its own reason for existence. This is all the more essential if it intends to submit itself to the judgment of the whole academic community and claim equal respect with the professional societies.

The faculty Christian movement as a movement is not just now being born, but neither is it old or even middle aged. It is not just recently that college and university teachers have felt a responsibility to relate their religious to their professional work. Yet they generally defined this in terms of extracurricular cooperation with student Christian movements.

But there began to develop an uneasy conscience among the Christian members of college faculties. Is it enough simply to cooperate with student Christian movements? Is it enough to manifest personal piety and deal kindly and charitably with students? Is it enough simply to be loyal and energetic churchmen? No one was inclined to deny that these things are an essential part of the work of the Christian teacher, but they represent the teacher's part in the common responsibility of a Christian to live in love and charity with his fellow men. These things were not unique to the work of the teacher. They touch only his personal life in his profession, not the professional work of the teacher and scholar.

Out of this concern there arose spontaneously and inchoately the faculty Christian movement. This began as discussions in small campus groups or larger conferences. Various organizations and workers already in the field aided this development.

To co-ordinate the work of these agencies and to advise in the growth of local units, the Faculty Christian Fellowship was first established. This represents the exploratory phase of the faculty Christian movement—talking about the university and its problems until the responsibility of the Christian teacher became clearer.

Now that the work to be done can be more clearly seen, the form the movement should take also becomes clearer. For the Faculty Christian Fellowship is not primarily an organization which must hunt around for an excuse for existing, but a community of people with a common responsibility and a common concern seeking to define that responsibility and to construct only the machinery necessary for getting the work done.

The Fellowship is neither a professional society nor the Church, yet it partakes in part the character of each and is responsible to each. To the Church, Christian teachers are responsible for the preservation, extension, and transmission of knowledge. From the Church the Fellowship derives its own unique character and method of working.

To the professional society, and to the college, which is, in part, a professional institution and the locus of professional work, the Faculty Christian Fellowship is responsible for full professional integrity and the maintenance of those professional standards which are judged to be rightly relevant to it. It is generally held in the Fellowship that most, or all, of these hard-won professional standards are appropriate to its work. From the professional society the Fellowship derives its character of concentrated, cooperative work. If this work is done properly then the Fellowship has some

hope of becoming what professional societies at their best have become—a source of intellectual sustenance for its members.

THUS, in terms of both areas of relationship and responsibility, the work of the Faculty Christian Fellowship is definable as intellectual. It is not exclusively intellectual, for that part of its nature and method which can be described as coming from the church both determines much of its manner of operation and provides the indispensable check on its temptation to pervert itself and its work. The Christian is not a Christian just with his brain. He works on the basis of his total commitment of himself to his Lord. He works as a Christian only as he works for his Lord in the community of the Church. He lives as a Christian—and so as a Christian intellectual—only as a part of the worshiping community.

With this origin of the teacher's work considered, the work itself remains intellectual. The work of the Faculty Christian Fellowship is the intellectual task of formulating the relationship of Christianity to the several intellectual disciplines, to the whole body of knowledge seen as a whole, and to the structure of the university as determined by the knowledge it transmits to the students.

This is not the place for a detailed account of the machinery by which this work should be done, other than to say that it must involve the whole body of committed teachers and scholars as well as a small group in each discipline who can take on themselves the task of continuous discourse to concentrate the work of the whole community of discourse into workable form. It is not the work of

individuals, even the individual genius, in isolation but of the whole community of Christians in academic life. Not to shy away from a sadly abused word, it is the task of the whole fellowship of faculty Christians.

The conditions of this task are relevant. The Christian may belong to more than this world; but, in his pilgrimage, he is in and of this world. The fact that Christ is the truth is the charter of the Christian intellectual, and in obedience to Christ and in his discipleship lies man's assurance that he can know the truth which makes him free. Yet, such is man's sin, that "Christ as truth" quickly becomes, in man's mind, "the Christian has truth." The result is the long history of fateful oppression of man's inquiring mind by ecclesiastical authority. Thus much of what modern scholarship is and has done was achieved outside the church and even against the church. Except to incurable nostalgia, the only attempt to build a Christian society was a failure.

God sends truth, as well as rain, on both the just and the unjust. The Christian scholar is subject to the same sin and finitude that afflict the

whole human condition. He cannot begin deductively from his formulation of the Christian faith which is his theology. He must begin inductively from the disciplines as they have grown, as they now are, seeing them for what they are. He must begin inductively from the commitment in discipleship which is his faith. From this induction he builds his theology—always partial and relative, yet unavoidable. From this theology he deduces the principles which he uses to check the professional inductions which he has built up or inherited. From the deduction he attempts to draw new concepts which can function more fruitfully in the actual working of his disciplines.

HE examines the basic assumptions and working concepts of his disciplines and checks these against a defensible Christian metaphysics and epistemology. It would be fatal to dismiss these concepts as "secular." Even when they grew up outside the church, they may still belong to the Christ who was shepherd of more than one fold. Some do not, but the

Christian cannot discard them as heretics unless he can replace them with better and more workable concepts.

It is easy to make a whipping boy of Freud or the positivists. It is harder to recognize that much of modern life, including much that is good, could not have been accomplished without Freud and the positivist, among many other "non-Christian" forces. The Christian must work with vigorous respect for what these men did, and make Christianity work better than they could outside it.

The task of the Christian intellectual is to know and respect the achievements of modern scholarship and to incorporate them into a Christian ordering of the intellectual life, basing it, not on pious affirmation, but on the wholeness of the Christian revelation. The Bible and the Church can be used, not idolatrously, but as functioning in the intellectual life.

This is not the task of the teacher alone. It is the work of the Faculty Christian Fellowship: constructing a working Christian intellectuality, charting a habitable Christian landscape of reality.



The masses must be FREED!

LETTERS ABOUT GOD

Dear Allan Hunter:

Last year during Pastoral Conference a group of us met with you to talk about things that concerned us. You asked me if I believed in God—I sat silent, and you went on to the next fellow. I could have said yes, but it would have been, I think, an intellectual answer. I have seen in the lives of others a something that seemed to me to be God working in them, but I have not experienced this in my own life. Why? or more to the point, perhaps, How?

I have prayed but this has not had much meaning for me. Occasionally this year I have gone to the chapel and gotten down on my knees, and then I rebel. My meditation starts: God, I don't want to talk to you—forgive me.

Is it because of my total lack of discipline in life? After disciplining myself for several years to go daily to the chapel and not to let my thoughts wander, and to read the Bible daily, do I finally break through my barriers and come to God—via Christ?

Who was Christ? I think of him as a man—period.

"Have you been saved?" repulses me until I am sure this question could not be in harmony with what Jesus

was teaching. I could not with meaning say I will take the Lord Jesus Christ as my Savior. Though it is easy to mouth the words they are meaningless.

"God takes the first step." "You are saved by faith alone." "The grace of God." "Open up your heart." What do they really mean? What does Paul's experience mean? Must one forsake all "liberal" thoughts and scholarship in order to come into a relation with God? If so, surely we should close this seminary.

I have seen people who seem to have established some relation—not an "emotional" one—with God. How is this established? By self-discipline? Is it simply pride in the attainment of a reasonable, logical philosophy which I refuse to release that blocks me from meeting—or ever wanting to meet God? Have I put God in a box and said I will only accept him if he stays in that box?

Or do I just go on my merry way—and wait until God strikes me down like Paul? In the meantime, I'll live a mediocre life and just sort of wait for the "crisis."

Signed,

Tim

Dear Tim:

Your letter expresses exactly what the predicament of so many actually is. Thanks for it. Perhaps what you are up against is not so much a problem as a phase of growth that at the time looks like a problem impossible to solve. The thing that draws me, and it has been doing that for a long, long time, about Jesus, is this: he doesn't ask us to twist our mind or any part of it, including the surface mind that hates to be caught doing anything illogical. He doesn't ask us to twist our mind and pretend to ourselves what we simply aren't able to say and keep our integrity, that we *believe* something in the technical Bible institute sense. All he asks is that we go in the direction to which he points. At first we may have nothing (at least that we are aware of), nothing but the doggedness of going ahead even though we can give no "reasons" and even though all sorts of questions gnaw at us and at times trip us up.

Incidentally, though, if we do keep it up persistently or, if you like, pigheadedly there comes a surprise. We find there are resources handed to us and bubbling up inside of us like second wind that we had almost assumed didn't exist. Then eventually, if we continue to persevere, the miracle may happen: we may discover we are not alone, that all along we have been accompanied by a Presence that at first we didn't suspect but that now to our astonishment we know very well to be nearer to us than we are to ourselves, and completely adequate and *for us* as well as beyond and in us. This sounds pious right now? O.K., it sounds pious. But you will find there's something in it when the time comes. I think Jesus was

right about the time. The wind of renewal comes we know not whence and it leaves us just when we think we have our hands on it to hold it captive. In other words, we are only human beings. It is God alone who is running this show. Meanwhile you don't, you positively don't, have to try to force yourself to say to anybody, to yourself or to any hierarchy, "here I sign on the dotted line." Commitment is too wonderful a thing for that! I guess all I'm trying to communicate to you and myself is that God is and that he is generous and that he cares more than we suspect. And that is all, really, we need to know and the knowing is different from that demanded by professors and examiners. Perhaps this releasing thought—let me tell you it is releasing to me—is part of the good news which Jesus was quite willing to die in behalf of, if only people would catch on: i.e., you come along, you follow what light you have, trusting the process, assuming that it is of God.

Of course discipline is essential. But what is discipline? It is this process through which we learn. Brother Lawrence had—how many years was it, five or ten?—an agony of a time before he broke through or was broken through. Many others have won their sense of heaven by going first through hell. It is only later that they are able to say "though I make my bed in hell thou art there."

If you saturate yourself in part at least with Kelly's *A Testament of Devotion* or one of Douglas Steere's books or what Rufus Jones wrote, reading also Fénelon's *Letters to Men*, at the same time saying as often as you can

not out loud but deep inside, JOY, PEACE, AND GOOD WILL and saying it in the sense that you are letting these qualities of God flow through you first to this guy and then that gal, this elevator man and then that professor, this down-and-out on skid row and then that saint four blocks down the street, if you undertake such an item of discipline, you will find "it works to the degree you do." Of course the working may be out of your sight and beyond your measurement. In fact, if it is authentic you will find it hard to get any trace of its happening. For the best work is done when we think it isn't being done. Our greatest progress is often during our driest periods when we can't feel anything. The great point is: we can't control our feelings—let alone our outbursts of negativism that may erupt from our unconscious minds. But we can control something more important and that is our commitment to keep plugging away in the direction that has chosen us. That is in our hands. God himself can't, or won't, manipulate that. But we can at any moment start working at it.

Best! And may Christ's good cheer be ever in your heart.

Allan

(Continued from page 21)

Our intellectual labor will always be some form of worship, and it need not be idolatrous worship; it can be the worship and service of the God whose word is truth. Conversely, our Christian faith and Christian worship must never become a body of mysterious, esoteric beliefs and practices which have little or no connection with our intellectual and academic activities; they must be the expression of the seeking of the Christian community to worship the God behind all truth who has made himself known to man in Jesus Christ, and whose word is nothing else than *the* truth. Christian worship which ignores the demands of man's pursuit of truth is not *Christian* worship, but the idolatrous worship of a provincial tribal god. The God Christians worship is the God of *all* truth—or he is not God at all.

We cannot worship God truly without seeking truth; we cannot seek truth rightly, without worshipping God.



I really have no time for art . . .

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career as a Christian vocation

by William C. Morris, reporter, Greenville (S.C.) Piedmont

A NEWSPAPER career becomes dangerous for a Christian-minded person after the first two years. It is easy enough to give lip service to ideals when you first begin to "pound a beat" for a daily publication. The test of your spirit and motives comes when the continuous pressure of cynical opinions begins to work on your mind and physical strength.

Some reporters meet the test by leaving for other jobs and condemning newspapers as a treadmill run by big business merely as a means of profit. Others succumb to the despairing forces by becoming professional cynics and remaining as stagnant writers of the contemporary scene.

In the third group is the man who serves best his newspaper and his public. He keeps his goal in sight, realistically appraises the evil forces at work in a secular atmosphere and mellows under the forge of human nature so that his writings reflect the compassion of spiritual insight.

The New Testament affords two basic philosophies or motives for the modern-day journalist. First, it reveals how writers of Christ's day reported a great catastrophe—the Crucifixion as the culmination of evil reactionary forces at work. The current newspaperman must report just as honestly the deeds of a nation's leaders. Second, the New Testament has a concept of brotherhood and of a one-world family so personal that each man's success or failure is a concern of the next man. The journalist acts as bearer of good or bad news for that vast family composed of many smaller families.

There is a strange misconception about the role of a minister. For some unexplainable reason, the layman has decided that his pastor should observe certain rules of conduct in contrast to those of a man in business or a profession. A secular job holder is given license to practice a little evil and be a "good fellow" so long as he does not actually murder or steal. In some respects, it is more difficult to practice Christian conduct during the daily grind of business than it is for a minister to observe the standard expected by his lay congregation. It is especially trying at times on a daily newspaper which takes account of the crimes and failures of its public. It is easy

to succumb—an inch at a time—without realizing to a mediocre level where the spirit has been numbed.

In actual practice, the average journalist rarely is involved in dramatic situations. The writing of some stories becomes so routine he must be alert to avoid a careless attitude toward the names and places. This constant practice prepares him for those rare occasions when he must deal with a controversial or dramatic event. If it is a tragic occurrence, he does not gloat in sadistic delight. He gives a faithful account of one member's failing or detour in the slow, progressive trail toward a brotherhood, or a one-world family on earth.

A journalist must have many traits: a willingness to listen; a curiosity about the world around him; a sense of humor in difficult situations; a respect for all kinds of people; and an eagerness to tell what he knows about the issues and events involving the public he serves.

The financial rewards on a newspaper are not as great as they are in other professions requiring an equal amount of skill. For the person who is willing, however, the pay steadily increases after a few years, but there seems to be a fixed limitation at higher levels of responsibility. In many cases, newspapermen supplement their incomes with part-time jobs or by selling extracurricular material to magazines and other publications. The prospective newspaperman must make up his mind to find satisfaction in serving the public if he is to endure the inadequacies of material rewards. Temptations to seek higher-paying vocations will come often. Even so, the newspaper can be a fundamental training base for some aspiring author of a book or other creative works.

JOURNALISM schools are assets for the beginning newspaperman, but only if he is willing to thrust himself into his daily career with an enthusiasm for learning the more intricate workings of mass communication. These schools instill a philosophy in the journalist, sharpen his tools and afford him the opportunity early of meeting experienced newspapermen without being under the pressure of deadlines and fast-developing events.

Of course, there are many kinds of jobs on a newspaper

or magazine. What would appeal to one writer might be boring and tedious for another. Usually, the news reporter is dreaming of someday buying a weekly publication and settling down. Some beginners would prefer to start on a weekly newspaper where they have more time to contribute articles and fiction to magazines.

For the young journalist preparing to take his first job with a daily newspaper, here are some tips that might speed his success:

1. Assume a humble attitude toward your fellow reporters in the amount of knowledge you possess about newspaper operations. Do a great deal of listening for the first year. Let your voice be heard in the quality and dependability of the stories you write.

2. Keep a fertile mind by reading the most creative books and articles. This prevents your own writing from becoming rusty, tainted with the frequent use of the same words when the same story could be told in a different way.

3. Learn as much as possible about the operations of all departments—photographic, circulation, composing room, advertising and press departments. You can do this by being friendly with fellow employees.

4. Use your own initiative in preparing feature stories and special articles. Although there is some instruction and guidance from the editors, they expect you to be your own boss to a large extent.

5. Be willing to wade through a mass of routine duties. This is the best preparation for those occasions when you must battle time and space to produce a competent, lengthy story of a major event.

There are many vexing problems about news reporting. Some of these must be resolved by each reporter in his own way. The publisher has certain policies which must be obeyed, but more often these are mechanical. The real problems develop in the hand-to-hand wrestling with persons on your beat who have different conceptions of what the duty of the press should be. You must decide many times whether to heed the request of an official not to print a story or write it with the knowledge that the public should know the facts.

In this regard, there are two kinds of news reporters. One is the servant type who concedes to each news source and slants his story to appease whichever official he is writing about. The other is the public-minded leader who first evaluates the events from the whole, then fits the official into the proper perspective. It is wise to decide beforehand which path the journalist will choose. The way is easier for the servant, but the end rewards of the leader are much more gratifying.

THERE is a great need for Christian journalists, both in the secular field and in the religious publishing category. Church publications have improved their techniques more in recent years due to the emphasis and training of personnel to do this peculiar kind of writing and editing. There is a demand for Christian-minded

journalists in secular positions. They stem the tide against the evil mobs intent on gossip and passion.

Perhaps an army of Christian reporters could have averted the mob's senseless and unfounded attacks on Jesus. But, of course, the Christian concepts for any vocation or calling were a result of his life and example before the public of his day.

Moral problems are involved in journalism as a career. There is the "office party" at Christmas with its sacrilegious hilarity. There are office politics and policies that sometimes appear unethical. But these are problems the earnest man confronts in any field. He must solve them in good conscience and in the spirit of those words recorded two thousand years ago by four great journalists of all times.

UNITED NATIONS

DRAMA CONTEST

A One-Act Play About the United Nations

Open to all students regularly registered in a college or university during any part of the school year, 1955-56. Award: A trip to New York City for the winner and production of the play by a little-theater group during United Nations Week. Manuscripts must be received in Room 637, 150 Fifth Avenue, New York 11, N. Y., by June 5, 1956. For further information, write to Mrs. Clifford Bender at this address.

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MRS. MARY LORD, U. S. representative, Human Rights Commission
GUTHRIE McCLINTIC, theatrical producer
MRS. ELEANOR ROOSEVELT, American Association for the United Nations

by Victor Furnish

THE ad on page three of Saturday night's paper said, "150-Voiced, Robed Choir." And down at the bottom in large letters, "With Trumpets." In the next column was another advertisement which said something about "Choice Lots Available" and didn't mention trumpets. I figured I wasn't interested in that one, just yet.

The service the next morning was everything they had promised it would be. And more. There were lots of flowers, mostly lilies, and tin foil around the bottom the same as you get on a Hershey bar. The choir really was bigger than usual, and they sang louder and longer. The trumpeters sounded a little sleepy, but there they were, just like the ad said.

But most exciting of all were the people. Now you know what they mean when they talk about the Easter Parade. If you looked closely you thought you could almost see the price tags, still on. And on the second verse

of the first hymn I saw four junior-high girls walk in with fluffy new white jackets.

O what glory, far exceeding
All that eye has yet perceived!

I heard the choir singing as it swayed down the center aisle—with a kind of baptized hesitation step. I started to sing, too, but some lady in a hat with pink and blue flowers turned around and wondered why.

Then the preacher asked us if we wanted to pray. Since nobody objected, we read responsively something from the bulletin that ended with the congregation supposedly saying, "Alleluia! Alleluia! Alleluia!" But by the time we got to the last one it was almost too soft to hear.

A lot of folks went and told the preacher how much they enjoyed the talk. I guess he wanted them to, because he stood by the door as we left

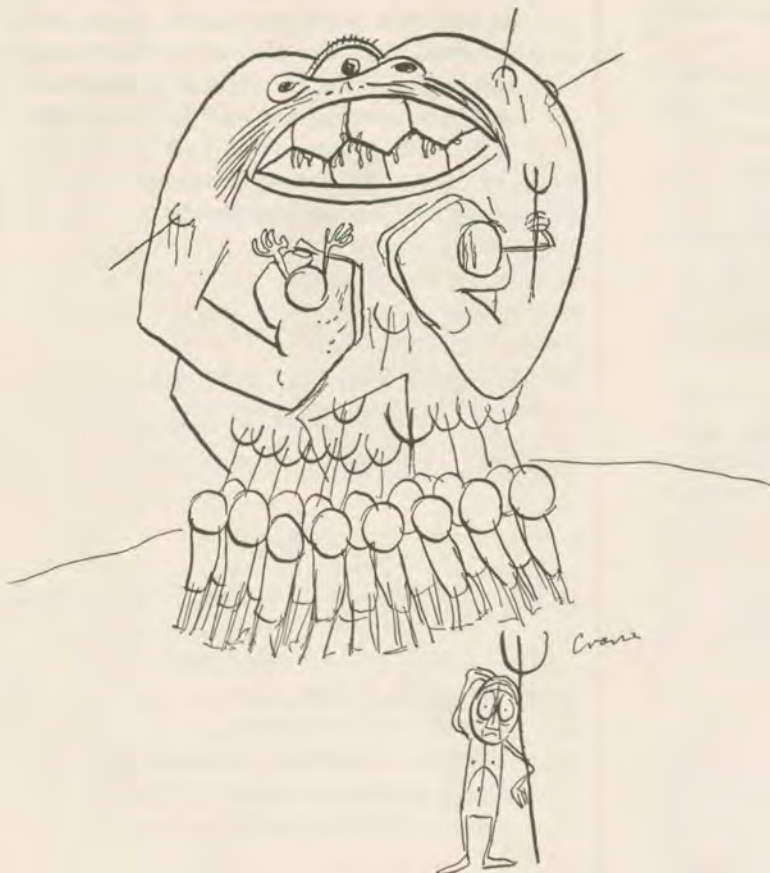
and expected everybody to shake hands. But evidently people took the sermon to heart, because quite a few put their dime folders into a couple of bushel baskets someone had decorated with purple and yellow crepe paper. A sign said something about building the kingdom and painting the parsonage.

I sat on one of those buttons at a restaurant counter that noon to eat. The parade continued there. For a while I thought I could tell which people were coming from Catholic and which from Protestant churches by the justified-by-faith look some of them had. Outside on the street I passed a Catholic church as noon mass was getting out. I wondered if they would have gotten more points had they been to an earlier one, but didn't ask anybody about it. Farther down the street I passed by some seductive-looking taverns and cheap hotels. Somebody came down from upstairs with some garbage wrapped in an old Schlitz carton. He didn't look as if he had been to church.

Then I saw him. A young boy came toward me. Maybe he was in high school. His unpressed pants wanted four or five inches of covering a pair of dirty sweat socks. But he had a suit coat on (the sleeves were ridiculously short), and a crumpled work shirt with a rummage-sale tie rather inexpertly knotted. A comb evidently had had brief encounter with his hair. He kept his head down and walked close to the shabby tenement buildings as we passed. And suddenly all the things I'd seen that morning tumbled kaleidoscopically through my mind.

I turned quickly and watched him continue down the street, still close to the buildings. And then I remembered a little tag I had found in the hallway of the church after the service. It had evidently dropped out of someone's new suit. On one side it talked about "quality," "fine tailoring," "proper fit," and "top-styling." On the other side was a picture of a mirror, and in impressive letters above it,

"FOR THAT NEAT APPEARANCE WITH
MINIMUM CARE."



But have I a right to violence?



Two youthful architects, one a Methodist and the other an Episcopalian, have both provided a fine example of vocational giving and at the same time designed an Award Winning Chapel of contemporary design as part of an Episcopalian Collegiate Center on the edge of Southern Methodist's campus. William H. Tidell, Jr., and Howard D. Decker, Jr., gave their services in creating and supervising a structure that not only fulfilled the dream of a navy chaplain turned college parson but speaks the message of the gospel.

WHAT DOES YOUR CHAPEL SAY?

by Mildred Silver, McKendree College,
Lebanon, Illinois

EACH year in and around our college campuses various agencies build chapels. Immense Gothic structures, plain New England frame meetinghouses, tiny meditation rooms in an attic or dormitory; bleakly unadorned or lovingly decorated with stained-glass windows, hand-carved pews and altars—they all express a felt need. Students, more than older people, are seeing that the only satisfactory integrating force in education, as in life, must be religion.

Across from the campus of Southern Methodist University in Dallas, Texas, is the Episcopalian student center, Canterbury House, a modest frame building, once a private residence. Only the swinging sign over the walk at its side hints at architectural and spiritual surprises. It reads, "Welcome to the Collegiate Chapel of St. Alban—Enter, Rest, Pray." Let us follow that walk and see what this unique effort to express the ineffable in glass, wood, and stone has to say to us.

The resident chaplain is Canon Curtis W. V. Junker, known affectionately by the student body as "Father Curt." He is tall, broad, and strong, with a natural dig-

nity which doesn't need bolstering, whether he is in sport togs or clericals. He has humor, compassion, a quick thoughtfulness for others, and a friendliness to which all about him respond intuitively. We have been told that the Collegiate Center is his dream come true, and we are curious to see if we can read backward from the physical embodiment to the inner vision.

Half-blinded by the afternoon sun, we follow the walk around the house and ascend a few concrete steps to the chapel, glimpsed first through heavy glass doors. We grasp firmly the wooden cross which forms the door handle, and the symbolic act sobers us. We enter, partially prepared for a strange new beauty which awes us into silence.

The first impression is light, floods of light. The clerestory windows are translucent amber glass divided into small panes by a deep latticing of mahogany. Additional controlled light comes from the lantern tower above the sanctuary. The whole south wall is glass, not "storied windows, richly dight," but clear jalousied panels which allow the cloister walk and court, with its vivid green of

grass and shrubbery, to come in and be a part of the worship setting.

The north wall has the warm pinkish buff of Tennessee Crab Orchard ledge stone, while the chancel and the rear walls are of mahogany planks. Seven laminated arches lead the eye upward and forward to the free-standing altar, a severely plain stone slab supported by two stone blocks and a center pillar relieved by a carved Canterbury cross. The omega-shaped altar rail almost surrounds it, suggesting that the Lord's Supper, the sacrament of the altar, is communion between God and man. We are reminded that a church building is, by the definition of the ages, "an altar with a roof over it."

Over the altar is suspended a laminated alpha within an omega, like a canopy above a throne. From this hangs the Oberammergau Christus, a carving of Christ Triumphant, with a crown of glory resting upon the upright head of the risen Lord. His vestments are kingly, and his wounded hands are outstretched but not nailed to the cross. We feel not so much the agony on the cross as our joy in the risen and reigning Christ.

We sit on one of the cathedral chairs or kneel shyly on a prayer hassock. Worship is called forth by the chapel's gently insistent spiritual warmth more than by its rich symbolism. The simple, clean lines, the rough integrity of the bare stone walls, the soft reflections in the polished wood speak a clear and restful word of God's presence in man.

SLOWLY and quietly we file out, noticing the organ console near the back and the mathematical beauty of rank upon rank of exposed organ pipes in the balcony above our heads. The choir sits near the organ, since it sings *with* and *for*, not *at* the congregation. As we enter

the cloister we note figurines of Chaucer's Canterbury pilgrims and the St. Thomas à Becket knocker at the house entrance.

Before we can use it, the door is flung wide and Father Curt is greeting us warmly. He had caught sight of us from his study desk. Day and night the lighted altar is visible there, not only for him but for anyone he may be counseling. He shows us the long commons room attractively furnished with lighted oil paintings and appropriate art work done on the campus by faculty and students. From there we see the glassed-in refectory where breakfast follows each week-day and Sunday communion service.

The architects successfully grasped Father Curt's conception of worship and communion as the central purpose of a church. As we move on to the cloister walk we feel that this intimacy of food-sharing, music, recreation, and dramatic expression with worship, made possible by the extensive use of glass partitions, is not an accident or freak of modern architecture. Here the functional in art goes on to include meaning as well as use. "Religion is not a strange or added thing but the breathing of the eternal Spirit through this temporal world."

Here our chaplain-guide points out a cast figure of St. Alban, the first British martyr. Behind it is his epic statement of witness, "My name is Alban, and I worship and adore the One, True, and Living God, who created all things." We turn as Father Curt pulls the rod which causes the figure of an ecclesiastical schoolmaster to strike the cloister bell, a treasure from the Mediterranean. Ahead of us in relief against the dark redwood wall is "The Calvary in Oak and Bronze" by Josephine Vasconcelas. The bowed figures of the young John and Mary contrast with the virile erectness of the Saviour, who

Alpha and Omega symbols together with the rail make up the centered altar design.



offers himself with head raised high and eyes open in spite of the crown of thorns.

AFTER showing us the simple baptismal wall font and the credence shelf, supported by a stone capital carved eight centuries ago for St. Alban's Abbey, he leads us to the chapel door where we started. Here the cornerstone pillar, about four feet high, faces us. We notice first the glazed tiles, symbols of the four evangelists, but the central interest is a stone carving by Eric Gill. Toward the bottom of the stone the sustaining hands of the Creator uplift the Incarnate Lord with his wounded hands and feet, but with his head erect and his eyes open. Above him soars the dove, the Holy Spirit. We feel instantly that this powerful conception of the Trinity as God's creativity, redeeming power, and sustaining love makes a perfect cornerstone for such a chapel.

It is late, and we have to refuse the opportunity to see the sacristy with its treasures of traditional vestments and holy vessels. We haven't even time to learn the history and significance of the tiles set into the wall at intervals all around the chapel. We promise ourselves we'll come again. But now a few questions.

"Why is there no pulpit?" one ministerial student asks.

"Unfortunately, too many people think of their parson as the person who brings them to church," our guide answers. "Clergy of every denomination dream of the time when their congregations will realize that our concern is not to get you to go to church, but to *be* the church. This chapel must say to the solitary intercessor or penitent, as well as to the formal congregation, 'The church is the family of God at work, at worship throughout the ages, man offering himself to God and, *mirabile dictu*, God offering himself to man.'"

After a long, thought-filled silence he continues, "I hope the chapel says to you, to everyone who sees it, that we must bring all our gifts, all our needs to his feet. In these days of confusion, people, especially those who teach and those who learn, must be taught not only to reason, but to adore—to look up to him."

"And no pews?" Marie asks.

"First, the use of the chairs instead of pews is functional. It allows antiphonal arrangement for special serv-



In the back of the chapel are the organ pipes and font providing a pattern of their own.

ices and organ recitals. It is also symbolic of the fact that in the family of God, young or old, sick or ornery, parson or parishioner, we all count for one, and never more so than at the family table."

Reluctantly we say good-bye to Father Curt. We shall remember long the words of encouragement spoken by this universal language. We know that before this wood and glass and stone drew together to express adoration and communion the conception had first to be born in one man's heart and mind; and we know that his heart and mind had first to be filled with the love of man which is also the love of God. Such love and such expression of it speak to all sensitive minds and hearts everywhere, regardless of church, race, or creed.

Humbled by this experience, we leave, hoping not so much to imitate his work as to follow his example of losing himself in a concrete expression of his devotion to God and man. This is a church-building age, and many students will have the same opportunity Curtis Junker had to build his ideals into a whole community. May they be as successful in making their church buildings symbolize the true meaning of the Church.

PRAYER RETREATS ARE POWERHOUSES

by Kirby Page

In Southern California extensive use is being made of all-day prayer retreats as sources of spiritual illumination and power. The results are so satisfying that I am devoting most of my time to extended conversations with groups of twenty to forty people assembled for serious consideration of the responsibility of being a Christian in such a day as this, and in unhurried prayer. As a basis of our exploration, we are using these fourteen ways of finding and doing the will of God in our time.

1. Reflect upon the character of God.
2. Saturate your mind with great passages from the Bible, especially with the record of the doings of Jesus.
3. Enjoy constant comradeship with our living Lord.
4. Expert guidance from the Holy Spirit.
5. Receive forgiveness and power in partaking of Holy Communion.
6. Be persistent in private prayer, family prayer, group prayer, and corporate worship in the sanctuary.
7. Experience human fellowship on the highest level.
8. Mellow your spirit by constant exposure to the power of silence, to great music, and to the beauty of nature.
9. Read great books and study the experiences of the noblest men and women of the race.
10. Seek understanding of the breadth and depth of the will of God in all phases of life, especially in the areas of social conflict.
11. Run the risks of doing what is right in God's sight, rather than take the consequences of doing what we know to be wrong.
12. Proceed with confidence in God, and joyously leave the results in his loving hands.
13. Experience eternal life in the midst of time.
14. Value every hour as of priceless worth, and make wise use of time.

The division of time used follows these patterns: 10 A.M. begin with a long-playing record of great music; prayer and conversation until 12 noon; recess and fellowship until 12:30; luncheon in silence except for great music until 1:30; session until 3:30; tea and fellowship until 4 (some groups adjourn at 4); session until 5:30; recess and fellowship until 6; supper in silence except for great music until 7; session until 9 o'clock adjournment.

An alternate division of time is: 2 P.M. begin with record of great music; prayer and conversation until 3:30; tea and fellowship until 4; session until 5:30; recess and fellowship until 8; supper in silence except for great music until 7; session until 9 o'clock adjournment.

Some groups meet for an all-day retreat on Saturday, some on Saturday afternoon and evening; some on Sunday afternoon and evening; some women's groups meet for an all-day retreat on weekdays, with husbands coming for supper and evening session. Sometimes it is better to meet in a home with a large living room and opportunity for quietness.

In every case individuals of breadth of experience and depth of spiritual insight participate in the general conversation about the deeper issues of life. The discussion ranges from the will of God in personal relations to the will of God in economic life and world affairs.

Here is a procedure which may be used, with little promotion and little

expense, with deep and enduring results. Experience shows that twenty to forty people in a circle can engage in intimate discussion and fervent prayer over a period of five to seven hours. Fellowship in prayer and discussion and action is the breath of spiritual life in any church where "two or three" spend time together in seeking to find the will of God and power to do it.

I would be glad to correspond with interested individuals about our experiences in prayer retreats, and may be addressed: Box 247, La Habra, California. Especially would I like to know about the experiences of other groups in prayer retreats.

More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or
goats
That nourish a blind life in the brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who call
them friend?
For so the whole earth is every way
Bound by gold chains about the feet of
God.

—Tennyson



Katherine L. Ramsdell

Tempe, Arizona

the Race

THE two stood, elbows leaning on the gate, looking out over the universe of planets swirling in their orbits. The Old One spoke, ruminatively pulling at his long snow-white beard.

"Yes, that's all that's left now—though there was another one called Earth a while back."

"What happened to it?" the Young One asked.

"It seemed to be going places," answered the Old One, "then all of a sudden, pff-f-f-t! and there was nothing left but a smoking black ball. Whew! but it smoked and smelled things up pretty badly in outer space for a spell."

"Was there an investigation?" queried the Young One.

"Oh, yes," replied the Old One, "but you know how those things are. The committee couldn't find any survivors to speak of, except a few animals and one old fellow who couldn't tell us much."

"How did you find out what happened?"

"Well, we've been keeping tabs on things for quite a while, ever since Man took over there and as near as we can tell, it looks as if the human beings wrecked their own living quarters."

"You mean—committed suicide?"

"Something like that, although I don't think they meant to, to begin with. You see, it all started with their being too inquisitive for their own good. Ever since that Adam and Eve business in the Garden of Eden, it seems as if men have been outgrowing their mental britches, getting in deeper and deeper until they finally found the secret of splitting atoms."

"Didn't they *know* they weren't playing with firecrackers?"

"I guess they found it out quickly enough, but it only scared them for a little while."

"Wasn't there anybody to steer them off *that* track down there?"

"Oh, goodness, yes. Ever so often somebody would come along and try to talk sense, but from the days of Moses and Jeremiah down to Gandhi and Wilson they've been kind of unpopular folks. Most humans never really listened—or if they did, they forgot too soon. We even sent a Man down there to show them the way to get along with each other, but they became angry and killed Him. He had a fine program, too—making neighbors out of strangers and friends out of enemies."

"Didn't anybody listen to Him?"

"Oh, yes, there were some. They weren't a very prepossessing lot, though: laborers, malcontents, paupers. You wouldn't have expected them to be A-1 promoters, but they did get His idea started and strangely enough, it caught on even though there were plenty who didn't believe in it and tried to stop it."

"I should think it might have made things more like it is up here."

"It would have, no doubt, if more of them had tried it. The trouble was, it seemed too impractical to most men—and maybe it was, the way they had things arranged."

"How was that?"

"Well, they had people divided up into races and political divisions where the color of a man's skin and how he believed about things seemed to matter a whole lot more than the fact that they were all members of the human race."

"Sounds pretty superficial, doesn't it?"

"It was, though there were efforts made to even things up from time to time. They even reached the point where they tried to get together as a "United Nations" and iron out some of their problems. But that didn't

seem to have much of a chance, once they discovered how to make bombs and other weapons out of the atom."

"What happened then?"

"They had been fighting a war, a big one—the second time in a little while—and they exploded a couple of those new bombs on a little island."

"Didn't that stop the fighting?"

"Well, yes, but you couldn't say it stopped the war. That kept flaring up, like little fires, here and there for a long time afterward. Queer thing, they kept talking about wanting peace, establishing world trade, rebuilding nations, and at the same time they started trying to see who could build the biggest and best stockpile of war bombs."

"Couldn't they see where that kind of thing would lead?"

"Some of them did, the wise ones, but their voices weren't loud enough to drown out the frightened ones. It was bound to happen sooner or later, I suppose. Their 'cold war,' as they persisted in calling it, warmed up until they forgot all about their peaceful talk and they started aiming those bombs at each other."

"Whose was the biggest and best?"

"We never did find out. The old fellow we picked up had never heard there was a war on."



E. ZUTRAU

TWO MESSAGES ON

CHRISTIAN RESPONSIBILITY

IN ECONOMIC LIFE

by Andrew R. Cecil, Dean, School of Business Administration
McMurry College, Abilene, Texas

THE Gospel, concerned as it is with all activities of man, is also concerned with the moral distribution of wealth, with disparities of income, unemployment, and economic depressions. In the free world, when the state and church are interrelated parts of a whole society bound by a covenant with God, the Christian philosophy radiates the light of God on all human problems in this confused scene of economic and political conditions.

Because of the penetrating, reforming, and vitalizing power of the Gospel's message, it became a part of the individual's Christian duty to perform his task in economic life justly, responsibly, and to the best of his ability as unto God. The concern of our church for the common welfare in the form of greater opportunity and security for all found its expression in two messages from ecumenical bodies that represent an interdenominational meeting of minds. The first one on "The Responsible Society in a World Perspective" issued by the World Council of Churches at Evanston discusses extensively the "Problems of Economic Life." This message was followed by the statement on "Christian Principles and Assumptions for Economic Life" adopted on September 15, 1954, by the General Board of the National Council of the Churches of Christ. The last statement has been in preparation for something like two years. (To the first one we refer in this article as "Problems," to the second as "Principles.")

The broad list of devices offered by

the messages requires narrowing for purposes of this article. We will limit our remarks to the problems popularly presented as cornerstones of an "economic system."

The two messages came out solidly for economic freedom. There is "a fresh recognition of the importance of relative freedom in enterprise. . . . Many socialists have come to appreciate the importance of the private sector of the economy and the necessity for the energetic, enterprising, and expert businessman, as well as being aware of the dangers of centralized government." (*Problems*) Similarly the *Principles*: "Since private ownership of many forms of property is a stimulus to increase production of goods and services, and a protection of goods and services, and a protection of personal freedom, wider ownership among our people should be encouraged."

In their strong support of economic freedom the messages stress, however, that God seeks to redeem us from self-centeredness and selfish use of power. In our mechanized, complex, and interdependent society, human needs must be met in the spirit of the Christian love that lies at the core of Christian ethics. If our talents and capacities lead to unfair and exploitative acquisition of wealth for its own sake and disregard for justice and common welfare, that economic motivation is unchristian and consequently leads toward economic disaster.

It is undeniable, in this writer's opinion, that Christianity regards the economic welfare of a group as more

important than selfish individualism. Let us, therefore, make clear what we do understand by the "welfare of a group." "Group welfare" used to be identified with the economy controlled by the state, and "individual welfare" with the system of "private" or "free" enterprise. If we say that Christianity emphasizes the importance of group welfare, it does not mean that therefore the state can always promote better social progress than the system of private enterprise. By the welfare of the group we understand such economic conditions which secure freedom and well-being for all men, the strong and the weak, the talented charged with leadership and the handicapped.

FROM our experience we see that the system of private enterprise, securing free ways of life and economic abundance, can contribute more efficiently to the welfare of the group than the totalitarian control of the state. With less population and land than Russia, we produce more steel, coal, oil, and electric energy.* Under our principle of individual liberty we have the highest standards of living with one automobile for four inhabitants, one telephone for every three,

* In 1951, the United States alone produced 95 million tons of crude steel. In Russia and its satellites it was 41 million tons. In 1951, the United States produced approximately 2,245 million barrels of crude oil, Russia less than 285 million barrels. The United States produces almost 50 per cent of the world's mechanical energy and in 1951 turned out 370 billion kilowatt-hours. Russia in the same period produced only 103 billion.

one tractor for every farm, one house for every 3.3 Americans. The United States has demonstrated pretty convincingly that the Government can discharge its responsibilities for the economic welfare of the nation without depriving the people of their right to participate freely in the formulation of laws and without the danger of tyranny.

Christianity repudiates totalitarianism, that denies liberty to the individual, and materialism, that debases the human soul. Today, state the *Principles*, "we have enough knowledge of what happens under a thoroughgoing collectivism to realize that uncritical recourse to the state to remedy every evil creates its own evils. It may easily become a threat to freedom as well as to efficiency."

Promotion of a system of private property, free initiative, competition and maximum opportunity for the development of individual personalities does not imply a policy of leaving things as they are. Basically, the Christian approach to the economic order is determined by the end goal that our economic life shall be worthy of the name Christian. Making men less content with things as they are, Christian ethics reveals new fields for worthy human effort, keeping before men the wisdom of a brotherly society, which transforms economic relations into a fellowship and the individual into a brother. The motives of sympathy, brotherhood, and solidarity of the human family are immense incentives to find a nobler way to discover relief for distress and to seek out the hidden springs of economic amelioration.

As Christians we accepted free education in spite of the fact that at the time of its introduction it was proclaimed as socialistic. The group benefits more from municipalized fire departments than from private fire institutions which served only the subscribers, permitting the houses of poor people to go up in smoke.

As Christians we will accept any idea that promotes free medical help to the poor. We are proud of the free medical help offered by the free hospitals built by our missions in India, the Congo, South America, and in

other parts of the world. Albert Schweitzer, called the most gifted genius of our age and its most prophetic thinker, tells us: "Whoever is spared personal pain must feel himself called to help in diminishing the pain of others." The churches, state the *Problems*, "have a duty to promote adequate assistance on the national and international level for children, the sick, the old, the refugees, and other economically weak groups, by means of church organization, voluntary organizations, voluntary societies and local or national governments."

The two messages emphasize the importance of efficiency and productivity in the satisfying of human needs as essential marks of a sound economy which seeks the maximum welfare of the greatest number of people. "Laziness and waste are sins before God no less than selfishness and greed." (*Problems*) In order, however, to build a brotherly world wherein all have access at least to a minimum standard of living, the worker should have a status "which accords with his responsibilities and his human dignity."

THE end of those who hold the materialistic philosophy of Marx, Engels, Lenin, and Stalin is the welfare of the proletariat; their means—force, coercion, revolution, and dictatorship. Sacrificing the dignity and sacredness of individual human personality, they promote the "dictatorship of the proletariat," based on force and "unrestricted by law" which, according to Stalin, "cannot be complete democracy, democracy for all, for the rich as for the poor. . . ." (*Stalin: Problems of Leninism.*)

Karl Marx said plainly: "The democratic concept of man is false because it is Christian. The democratic concept holds . . . each man has a value as a sovereign being. . . . This is the illusion, dream, and postulate of Christianity, that man has a sovereign soul."

The Christian postulate that a man has a sovereign soul rejects the fratricidal struggle of class war and gives the worker full citizenship in the society, which was considered by Marx

an "instrument of oppression." The worker, to whom was given the sense of value of a sovereign being, believes in the system of private enterprise and political freedom. William Green, the late president of the American Federation of Labor, has said: "If this country ever gets a system of governmental regulation, labor will suffer most." Freedom of the individual will be lost, and the worker will become a serf of the state, instead of his government becoming a servant to him.

The Christian philosophy brings into our economic life a revolutionary change in the accepted scale of values. Primary concern for the welfare of persons takes place of complete concentration on the products of machines. The faith in the supreme worth of persons turned the American worker from the battlefield of class conflict to the co-operative avenues of peaceful progress and found its expression in the creed of the American labor movement: "The labor of a human being is not a commodity or an article of commerce." (Clayton Act, 1914.)

The question of good labor management relations is: Are the people in the industrial organization, from top to the bottom, directed in their economic motivations with respect to the personal dignity and eternal worth of every human being?

The people in the functioning of economic institutions and systems must meet the needs of others in a spirit of Christian compassion. The problems of unemployment, of the farmer's demand for a reasonable measure of security of income, of the welfare of peoples in other countries are of great Christian concern and must be solved in a way which will serve most fully the values of justice, order and freedom.

The hunger and unhappiness of any man are great concerns of Christians, who believe that economic life is not decreed by nature, and modern man is committed to shape his and his fellow man's destiny. Since the economic order is based on our technology and the riches of soil and mineral wealth—which were given to us by God in order to make our life more abundant—we believe that unem-

ployed men, idle machines, and unused materials at the same time and place do not make sense to men endowed with God-given reason.

Large-scale unemployment, state the *Principles*, "or long-continued unemployment for any considerable number of persons able and willing to work is intolerable." We cannot complacently see production reduced or surplus withheld while possibilities exist of distributing overabundance to help hungry human brothers all over the world. In his *The Great Depression*, Lionel Robbins wrote: "So long as there remain anywhere wants which are unsatisfied, it is quite clear that there cannot be overproduction in the sense of real superfluity of commodities."

There cannot be overproduction when the average intake of calories of two thirds of humanity hardly reaches the minimum number of calories needed to sustain human life, and when the average life expectancy in two thirds of the world, because of undernourishment and diseases, is 30 years, compared with 63 years in the advanced West.

We are told that the United States is able to produce more than it is possible to merchandise within our continental borders. If this is a reality, we can direct our work to help other peoples to develop and to assist them to know the blessings of better standards of living. Poverty and need are the germs of war. We can secure a permanent kind of peace by removing the bases of conflicts among men. "The greater the economic power, the larger is the responsibility in this field. The richer countries particularly must remember that one test of their policies is their effect on the underdeveloped areas of the world." (*Problems*)

IN conclusion let us mention that the messages point out that there is no economic system suitable for all situations everywhere. "In all types of economy there is to be found a variety of forms; there is no one pattern that is universally valid . . . the

capitalism today is very different from the capitalism of even twenty or thirty years ago." (*Problems*)

When we look back through the pages of history of economic doctrines, we can see that they were changing rapidly. Why have they risen and fallen? Because all economic doctrines were found upon examination to be limited to the period and place when and where they were given. Because doctrinary solutions which try to dominate real life with abstract principles appear erroneous and impracticable when they encounter the reality of modern economic life, where many new factors are present and old ones absent.

Why have the ethical precepts given by Christ had an eternal quality not limited to a certain place and

time? Relevant is the answer which we find in the Episcopal Address of the Bishops of The Methodist Church to the General Conference, 1952, which points out that "if Christianity had permitted itself, with earthly shrewdness to become the protagonist of successive economic theories which through the centuries have risen and fallen, it would have suffered the fate of these passing and partial expressions of the economic good."

Behind the illustrations of practical conduct given by Christ we find a spirit which can be reinterpreted and given new presentations. The Christian ethics is dynamic, and modifying the spirit and the will of man; it possesses regenerative and redemptive qualities. Christianity is not a doctrine but a RELIGION OF LIFE.



Return to the natural man.

THEY *volunteer* FOR THIS!

by John Austin, A Work Camper in Greece

A SERIES of earth tremors shook the Ionian Islands in the Adriatic Sea. When the tremors ended, the island of Cephalonia and Argostoli, the chief town of the island, were almost completely destroyed. On a mountainside across the island lay the small village of Kapapoda. Here boulders greater than six feet across had broken loose from the mountain and rolled through the village like tanks. Government engineers condemned this whole village, and the villagers were forced to a new site at a lower and safer elevation.

Aid came quickly from both sides of the Iron Curtain. Food, clothing, medical supplies and even housing units. Sweden sent a completely equipped hospital to care for the children, injured or orphaned by the quake.

Representatives of the World Council of Churches visited the island and chose the site for a special work camp. To World Council visitors the construction of a pipe line to supply water to the relocated village of Katapoda and its neighbor, Tsanetata, seemed to be of top priority.

Almost immediately, Protestant young people responded to a call for help. Thirty young men and women from England, Germany, Greece, Italy, Netherlands, Sweden, Syria, and the United States received letters concerning the project. They learned they would be living in tents and the food would be completely strange to most—dark bread, fruit, vegetables, and olive oil. Meeting in Brindisi, Italy, the group traveled fourth class, deck passage, across the Adriatic Sea to Sami, Cephalonia. A Swedish boy on his motorcycle, and slightly behind schedule in leaving Rome, had driven all night and reached the boat just in time. An American boy, not knowing the "ins and outs" of third-class travel

in Italy, had arrived at the station in Rome just in time to get the train. As the ship entered the harbor at Ithaca it appeared as if it were sailing up a river between high mountains. But the beauty was marred by another view—the campers' first glimpse of the earthquake's destruction.

In Sami the extent of the earthquake damage was even more evident. The people were living in houses patched from the ruins. Some were still in tents. All this was a year after the earthquake. Derl Troutman met the group and drove them up the mountain to their new home in an olive grove. Derl was on leave from the Evangelical and Reformed Church in Pennsylvania to serve as director of the camp.

The first project was to set the camp in order.

The camp schedule was adjusted to take advantage of the coolest daylight hours. At 3:50 A.M. the cooks for the day arose and started breakfast and at 4:00 A.M. the rest of the campers started their day. With breakfast at 4:15, the campers had ample time to eat and prepare for the day's work which began at daybreak, about 5:00 o'clock. The work period lasted from 5:00 to 12:30. At 8:30 and 10:30 there were breaks for chocolate or lemonade and bread with peanut butter or jam. These were called the second and third breakfasts and were always welcome. By 12:30, everyone was ready to call it a day. The early afternoon—the heat of the day—was free for resting, letter writing, or washing clothes. Three days a week, discussions or Bible study was held from 5:00 to 7:00, and after dinner, there was singing or folk dancing or perhaps a discussion, followed by a vesper service. By 9:00 P.M. most campers fell into bed.

The schedule was mainly deter-

mined by weather conditions. The nights were cool and clear. The days were clear, dry and very hot. During the afternoon the temperature would often climb to 110° F. The Greek custom of resting between 1:00 and 5:00 P.M. was easily accepted, as it was so unbearably hot.

The language problem was always present.

From time to time a Greek engineer would visit the project to give advice and to see how the work was progressing. In conversations between the engineer and the Dutch work leader, it was necessary to have two translators, one from Dutch to English and another, English to Greek.

The discussion periods were utilized to learn about customs and conditions in the countries represented in the camp. Priests of the Orthodox Church visited the camp and explained the history and customs of the church. Instructions were given in a number of hymns. However, the problem of translating everything into several languages tended to make the discussions drag somewhat.

Each camper had an opportunity to lead the worship service one day. Generally grace for the meals was said in the native language of the camper. The evening service was usually in English and consisted of a few songs, the Lord's Prayer, a prayer from the camper leading the service, and a selection from the Bible. Often there were a few thoughts on the experiences of the daily camp life.

The ambitious members of the camp used the free afternoon hours for swimming in the Bay of Sami. This meant a 45-minute walk to the Mediterranean and a hot 45-minute walk back up the mountain.

The camp had as its project the digging of a half-mile-long ditch, the laying of a three-inch asbestos cement

pipe, the building of a reservoir, and the constructing of water taps in the village. This was an ambitious project for thirty young, unskilled people to accomplish in four weeks' time.

At first the campers put in a good day's work. They were in high spirits and worked eagerly. However, by noon there were many sore backs and muscles and nearly everyone had a good crop of blisters. The girls who were not in the kitchen were doing pick and shovel work along with the boys. The clay soil at that time of the year was very dry and hard. In a number of places there were outcrops of limestone. Thus the digging was not easy for a group of beginners. Often the men of the village were needed to help remove large boulders and do the deep excavation.

After ten days the work on the ditch was far enough advanced that the assembly of the pipe could begin. The pipes for the project had been purchased in Czechoslovakia by money donated by the Disciples Church, Evangelical and Reformed Church, and The Methodist Church. Teams of two carried the pipes up the mountain-side and distributed them along the ditch. A group of campers were taught the technique of laying the pipes and assembling them. After the "bugs" were worked out, the group could complete about 20 sections per day. A first group laid the pipe approximately to grade and line. The second group followed and tightened the bolts. A small amount of earth cover was placed on the pipe to hold it in place and also to protect it from the hot sun. Several Greek men learned the process too so that if repairs were necessary later, there would be someone to make them.

When the pipe had arrived on the island, the elbows were missing. Therefore, bends in the pipe were taken care of by cutting short lengths of pipe and beveling the pipe so that several straight sections would make the desired bend. In this manner, seven elbows were replaced with combinations of short sections of pipe. The closing day of camp, the elbows and Y-connection arrived. However, the Y-connection was not of the proper

angle, so that this too had to be built up from short sections.

Across one deep ravine it was necessary to construct a 15-foot bridge to carry the pipe. The major difficulty was to obtain materials for the forms. The limited supply of lumber had to be supplemented with old coffin lumber. Used nails were secured from various sources, straightened and used in the forms. The women of the village walked 15 minutes from the nearest well to supply water for the concrete, by carrying large buckets of water on their heads.

After a week of hard labor, combined with the hot weather, radical changes in diet and a poor water supply, many of the campers had sieges of stomach disorders and diarrhea. For the last three weeks of the camp there were at least two or more campers laid up each day. Fortunately no one was seriously ill and all recovered after a few days.

The mainstay of the diet was bread baked in a stone oven in the village. The native dark heavy bread dried out very quickly and by the following morning would be very difficult to cut, even with a sharp knife. Breakfast consisted of hot chocolate, bread, butter and occasionally jam or peanut butter. For lunch and dinner there was a warm dish such as tomatoes stuffed with rice, potatoes, spaghetti, string beans or eggplant. Often the baker let the campers use his oven for the preparation of the hot dishes. Many dishes were made with olive oil which was difficult for the Northern Europeans and the Americans to get accustomed to.

Groups from some of the countries represented tried to prepare typical dishes of their homelands. However, due to the limited ingredients available and primitive cooking facilities, it was a bit difficult. An attempt at American pancakes ended in a sort of doughnut fried in deep fat. The undertaking of a birthday cake for our camp leader proved successful as did the Syrian girl's project with one of her native dishes.

After the first week of camp, the campers invited the villagers to the camp for an evening of fellowship.

The campers were treated with numerous Greek folk songs and folk dances. The following week the campers were the guests of the villagers. A line of tables was placed in the gravel road in front of one of the cafes. The tables were spread with tomatoes, bread, eggs, grapes and wine for the guests. The campers joined the villagers in their dances and some became quite good by the evening's end. The fiddler played a folk melody from Crete while the villagers and campers tried the Virginia reel.

The last Sunday of the camp, the end of the work was celebrated by a feast of roast lamb prepared by several of the village men. The lamb was placed on a spit and turned over a bed of hot coals. During the roasting the lamb was moistened with a mixture of butter and native herbs. After two hours in the hot sun, the village men preparing the lamb must have felt as cooked as the lamb. This first bit of fresh meat at dinner was quite a treat for the campers.

There were still a number of jobs to be done after the last few days of camp, so a few campers stayed over. The pipe connections were finished and the pipe completed, save about ten pipe lengths which had not arrived. The pipe was tested for leaks and the broken sections replaced. A few weeks after the close of the camp, the additional materials arrived so that the villagers were able to complete the pipe line and the reservoir.

The village people expressed their gratitude in many ways. Near the end of the work a special service was held at the outlet works in the village. Both the villagers and campers took part as the village priest and the camp director led the service. In the blessing of the project, the priest submerged a small olive branch in the water and sprinkled it over the head of the people. Then he passed among the people, touching the wet branch to their heads while they kissed a small cross.

Upon completion of the camp, the Greek campers invited the foreign campers to visit them at their homes. Thus there were informative excursions through Athens, Salonica, to Mt.

Olympus, and other historical areas of Greece.

Soon after the campers' arrival on Cephalonia, the Bishop of the Orthodox Church paid the camp a visit and offered a word of encouragement for the project about to be undertaken. As he passed through the village on the way to the camp, almost the entire population turned out and followed him. In his black robes and long beard, he was most impressive. He pointed out to the people the help they were to receive from the campers from many lands. Following the Bishop, the village priest said a few words. He had lived in the United States for a short time over twenty years ago and so was able to talk to the newcomers in English.

On Sunday the village priest and the people invited the campers to take part in the church service. The old church had been destroyed but services were being held in a wooden building donated by the World Council of Churches. The inside was furnished with painting, carvings, candlesticks, incense burners and icons salvaged from the old church. Generally one of the Greek campers would stand with one or two of the other campers and explain the service.

During a visit to Argostoli, the campers were permitted to take part in the memorial service to commemorate the earthquake of the previous year. Although the words were incomprehensible the feelings of the congregation were evident and the campers were able to understand what the earthquake meant in the lives of the people.

To many people an experience such as this would have to be very high paying before they would even consider it. Yet these campers considered it an honor to be chosen to take part in the work camp program. Though the hardships and inconveniences were many, the rewards were greater. This sums up the attitudes of the young people who took part in this and other work camps, "This summer has been the most meaningful summer of my entire life."

Campus Roundup

STUDENT-CENTERED EVENING SERVICES

Is your evening service at low ebb?

If so, perhaps, you would be interested in hearing the story of the Barbourville (Ky.) Methodist Church, and what Union College youth have done for the church on Sunday evenings.

Plagued with skimpy attendance and unconcern for the evening service, the official board had pondered over and over the question, "Can anything be done about our evening services?" Digging deeply into their own pockets—over and above the fixed budget of the church, the stipend for workers—board members decided to finance a full-time student assistant to be in charge of the evening service.

Rue Wesley, son of the Rev. Ralph Wesley, Somerset, was asked to direct the program. Young Wesley is a senior at Union College, a Methodist institution in Barbourville. What young Wesley has done, with the aid of a great many college students, is commendable indeed.

A forty-five-minute service is held each Sunday evening. It deals with Christian living with emphasis placed on inspiration. Each service begins with the familiar strains of "Jesus Saves," sung by the mixed voices of congregation and choir, made up of Union College students. The first part of the service is a song-fest, singing old favorites and an occasional chorus. The evening prayer is always led by a college student; ushering is performed by a rotating group of six students each month. Special music is provided by Union students.

"Congregation-centered is the keynote in our service," commented young Wesley. "We believe in being participants and every opportunity is given to this end." Informality is encouraged but not to the dropping of a defined order of worship.

The result of this student-centered evening worship service each Sunday is an overcrowded sanctuary almost every service. As many or more attend the evening service now as those attending the morning service.

This year, thus far, many "first sermons" have been preached by young men who are ministerial students at Union. Other leadership has come from the young men and women who have volunteered for full-time Christian service. There are forty-one ministerial students at Union and sixty-six full-time Christian service workers.

The largest congregation of the year

came to hear Gerald Swim, six-foot track star and senior at Union, preach his first sermon. Speaking simply and earnestly, Swim testified why he had chosen the Christian ministry in preference to a coaching career.

The Rev. Hugh Smith is pastor of the church.

"Stay-home-itis" can be cured, the youth may be given the opportunity to serve, and the church may grow in general when such a program as the Barbourville Methodist Church's is put into operation.

The story of the student-centered services becomes a testimony in itself; whatever God's influence touches, it changes!

EUROPEAN CONCERT TOUR PLANNED FOR DEPAUW CHOIR

A forty-day trip is being planned for the choir of DePauw University, Greencastle, Ind., by a special committee. The trip will take the choir into Scandinavia, Continental Europe, and England.

Original impetus for the project came last September when Methodist Bishop Odd Hagen of Stockholm invited the DePauw singers to appear at the 1956 centennial of Methodism in Scandinavia.

During the Scandinavian phase of the tour (June 19 to July 1), concerts will be presented in Stavanger, Oslo, and Bergen, Norway; Stockholm and Goteborg, Sweden; and Copenhagen, Denmark.

Concerts will be given in Germany (Frankfurt, Heidelberg, Freiburg, Stuttgart and Munich), Austria (Salzburg and Vienna), Switzerland (Basel), and The Netherlands (Amsterdam) between the dates of July 1 and July 19.

The final week of the tour will find the choir in London at Wesley Chapel and Central Hall.

Director of the choir is Prof. George W. Gove, who has emphasized American music in the proposed tour repertoire. Included will be religious selections, choral numbers based on famous texts, and Negro spirituals.

WANTED:

college students as counselors for small intimate summer farm camp. Limit 30 campers. Emphasis on group sharing. Open to all. Experienced directors. For particulars write Koinonia Farm, Route 2, Americus, Ga.

a view of giraudoux' tiger

FROM ARTHUR MILLER'S BRIDGE

by Tom F. Driver

TWO hit plays which opened on Broadway in the fall will interest those who have a philosophical turn of mind. It is not philosophy which has made them box-office successes, except insofar as it has been transmuted into theatrical terms; but both of them afford an unusually apt occasion to reflect upon the venerable philosophic dilemma of freedom and destiny. The two plays are Arthur Miller's *A View from the Bridge* and Jean Giraudoux' *Tiger at the Gates*.¹

A View from the Bridge is a long one-act forming the major fare in an evening which begins with a shorter piece by Miller called *A Memory of Two Mondays*. By staging the two plays together Miller has invited their comparison, or rather their contrast, for they are as different as night and day—the one diffuse, comic, almost sentimental, full of delightfully executed character sketches—the other sharp, terse, near tragic, avoiding every semblance of full character portrayal. However interesting these two plays are together, I prefer to regard *Two Mondays* as the curtain-raiser Miller intended it to be, and to compare his "melo-tragic" piece instead with the very different type of thing Giraudoux has given us.

A View from the Bridge is all destiny. Eddie, a longshoreman in Brooklyn, lives with his wife and his niece Catherine. Two of the wife's cousins arrive from Italy as "submarines," unlawful immigrants smuggled into the country, and are taken into the household until they can establish themselves. The older of the two is sending money to his sick wife and children in Italy. The younger is single and in a short time begins to pay attention to Catherine, who returns his interest. This arouses Eddie's ire. He says, and apparently believes, that the reason for his objections is the boy's effeminacy, which he says revolts him.

Also he must protect his niece, who is his ward. But we are given to know that actually Eddie himself is in love with his niece. Trapped by his own unconscious desires, Eddie becomes the victim of his growing rage and of the human law of revenge. When he can

stand the young Italian's presence no longer, he lifts the telephone and calls the immigration authorities. The brothers are arrested. The older manages to return to the house to deliver retribution to the informer who betrayed him. Eddie draws a knife. In the fight which ensues he is slain with his own weapon. As the cousin is led away in custody and the wife stands in the doorway alone, we see the downfall of an entire family.

Arthur Miller has said² that his intention was to tell the story as simply and straightforwardly as possible. He was, he says, tired of the kind of play which stops to psychoanalyze its characters. He wanted to return to the elemental qualities of the myth or the legend—to say, "This is what happened," rather than, "These are the psychological reasons why it happened." Eugene O'Neill had taken a Greek legend and given it, in *Mourning Becomes Electra*, a modern setting with Freudian interpretation. Miller took a modern story told to him in conversation one night, stripped it of all psychological exploration, and gave it a Grecian simplicity.

ARISTOTLE, you may remember, had spoken of three principal elements in tragedy—thought, character, and plot. (He mentioned diction, melody, and spectacle, too; but we can let those go for now.) Recent drama has been long on character and sometimes long on what passes for thought, but has tended to let plot trail along as it would. Often the thesis has been that if you write characters, plot takes care of itself. Such reasoning was certain to be detrimental to playmaking, for in the last analysis the public does not go to the theater to see characters but to see plays; and that's different. Aristotle knew it and said that you might have a tragedy without character but not without plot. Arthur Miller was reacting against the tendency to let characters be everything. He wanted only to tell a story. The impulse was worthy; it was in the right direction. The play he has written is as

thrilling as anything you're likely to see. The audience's attention is riveted. It waits with dread for the inevitable outcome.

Inevitable it is. For the element of plot (or story) in a play symbolizes destiny. If this is the way it was, then this is the way it had to be. The plot is the overarching frame which seems to foreordain the outcome of events. The better its construction, the more inevitable everything seems. The plot of *The Bridge* sets up opposing forces—life and natural love vs. repressed incest and rage. Their collision is as necessary as if they were two locomotives headed toward each other on the same track.

Such a quality is rare in the contemporary theater. At first it reminds one of Greek tragedy. (The production has stressed that aspect by including classical columns in the set, and Miller has provided a "chorus" in the person of a lawyer who sees all.) It is a little like Oedipus going step by step to his catastrophe. But its difference from Sophocles' play points to the reason why it is not truly a tragedy. Miller has sought to eliminate psychologizing by eliminating exploration of character. Sophocles did not psychologize, but he did explore character. He got at the latter by putting his characters in situations where choice was necessary. He thus gave them freedom. We see them as human characters because we see them exercise their freedom. No one in *The Bridge* is free. Eddie cannot choose because he never even knows the problem. Neither does Oedipus know the true facts, but he is warned again and again not to pry into the mystery. His character is revealed in his decision to ignore these warnings, and in his reasons why. Nobody warns Eddie to stop, at least not forcefully; they all just watch. The plot moves in its destined way; the character never appears in his freedom.

How did Sophocles solve the logical difficulty posed by including a plot so frankly deterministic and a character so free to choose? He didn't solve it, and that is why he is so great a dramatist. The greatest dramatists have never made a decision between freedom and destiny. They have known that if you

¹ Both plays have been published recently. You may find them in your local library.

² *The New York Times*, September 25, 1955.

look at life (which is what a plot does) it appears determined by superhuman forces; but they have known also that if you live life it appears free.

They have retained both perceptions. They have not made one true, the other illusory. They have kept both side by side—inconsistently, but doggedly faithful to human experience. Samuel Johnson said, "All thought is for determinism, all experience against it." The greatest dramatists have combined such thought and experience in the conjunction of plot and character.

Although *Tiger at the Gates* is a far cry from classical tragedy, it succeeds in combining freedom and destiny in an eminently satisfying, and probing, way. Its strong points are plot and thought, but it does not forget to include character.



THE story is a twist on the fables of the inception of the Trojan War. Giraudoux' original title was *The Trojan War Will Not Take Place*. Hector, returned from the battlefield, is determined that peace shall prevail. In elaborate ceremony the gates of war are closed. But only his wife Andromache stands with him in spirit. Poet, philosopher, lawyer, lover, and prophet are all either opposed to peace or skeptical of its possibility. Hector steers the bark of peace through the treacherous waters stirred up by all of these. As fine a statesman as he is a warrior, he finally emerges into a smooth sea. The tiger of war, lust, and unrest (to revert to the image of the play) is locked outside the gates. But when all is secure, an accident—partly malice, partly ignorance, partly the fault of Hector himself—upsets the carefully achieved balance. The gates of war swing open as the curtain falls.

Some say the play is bitter irony: Giraudoux meant that men have no freedom, only destiny counts. Some say it is an antiwar play. Some say it prophesied World War II and will do the same for World War III. But Giraudoux evades all simple analyses by combining elements which are not consistent in logic but are present in experience.

The first impression one receives is of the masterful plotting. It is all highly contrived, but so skillfully done that you are convinced it could be written no other way. Art so delicately balanced seems like nature. He first convinces even the most assiduous reader of Homer that no Trojan War will occur. Then he causes it to happen in such a complex, yet inevitable, way that one is stunned, and accepting. So smooth is the plotting of destiny.

To this Giraudoux has added "thought" which produces some of the liveliest conversation heard on stage in a long time. (Christopher Fry's translation is due some of the credit.) The framework of plot is so sturdy, Giraudoux can fasten onto it the most stimulating excursions into the realm of ideas without upsetting its stability. Then to plot and thought he has not forgotten to add character—and its concomitant, freedom.

If the plot is as destiny, how can the characters be free? It is the playwright's secret, learned from life. Partly the answer lies in the avoidance of psychologizing. We do not ask, "What makes them tick?" We ask, "What will they do?" Men are delivered from the couch and restored to action. Partly character and freedom result from just the tension existing between what they decide and what happens. We see them in relief *against* their destiny. They do not sink under the weight of environment as Blanche Dubois or Willie Loman; they talk, think, and make decisions. They are thus full-statured human beings—war or no war. Furthermore, Giraudoux has said that, however great destiny's part, the war comes in large measure because of all the characters' sin of lust, appetite, and ceaseless unrest. He makes them guilty of the sin they could not avoid. That is good theology.

The problems we are posing exist on many levels. They arise as problems of dramatic construction—how to combine plot, thought, and character (and how to reveal character as an expression of freedom rather than an exercise in psychological analysis). They flow over into the traditional dilemmas of philosophy in the paradoxical relation of freedom and destiny. They thus have their corollaries in Christian theology—Divine omniscience vs. human free will, sin vs.

predestination, providence vs. human responsibility.

The lessons, if we may be permitted to venture them, are two. (These are not "lessons from the plays" but lessons from reflection upon the plays—always more valid and less hazardous.) First, psychology belongs in a clinical setting, not in the arts (or in religion). If Miller's play can scare some people away from ceaseless analyzing, thanks be to Miller. It is not drama's business to analyze character but to reveal it. The theater (and the church) suffers, as I see it, from the attempt to reduce human character to psychological explanation. Certain behavior may result from parental hostility or what-have-you; but the fact, if it is one, has only casual importance for anyone who deals with the true life of man. Both drama and Christianity are concerned with the action of man taken in the perpetual *now*—in its moral and cosmic significance.

Second, the simple and rationalistic approach to any human situation is probably wrong. This is what art teaches. In art many dimensions of life are included—a tension set up between form and content, the one disciplining the other. In drama, plot, character, and thought do not easily hang together. When they are made to do so, an artistic work results. *A View from the Bridge* has, really, only plot. It thus misses artistic (and tragic) status, although it remains fresh and exciting in the present theatrical situation. *Tiger at the Gates* combines all uncannily. It is thus very true to life, although not at all real, in the sense a photograph is real. It combines many elements into a paradoxical whole. Such a "strange work is man." It is a blessing when the theater presents him to us as he is—child of destiny and free moral agent at one and the same time.



PREPARING MUSIC FOR MEDITATION

by Hobart Mitchell

In my columns, I have been urging you to make use of the resource of sacred recorded music for worship services when live music is not to be had. Lenten weeks are a good time for meditation hours, and at *Chancel* we have found recorded music especially effective in deepening the impact of such an hour. Since you might find considerable interest in trying such a service, a discussion of the steps involved in fashioning an effective hour of music could prove helpful.

The first step is to gather together your total available collection of sacred recorded music, physically, if possible, so that you can listen to the different records comparatively, but in any case by jotting down the total list of available music. You should not include in your list any record that has a noisy surface or is noticeably worn from much playing or any band that is scratched. No matter how badly you may wish to include a piece of music on such a record, you should not, for the gritty surface or other reproduction fault will seriously mar the mood of the service. Also, if possible, use only records of one speed, preferably 33 1/3 rpm. By doing this, you will eliminate the real danger of stumbling or including a "donald duck" in your service by forgetting to shift your turntable speed at a crucial moment when changing records.

Begin your preparation by determining the general meditation idea which will be the theme or thread of the hour. You will have greater working flexibility if you do not make your theme too tight to begin with. For example, preparing such an hour for a January Sunday, we took the growing years of Jesus' life as our general theme. It was only after the hour had been completely planned musically that we narrowed this down to the focus that periods of quiet, long years of work, and the strengthening that comes from active opposition and conflict were all important ingredients in Jesus' growth.

Next, seek choral and solo vocal music that will express your meditation theme. You will need about three pieces, possibly two or four, depending on what you have available and how well they express your theme. Be sure that the diction on vocal records is clear and, of course, that the expression has a religious depth which makes it fitting for church

use. (Many so-called sacred records are really quite secular and are jarring when used in church. Records can always be tested for their fitness in a religious service by auditioning them in a church sanctuary.) For our January meditation hour, we used the shepherd's chorus "Thou must leave Thy lowly dwelling" from Berlioz' *Infancy of Christ* and a series of six spirituals concerning the growing years of Jesus' life sung by Roland Hayes. This series of six we considered as a unit since they were used together, were the same kind of song throughout, and were sung by the same person.

It goes without saying that your vocal thematic material should be in English, unless all concerned understand German or French or Latin. On the other hand, it is not only possible but often desirable in college situations to utilize fine pieces of sacred choral music in German or another language so long as it is not meant to express the meditative theme of the hour or else is given in translation on a service leaflet.

Now choose the longer pieces of orchestral, instrumental solo, and organ music which will surround the vocal music and, being wordless, will give time for meditation. This music should be carefully chosen to develop the mood of the hour's expressed meditation. In the case of our January hour, we began with a thirteen-minute orchestral recording of Bach's *Passacaglia* in C minor. We placed the Berlioz chorus next and followed that with two organ pieces: Alain's "Litanies," which conveys a rather jostling feeling (to symbolize the upset of the flight into Egypt), and Vierne's "Final No. 6," which is more sunny and buoyant (to suggest the growing years thereafter). The six spirituals came after these, centered by the unusual one, "Little Boy," which speaks of Jesus facing the learned men in the temple, and continuing to a final "Hear the lambs a-crying," which gave the meditation a personal focus: "My Lord, I love Thee, Thou dost know . . . O give me grace to love Thee more." Then we drew the hour to a conclusion with eight minutes of deep, quiet orchestral music, using the *Largo* from Vivaldi's *Concerto Grosso* in D minor and Cesti's "Tu Mancavi."

That sounds relatively simple after it has been done and is on paper, but in

doing it, you have to keep testing piece after piece until you find the one that fits each given spot. Or you have to know the music well enough to be able to fit the pieces together unheard . . . and even then, the choice can be only tentative until you have heard how they actually sound in sequence. Sometimes, on listening, you will find that the music fits . . . but in another order.

It is very important to listen to the joining of one piece to the next. There is always a moment or more of silence between the two, of course, but still there can be a jar if the mood, tempo, volume, and harmonies of the piece following are not right. In our January sequence, we found that following the Vierne organ piece, which came to a sturdy conclusion, the first spiritual with piano opening was striking in its quietness, very effective. On the contrary, we originally had a seventh spiritual "Plenty good room" before the Vivaldi *Largo*, but found it made a mediocre fit with the very quiet sustained opening of the *Largo*, whereas by dropping that spiritual so that "Hear the lambs a-crying" concluded the series, the *Largo* then came in very nicely indeed, deepening the mood the final spiritual had evoked.

Because some statement of the meditation theme is necessary at the beginning when a long opening instrumental piece is used, we wrote a brief meditation for our service leaflet. This put the meditation in the hands of those attending the service before the music began. Since we wanted the service to be led by the minister and so have a physical focus, we added a three-minute prelude to the hour to give him a place for a call to worship, added a two-minute postlude to make a sequel to his benediction, and set a scripture reading concerning the flight into Egypt and Jesus' talking with the Doctors in the temple between the Bach *Passacaglia* and the Berlioz chorus. The feeling of the break between these two pieces was such that the scripture fitted there. I must stress that this sense of feeling where something belongs and a sensitive ear to hear what mood a piece of instrumental music expresses, how the pieces join, and how the whole hour sequence flows are of the utmost importance in fashioning such an hour.

Of great importance, too, is an absolute refusal to settle for something that

is second best or "will do." Also, we have found that for services using recorded music, orchestral and instrumental solo music are generally more effective than solo organ pieces. But it is of importance to mix in all different kinds of performance so that the hour has variety as well as a good sequence.

When you have finished preparing your service, it is important to play it through as a whole to prove it, also to rehearse the playing of it several times before the actual service hour comes, using a notation sheet which lists the changes . . . each record name, side, and band and volume level. Part of the rehearsal should be (with the aid of a listener in the meeting room) to determine that each recording is being played at the proper volume; volume levels are not always the same from one recording to the next.

The Bach *Passions* and some of the Bach chorals and separate arias, Haydn's *Seven Last Words* (instrumental), and Stainer's *Crucifixion* are specific Lenten materials. We have found it best to use portions of long works along with other pieces rather than to use a whole hour or more to play out one long work. There are many orchestral and instrumental quartet and solo movements and pieces and organ pieces which convey a Lenten mood.

Above all, remember that what you are fashioning is not a concert. It is an hour of music for meditation.

book reviews

by Roger Ortmyer

Back about seventeen or eighteen years ago a few of us were getting excited about existentialism. Most of Kierkegaard was being translated into English, and some of us were busy writing obscure but nevertheless passionate interpretations of Kafka. We felt that we were really in on something new, a kind of intellectual and moral reserve against the day of death of the causes we so vigorously espoused in our college days.

Along came 1939. Our causes were *kaput* (pacifism, social justice, political parties of one kind or another, utopian dreams for society, etc.). Some of us hung on to certain of the causes, e.g., pacifism, but we had to go hunting for something more basic than the cause itself. Many of us were driven to a biblical study quite different from the perspective of idealism through which we had seen it in our school and seminary studies. Existentialism seemed to provide a hopeful clue.

The war finally finished and we had Sartre, Camus, et cie., on our hands. Suddenly we found our little closed cult admitting all kinds of uncouth strangers. It was like the Holy Rollers taking over old Christ Church where we always did things according to form. This really was not what we had meant by existentialism. So, considering our interest had become a fad, many of us lost interest in existentialism and went hunting for some other *avant garde* philosophy.

Existentialism, however, was not to be so easily put off. In fact, it had warned against just what some of us had done, viz., intellectualize, organize and fumigate our experience. Existentialism was more than a fad. Nor had Sartre adequately defined it. It was a lot older than Kierkegaard. It was not so much a philosophy as a way of looking at things as with the Orthodox Berdyaev, Roman Catholic Marcel, Protestant Bultmann and the Jew, Buber.

Often the orthodox among Christian theologians will pass existentialism off as all right for the Jews but not for the Christians. But the existentialist perspective on the New Testament was too fruitful to dismiss so flippantly. Rudolf Bultmann became the most controversial among Protestant Christian thinkers and Paul Tillich moved into the center in his influence. Obviously existentialism is with us to stay, at least as long as most of us now living are on the scene.

But what is it?

John Macquarrie, lecturer on Systematic Theology at the University of Glasgow, has written one of the most lucid interpretations to be found anywhere, *An Existentialist Theology* (The Macmillan Company, \$3.75). The book is a comparative study of the German philosopher Heidegger and the biblical theologian Rudolph Bultmann. He, of course, cannot limit himself to a study of the work of these two men, but must range far in existentialist thought in tracing the ideas of the two thinkers at the center of his consideration.

Existentialism is seen as that point of view which stresses the difference between the individual being of man and the being of objects in nature. It asserts the importance of the former. It is a radically personalistic view of man. It refuses to let man be depersonalized as those views which attempt to objectify man always do. Man is not to be submerged in nature.

All right, insist many Christian thinkers, existentialism is helpful in an understanding of man and man's situation, but God seems to have been left out of it. And what do you do with revelation?

The existentialist is one who asks questions. He lives in a mood of anxiety. Questioning his own understanding of himself has led such philosophers as Heidegger and Sartre to despair, but it seems to have led Paul to an encounter with Christ. The existentialist insists that God's revealing of himself, be it in the Word or otherwise, is always in terms of a situation, not of universal truths wandering around in a vacuum. God's disclosure of himself is intelligible only when the understanding of the self has been awakened.

Bultmann's demythologizing emphasis in biblical studies has stirred up such a controversy as to obscure many of the other, and possibly more important, emphases which he has brought into Christian thought. This situation today is described as the "postliberal, postidealist, atomic age in theology" in the general introduction to the Library of Philosophy and Theology of which the Macquarrie volume is one and another is *Essays: Philosophical and Theological* by Rudolf Bultmann (The Macmillan Company, \$4.75).

In "The Crisis in Belief" Bultmann provides a vigorous discussion of "crisis" theology. He illuminates the basic point of view of the existentialist, insisting that man is to be understood different from objects in nature. This has led many objectors to insist that therefore existentialism has no place for scientific investigation. Quite the contrary, it is not the results of natural science with which the existentialist protests, but scientism's claims to understand the purpose of being. This theology will not let man be lulled into the passivity of an object, but

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constantly he is confronted by God's Word which is Love.

This discussion is further illuminated in "The Question of Natural Revelation." "Knowledge about God is in the first instance a knowledge which man has about himself and his finitude, and God is reckoned to be the power which breaks through this finitude of man and thereby raises him up to his real nature." This is God's act, not man's accomplishment. Man cannot find God in nature for "nature does not exhibit what is essential for God—omnipotence." To see the mysterious workings of nature, its seeming power is not to see the power but to witness the drama.

Most of the essays and addresses are reasonably clear so that the amateur in theology and philosophy can read with interest. An exception is an address, "The Christological Confession," discussing The World Council of Churches formulation saying that it is composed of "Churches which acknowledge Jesus Christ as God and Saviour." He was asked if the statement is in accordance with the New Testament. Bultmann's is certainly an involved line of analysis to say, "I don't know."

Altogether a vigorous intellectual experience, however, are the *Essays*.

Because their lack of sympathy with the views of the universe and man are established by rules of logic, scientific analysis or other of traditional philosophical systems as idealism, existentialists often refuse to linger long in the traditional forms of philosophical discourse. Other forms are more congenial to what they are attempting to say. Or, rather, they seek to present a situation in order that the situation might be seen. Particularly the forms of drama, novel, myth and poetry have been utilized. Of course, the idealist father, Plato, usually had recourse to the same device when he found his analysis needed clinching.

Ralph Harper has taken a fairy tale through which to search out the meaning of existence in *The Sleeping Beauty* (Harper & Brothers, \$2.50). In my opinion, this is the most imaginative and best discussion of existentialism ever written by an American.

He is particularly helpful in his examination of the thought of Gabriel Marcel, whose doctrine of the "Presence" should lay to rest the attacks of those who insist existentialism cannot be Christian, no matter how baptized.

Fundamentally, the reason why existentialism has come from being a fad to a permanent part of the life of today is because of the mood of the postwar world. The day of faith in causes and political programs of the thirties has disappeared. The youth of the postwar period have variously been tagged as the

"silent," "disillusioned," "lost," etc. Perceptively Auden was to give it the most used designation, "The Age of Anxiety."

Characteristics of the age have been moods of isolation from ones fellows, from nature, from God. It has been the time of alienation, of aloneness. In this situation analysis has seemed fruitless. What has been desired is not so much understanding as a return to involvement. The drama has been a natural form in which to speak, for it exists that one might live and recreate the essentials of existence.

Anxiety, the state which leads to the despair of Sartre, for the Christian discloses a ground of Being. God's revelation of himself in faith is actualized.

Harper goes beyond aloneness and longing. He returns. It is not a return to banalities, but to fulfillment. It is a home, a happiness recognizable.

Like the fairy tale itself, *The Sleeping Beauty* is not at all plausible, but at the same time is acceptable in a most enchanting way. Its implausibility is reasonable, its enchantment is real on a level more significant than logic. For certainly, man is not mind alone. Its enchantment is a break from the expected. It is expected that existentialist literature will emphasize longing. But can there be longing without the expectation of fulfillment? Man longs for that for which he cares the most—and the Christian cares most for the presence of the Lord—the Incarnation.

The Sleeping Beauty is one of the few books to which I shall return to read again. It also seems to ask for company in reading. So many of the lines require repeating, or reading to a companion:

The task nostalgia sets man again and again is the need and beauty of presence.

If the presence is friendly, something in us is moved in return, and we are fulfilled. Justice is done. The sleeping beauty awakes.

As love recedes, only nostalgia remains to recall (homeless men) before they accept their abandonment. We are all mad so long as we wear masks instead of faces. We say: "If the world does not want me, I will make my own world."

Longing is the corridor to the land of poetic justice, the justice that is final and real but known only in poetry. It takes intelligence and it takes courage to keep on longing in a world which is organized to refute it. It takes patience to follow longing long enough to stand in the presence of the voice we have overheard in the rose garden. Perhaps they are speaking about us, perhaps even to us, but equally perhaps against us. Beauty, like evil, lives by herself,

and man must climb the tower to meet her for the first time. All the rest of life awakens after that. The world is transformed by beauty, not by authority or any other virtue.

One of the most significant contributions to the current theological discussions in Protestantism has come from a non-Christian thinker, the Jew, Martin Buber. Tillich, Barth, Brunner, Bultmann, Niebuhr, to mention only a few, have had their thought profoundly influenced by Buber's work, particularly *I and Thou*. We have needed, however, a full and up-to-date discussion of Buber and would help to tie together both the development of his thought and its influence in philosophy, theology and letters.

Maurice S. Friedman has met this need in his detailed and careful study, *Martin Buber: The Life of Dialogue* (The University of Chicago Press, \$6).

Friedman opens his study with a quotation from Buber: "I have occasionally described my standpoint to my friends as the 'narrow ridge.' I wanted by this to express that I did not rest on the broad upland of a system that includes a series of sure statements about the absolute, but on a narrow rocky ridge between the bluffs where there is no sureness of expressible knowledge but the certainty of meeting what remains, undisclosed." This is the "holy insecurity" of his existentialist philosophy and the I and Thou paradoxes (in unity): love and justice, dependence and freedom, the love of God and the fear of God, passion and direction, good and evil, unity and duality.

Yet curiously enough, it has been Buber who more than any one other has helped us to rub out the hoary dualism of sacred and secular, the holy and the mundane. Buber has insisted upon the redemption of evil in the human community in relation to God, in the making holy of everyday life.

Buber does not denigrate the intellectual, as existentialists are often accused. Nor does he reject scientific investigation and the insights of the social sciences. But he does insist that such knowledge does not tell us about man as a whole, but only in highly selective aspects. If man would know himself he must start from an entirely different perspective than his discoveries about things in nature.

Buber certainly is not an escapist into some kind of devious intellectual jungle. He sees ethical implications in his work and demands social involvement. The focus of a person's existence is his relationships. A person is real only in terms of relations with other human beings. In outlining his ethics Buber escapes the extremes of individualism and collectivism which plague most modern studies in social ethics.

Altogether Friedman's is a most help-

ful study and required reading for those who need help in meeting one of the most important figures in the intellectual world of the twentieth century.

Actually existentialism is a philosophy of being almost as old as philosophy itself. But the image the term usually brings to mind is that of the Dane, Sören, Kierkegaard. Certainly the intriguing interest of his writings, "rediscovered" in the last twenty years, has been the most vigorous push for existentialism. And as a religious writer he has been more widely read by the nonreligious intelligentsia than any other. In fact, many a religious leader has been justly discomfited by some English professor who was more intimately acquainted with Kierkegaard's thought than he.

Nor is he limited to the literati: last year the Boston Philharmonic premiered an important symphonic composition by Samuel Barber which was inspired by a couple of the prayers of Kierkegaard. The situation now is that if you cannot quote from Kierkegaard, you are lost in the play of intellectual gamesmanship.

All is not lost. *Meditations from Kierkegaard*, translated and edited by T. H. Croxall (*The Westminster Press*, \$3), is waiting to come to your aid. Parenthetically, however, it may achieve its real aim, that of confronting you with God who was in Jesus Christ.

This is not a rehash of familiar Kierkegaard material. Most of it is drawn from sources as yet not translated into English. Where material has been taken from works already in English, a fresh translation has been made.

The work is arranged in the familiar pattern of brief devotional help: Scripture, meditation and prayer. They are grouped according to the seasons of the Christian Year with emphasis on the Passion.

I should not have used Kierkegaard and gamesmanship together, as I did above. For it would be blasphemy to approach these meditations in the spirit of getting the jump on one's companions. But even if so approached, perhaps the purity of the devotional message will so come through that the gamesman will become a penitent.

LUTHER AT HIS LIVELIEST

The latest issue in the important "Library of Christian Classics" is edited by Theodore G. Tappert, *Luther: Letters of Scriptural Counsel* (*The Westminster Press*, \$5).

When the series is completed there will be four volumes which deal with Martin Luther. The other three will deal primarily with the theology of the Reformation as forged by Luther's struggles. This volume is a more intimate Luther, dealing with the perplexities and problems of life.

It is none the less theological for its more informal approach. In fact, it is profoundly theological for in these letters and observations Luther takes seriously the task primary for every theologian, viz., interpreting truths of the Christian tradition in terms of contemporary life.

He does this rigorously. For instance, the doctrine of predestination troubled Barbara Lisskirchen, like it does many students today as they are confronted by the assertions of a revitalized Reformation theology. Luther writes to her on the problem, locating her trouble in the activity of the Devil and advising that the best solution for her is to put such notions away, saying, "Don't you hear, devil? I will have nothing to do with such thoughts. . . . Begone! I must now think of God's Commandments. Meanwhile I shall let him care for me. If you are so clever in these matters, go up to heaven and dispute with God himself; he can give you an adequate answer."

He does throw in a brief comment on the logic of predestination, which arouses more doubts in the breast of a Methodist! but reaffirms the positive approach that the basic task of the Christian is to love, trust and praise God by whom we live.

This is one of the most interesting and readable of the classics yet to appear. Again, let me suggest, start buying this library as it comes out. These are the kind of books you will never be tempted to discard.

NEW ANCHOR BOOKS

As has been noted in this department before, the best thing to happen for the book reader in our generation was the initiation by Doubleday & Company of the Anchor Book line. These books, printed on good paper stock and in well-chosen type are uniformly good choices.

The latest releases in the line include the letters of John Keats which can be for many persons one of the most exciting of all experiences as they read. It is also good to have one of the best examinations of American intellectual life in the early twentieth century back into print, *Santayana's Character and Opinion in the United States*.

The Age of Constantine the Great, Jacob Burckhardt, \$1.25

Number, The Language of Science, Tobias Dantzig, 95 cents

The Selected Letters of John Keats, introduction by Lionel Trilling, 95 cents

The Future of American Politics, Samuel Lubell, 95 cents

Character & Opinion in the United States, George Santayana, 75 cents

An Approach to Shakespeare, D. A. Traversi, 95 cents

NEW WORDS

Words . . . words . . . words.

Beautiful, exquisite, fumbling words.

They are even producing them nowadays on the mechanical brains. But these brains have no sense of beauty, and what comes out is awkward.

Existentialist, rocketry, hit the silk, Cinerama, chogie, sovietize, alumnor. . . .

New words, most of them best forgotten, to my notion. But some of them to fondle, cherish and to use.

This is all to say you ought to get hold of *Mary Reiter's Dictionary of New Words* (*Philosophical Library*, \$6). And it is not simply a matter of liking to play with new words that prompts me to call this work to your attention—sometimes it is handy to know what they are talking about when the words are used.

And what a ploy for gamesmanship! (which causes me to temper my enthusiasm for the *Dictionary of New Words*. Neither *ploy* nor *gamesmanship* are included! If the compiler has not taken a hand in Potter's program, I do not believe she has all the qualifications for a mild twentieth-century lexicographer.)

Reviews by Everett Tilson

COMMENTARIES ON THE LESSON

Dr. Charles M. Laymon, editor of adult publications for the Board of Education of The Methodist Church, served as editor for the first in a new series of commentaries on the International Sunday School Lessons for adults, published under the title *The International Lesson Annual* (*Parthenon Press*, \$2.95). This reviewer takes pleasure in commending him for the good work he has done in the preparation of this volume. He rates special thanks for his choice of writers; almost without exception, they communicate reliable information in interesting and attractive language.

Each lesson is presented under three main headings: such reliable biblical scholars as Floyd V. Filson, Kyle M. Yates, and Lindsey P. Pherigo offer interpretations of the texts in the light of the latest biblical scholarships under that of "Exploring the Bible Text"; Roy L. Smith gives a stimulating exposition of their meaning for our day under that of "Looking at the Lesson Today"; Howard E. Tower, Gerald B. Harvey and Francis E. Kearns make numerous helpful suggestions under that of "Teaching the Lesson in Class." Each teaching plan offers a set of alternative suggestions for classes in which major stress falls on group participation and action.

The arrangement of the lessons in nine units marks an outstanding feature of *The International Lesson Annual*. This system enables the reader to grasp the interrelationships and continuity of the individual lessons. The editor has written

both an introduction and a list of audio-visual resources, recommended by a special committee of experts in this area for their Christian ideals and educational value, for each unit. Other significant helps for each lesson include maps and line drawings and daily Bible readings, supplemented with words of interpretation and application by Mary M. Harrison.

Preachers of such fame and stature as Ralph Sockman and Theodore Ferris further enrich this volume with their incisive and illuminating articles on the religious and historical meaning of the special days of the Christian year. These articles may well frame the basis of special study for weekday meetings of unusually active classes.

The publisher's blurb hails this volume as the book for which "teachers of adults have long hoped." If anything, this must be taken as something of an understatement; teachers of college classes (whose members have not yet won adult status in our church schools, despite their achievement of maturity in the eyes of Uncle Sam!) have also long hoped for such a publication. We join the publisher in acclaiming the 1956 model of *The International Lesson Annual*, both as a signal achievement and a good omen of the better days ahead for Christian education.

If anybody doubts the need for such a commentary as that prepared under the editorship of Dr. Laymon, he has only to examine the successor to the old Snowden-Douglass commentary on the International Sunday School Lessons, *The Douglass Sunday School Lessons* (The Macmillan Co., \$2.95). Written by Earl L. Douglass, though it wears the same price tag, this volume does not approach *The International Lesson Annual* in readability or reliability.

Dr. Douglass' regard for, or awareness of, the findings of modern biblical scholarship may be inferred from his readiness to attribute the Epistles of Peter to "the Chief of the Apostles," the Gospel and three epistles of John to "the Beloved Disciple" (a view for which he claims the support of "most scholars"! and the Epistle of James "probably" to the "Lord's brother" by that name. As if to salve his conscience—or more probably, the ruffled feelings of New Testament scholars!—he does concede the preponderance of evidence militates against the Pauline authorship of the Epistle to the Hebrews.

The interpreter's emphasis falls on explanation of the texts rather than their application. As a rule, his discussion of the historical background of the biblical passages dwarfs his exposition of their meaning for today into insignificance. This might be excused if it were not for the frequency with which the author be-

trays him into the rewriting of history for his own purposes. Imagine anybody familiar with Hitler's purge of the Jews or Hollywood's regard for the seventh commandment describing the world of Paul's day as being "so incredibly immoral . . . we have no parallel to such conditions."

If you cannot afford both of these commentaries on the International Sunday School Lessons for adults, I would say, buy *The International Lesson Annual*.

CHURCH AND STATE

Dean Merrimon Cuninggim of the Perkins School of Theology at Southern Methodist University makes an important contribution to current discussion of the timely question of separation of church and state in a penetrating volume, *Freedom's Holy Light* (Harper & Brothers, \$2.75). The chief value of this work lies in its rejection of all simple and easy solutions to an exceedingly complex and very knotty problem. Dr. Cuninggim deals the *coup d'état*, employing first the rapier of common sense and next the sledge hammer of the American tradition, en route to his via media between the "theory of rigid church-state separation" of certain Protestant extremists, not to mention atheistic saboteurs, and the clamor of Roman Catholics for "special concessions" and "peculiar favors."

Though appreciative of the contribution such political philosophers as John Locke made to American democracy, Cuninggim traces the roots of American freedom back to the insistence of Israelite prophets on the primacy of God's claim on human allegiance. At times our Government has denied man the right of fulfilling this obligation, but recent decisions of the Supreme Court indicate a growing respect for the individual's right to follow his conscience—even into a course of action in conflict with the apparent interest of the state. Justice Douglas has written in defense of this view: "The struggle for religious liberty has through the centuries been an effort to accommodate the demands of the state to the conscience of the individual. The victory for freedom . . . recognizes that in the domain of conscience there is a moral power higher than the state."

Cuninggim correctly places some of the blame for the comparatively late triumph of this principle in our land at the door of religion. Many of the Colonies merely legalized the "conscience" of their dominant religious groups, despite serious infringements of the religious liberty of individuals. This policy precipitated a wave of agitation for the disestablishment of religion, "with equal legal status for all religious groups." Though Jefferson has often been given credit for the translation of this principle into legislation, others made a significant, in-

deed indispensable, contribution to this triumph. These included leaders of the nonconformist churches as well a people with no formal tie to any religious institution.

The question of what this principle ought to mean has provoked considerable discussion. Dr. Cuninggim feels it ought to be interpreted and applied in the future pretty much as it has been interpreted and applied in the past. "Government, both state and Federal," he says, "has somehow managed the extremely difficult assignment of at one and the same time cutting organic ties and maintaining sympathetic associations with the churches. If the relationships in this country can correctly be described in one regard as the independence of church and state, there is another intangible sense in which it is also the interdependence of the two." As a matter of fact, the relationship between the two which has marked and should continue to mark American history and practice can more accurately be called one of "mutual independence" than "separation." If thus principle entails the prohibition of special concessions to any particular religion, at the same time it permits "the practice of giving aid to, and receiving the ministrations of, non-sectarian religion."

Dr. Cuninggim feels we have strong reasons both for fearing and opposing all Roman Catholic efforts for the establishment of an organic connection between church and state. If anything, however, we must oppose even more vigorously the growing clamor for a relationship of unsympathetic dissociation between the two. The spokesmen for this latter position betray at one and the same time both the real interest of the church and the authentic American tradition: the former by pressing for such "a degree of neutrality as to make it (the state) in fact . . . hostile to all religion"; the latter, by reinterpreting the Jeffersonian (if only now and then, some of our self-designated heirs to Jeffersonian ideals would become real students of Jefferson, from how much needless reproach both he and they might be spared!) principle of "separation" in such a way as to belie the great Virginian's real desire in this regard. In any case, if churchmen continue to join hands with the Ethical Cultural Society and Paul Blanshard for what amounts to a kind of neutral secularism, they can no longer plead ignorance as an excuse. Dr. Cuninggim defines for them both the ill-fated destiny, "freedom for irreligion," of their proposal and its radical departure from the intention of Madison and Jefferson, the two chief architects of the relationship between church and state we now have in America.

Dr. Cuninggim closes his book with

a ringing plea for churchmen to join the battle for freedom. The fact the declaration of freedom creates serious problems for the religious man does not excuse him from the responsibility for doing everything in his power to solve them. In fact, if stirred by a dynamic religious faith, his opposition to authoritarianism, no matter whether the Far Right or Far Left variety, be it McCarthyism or Marxism, will become a sacrament of his loyal devotion to true freedom.

Quite aside from what this book says for freedom, it offers convincing evidence of the fact a first-class administrator can also be at one and the same time a significant thinker and forthright writer.

GOD AND VALUE

Dr. Jaroslav Pelikan, who holds the chair of Historical Theology at the Federated Theological Faculty of the University of Chicago, though only 32, has written a remarkable volume in *Fools for Christ* (Muhlenberg Press, \$3). Whether you demand from the author of a religious book broad scholarship, fertile imagination, a coherent and creative mind or facile pen or whatever other good thing you may dream up, this book will leave you disappointed that the author did not make it twice as large!

Fools for Christ analyzes the relation between God and value in light of the experience of six thinkers of crucial importance—Kierkegaard and Paul, Dostoevsky and Luther, Nietzsche and Bach—for contemporary Protestant thought. Dr. Pelikan demonstrates the impossibility of equating the Holy with intellectual value, "of thinking from the True to the Holy," through the struggle of Kierkegaard; the necessity of subjecting intellectual value to the Holy, of integrating "the True in terms of the Holy One from whom it proceeds," through the example of Paul; the impossibility of equating the Holy with moral value, of thinking from the Good to the Holy, through the novels of Dostoevsky; the necessity of subjecting moral value to the Holy, of interpreting the Good in terms of the Holy One from whom it proceeds, through the experience of Luther; the impossibility of equating the Holy with aesthetic value, of thinking from the Beautiful to the Holy, through the philosophy of Nietzsche; the necessity of subjecting aesthetic value of the Holy, of interpreting the Beautiful in terms of the Holy One from whom it proceeds, through the music of Bach.

A. Merwyn Davies argues the thesis in *Foundation of American Freedom* (Abingdon Press, \$3.50) that John Calvin founded the movement to whose influence we must attribute liberal democracy and the American Constitution. This represents an extraordinary achievement for a man who, as Davies

readily concedes, was "thoroughly authoritarian in his whole concept of government and insisted on the citizens' duty of submission to authority while he ruled Geneva as the city's virtual pope . . . utterly opposed to what we call religious liberty . . . fiercely intolerant and . . . a persecutor." How, then, did this seeming paradox come to pass?

Davies answers this question with his own, though hardly peculiar and certainly not unique, interpretation. Critical of the tendency to "think of Calvinism as a body of set and fixed doctrine not subject to change and of the movement itself as not subject to change and development," he offers a definition of Calvinism inclusive enough to encompass Calvinists of all tints and hues, times and places. "What is Calvinism? or, perhaps better, who were the Calvinists as makers of history? They were, above everything else, people with one idea: ". . . God as the Lord of life, sovereign of the universe, and the key to history." If we can distinguish Calvinists on the basis of this idea alone, not only were there Calvinists before Calvin—for example, the prophets of Israel, Jesus, Paul and a host of others, but there are Calvinists who have never claimed either descent from or kinship with the Genevan reformer.

Calvinism becomes more than ever "all things to all men." For trace it to whatever source you will—Calvinism, Christianity, Judaism or something else—if men do not heed the voice of God, with its demand for the dispersion of power and the distribution of privilege, democracy and freedom have little reason to boast and even less ground for hope.

Davies' work will help laymen to a deeper appreciation of vital religious faith and personal commitment to God as the true sanction for democracy.

Reviews by Peg Rigg

A remarkable series of new books has been published by the *Association Press* designed to present the student and layman with authoritative help in the area of understandable, livable Christianity.

This series, of which eight are already in print with more to come, is published under the general title of *World Christian Books*. Already they have a wide reading public and have gone into six-teen translations. They offer guidance for seriously concerned Christians who want opportunities to go below the surface of their faith.

This is material for study groups. The books are short (each about 95 pages), modestly priced (each \$1.25), and well

written. *Reading the Bible Today* by Daniel T. Niles is an outstanding introduction to the whole vivid scope of the Bible. With his keen insight and sharp style, Niles points us to the Bible itself so that as we read we grow more aware of the God who meets us there. The reader must be prepared to go slowly at times, and to work hard in his search. The reward: tracing major movements of the Bible with a writer who brings the Bible to life with thrilling clarity.

As a companion to Niles' study, *John's Witness to Jesus* by George Appleton, takes us through the Fourth Gospel on a careful and meaningful search. He begins with the inevitable questions of authorship that arise in the study of any book of the Bible. His analysis develops the spiritual approach of John to the revelation of God in Christ.

As thoughtful Christians our study of the Bible often brings up problems of Christian ethics that are confusing and thorny. There are no clear answers, no set of convenient rules. Yet responsibilities of Christian living and acting persist. What can our efforts mean in the local community? A realistic approach is found in *The Christian as Citizen* by John C. Bennett. As we seek to move out into society, it is well to have given thought to Christian duty and citizenship. In his excellent presentation of the Christian's responsibilities, Bennett traces the problems Christians have faced since early times. In dealing with today's problems he describes those areas where our intelligent participation can be most effective as a personal Christian witness in all social areas. Bennett's handling of the communist system and race problems is most direct and helpful.

The Christian Character by Stephen Neill takes up another knotty angle concerning attitudes and actions. He gives the Christian make-up the once-over, pointing out that personal growth in devotion and grace is basic to our action as Christian citizens.

Stephen Neill, general editor for these volumes, has written another book in the series, *The Christian's God*. This book, along with *Mark's Witness to Jesus Christ* by Eduard Lohse, make further study of the Bible challenging. *Christian Giving* by A. S. Azariah and *Christianity and Science* by Charles E. Raven throw new light on those old questions that always seem to be with us.

All these books, dealing with the heart of problems we face as Christians today, have made use of the best scholarship and the sort of understandable terms that make possible an informed laity. These are fundamental books for anyone who considers the creative Christian life of value.

THE CURRENT SCENE

The "SEPARATION OF POWERS" — and Current Legislation

Joan Gibbons

Washington cabdrivers are grateful that the separation of powers between legislative and executive is a separation in space, for their business flourishes shuttling between "The Hill" and "Downtown." To an extent not generally realized, legislation is woven of the visions and demands both of administrative and legislative powers. And what emerges finally from Congress as a Public Law usually has known a long history of consideration on "The Hill" (Senate and House Office Buildings, as well as the Senate and House Chambers) and "Downtown" (the various Departments such as State, Interior, Justice, etc., as well as the White House).

This session's legislation will be shaped in part by January's messages from "Downtown" — the President's State of the Union and Budget messages, the Economic and special reports. While the verbal announcement of each message will evoke a flurry of verbal response from members of Congress, the implementing legislative action will usually wait until the executive wish has been drawn up as a legislative recommendation by the appropriate Department, and introduced in Congress by a member of the House or Senate. Then the bill is referred to its House or Senate Committee. Few of the President's recommendations are yet beyond the verbal stage, however. On the subject of long-term foreign aid commitments, the idea must gain sufficient House and Senate verbal support to assure at least its serious consideration before the final version is suggested to Congress. Senator George, chairman of the important Senate Foreign Relations Committee (to which the bill would be referred), has announced his objections, and unofficial discussions are continuing. The President's suggestions for changes in the Immigration Law are reported to be closer to the "specific recommendation" stage, with details being worked out by the Department of Justice. Although the President's words aroused no flurry of reaction (as did his about foreign aid), the Department of Justice is aware that Chairman Walter (coauthor of the present law and chairman of the House Judiciary Subcommittee on Immigration to which the bill will be referred) stands opposed to liberalization of the law.

The legislation currently under consideration in Congress involves "unfinished business" from last session. Such was S. 51, which recently passed the Senate in modified form and now awaits House consideration. As it was reported out of the Senate Interior and Insular Affairs Committee last session, S. 51 had provided that Indian Americans should give their consent before criminal and civil jurisdiction over their reservations could be shifted from Federal to State authority. The Department of the Interior ("Downtown"), through which the Federal Government administers Indian affairs, has exerted strong pressure on members of Congress not to put into law this consent requirement. What passed the Senate was a compromise, halting for the time any further unilateral shift of authority, but avoiding the specific request for consent of the Indians involved.

One piece of "unfinished business" plaguing both "Hill" and "Downtown" is the School Construction Bill. While there is for the most part congressional and administration agreement over the desperate need for the passage of a bill providing federal aid to school construction, the segregation issue presents all sides with grave dilemmas. At the time of this writing, here is the picture: A school construction bill (H.R. 7535) was reported out of the House Education and Labor Committee last session, and now is before the all-important House Rules Committee. (Under the scrutiny of this committee must come all House legislation.) Great pressures are being exerted on this Committee to send the bill into House consideration under a "closed rule," one not permitting a segregation amendment to be considered. And Representative Powell of New York is adamant that he will introduce such an amendment, if possible, to allow federal aid only to those districts complying with the Supreme Court integration ruling. At this moment, discussion in the Rules Committee involves these questions: Is the amendment necessary? Doesn't the presence of the Supreme Court Decision automatically mean that aid will not go to districts not complying with its ruling? This query has gone "Downtown" to the Department of Health, Education and Welfare, which would administer the aid. And back has come the answer that it isn't up to the Department to decide; Congress must legislate its specific wishes. Meanwhile the Senate waits for the House to act, knowing of the holocaust awaiting it, aware that certain members will use the filibuster to kill the whole bill if that is necessary to defeat the segregation amendment.

Opposite Page: A new artist to the pages of *motive* is Donald Haskell, now enrolled in Boston University School of Theology. Haskell has chosen the vivid moment when the eye is caught and held by a glimpse into

the meaning of the Cross. This view of the "Crucifixion" is best seen if one stands ten feet or so away.



CRUCIFIXION

HASKELL

editorial

NOTHING IS TRUE . . .

COCKSURE: God has been dissolved.

PROFESSOR: Quite a stunt. Who pulled it off?

CS: Modern knowledge.

PROF: What kind of modern knowledge?

CS: Just about any kind. We know from sociology that God did not decide about right and wrong. Morality is a product of social custom. History shows us that religion has been a conspiracy of the priests to keep the medicine men in control. Astronomy reveals a universe so immense that it is utter foolishness to think man has any kind of importance in it. . . .

PROF: Like the preacher said, man is the astronomer.

CS: Man is an animal. His synapses are just a little better developed than a dog's nervous system, that's all. What he thinks is divine is only a good digestion. The devil is an attack of dispepsia.

PROF: Did you say it was God, or man, that is dissolved?

CS: I said God, and that is what I meant. This also implies that man's notion of himself as a son of God is one of the silly illusions of a species that has long fed on fantasy. It is about time we human beings took a look at ourselves and plainly see ourselves as we are—nothing!

PROF: This is an original discovery?

CS: No. It's been around for a long time. But it is the truth and most people won't even recognize it, especially Christians.

PROF: Christians are full of illusions?

CS: Plumb full. I like Buddhists better than Christians. At least they have tougher nerves. They know the world is no good.

PROF: The Christians have a doctrine of original sin.

CS: That's another thing I don't like about Christians: always crawling around claiming they are worms.

PROF: They also say they are sons of God.

CS: Some God, if he made his children to be worms.

PROF: And made them little lower than the angels.

CS: Angels too! Christians never got out of the Middle Ages.

PROF: They founded the universities where Bacon, Copernicus, Galileo. . . .

CS: And made them recant or be burnt at the stake.

PROF: Seems as if the Christians were not always as loving as their Savior insisted they should be.

CS: Why even your own Bible says Moses had to teach God about love.

PROF: He did?

CS: It was because Moses plead for the people that the Lord decided not to destroy them. It tells the story in Exodus 32.

PROF: You read the Bible?

CS: Yes, I love mythology.

PROF: And myths are what?

CS: Fairy tales.

PROF: Some claim myths are more true than facts.

CS: Typical religious obscurantism.

PROF: What is true?

CS: Nothing is true in itself. All we can know is that something exists and what it does. That's all.

PROF: Did you ever hear about love?

CS: Yes.

PROF: Jesus?

CS: Of course.

PROF: The Cross?

CS: A sign the Christians have picked up to worship.

PROF: Love—Jesus—Cross. True or not?

CS: You can't trap me with that kind of reasoning.

PROF: Who said anything about reason? I'm talking about an event, an historical event.

CS: I suspect that the facts of the case are true, but all the mystery.

. . .

PROF: Oh, I agree to that. The mystery of God's love. But you see, just because it is a mystery, I don't say it is false. Rather, if it were not a mystery, and I had mastered an understanding of the event, then I would be God—and I am not God.

CS: It is no mystery to me; the facts are clear, though obscured by poor Christian historians.

PROF: And the facts mean to you?

CS: A minor case in a second-rate province.

PROF: To me they mean all that history means, and all that destiny is.

CS: You flips your coin and takes your choice.

PROF: I recall the soldiers taking chances at the foot of the Cross . . . and John and Mary . . . and Judas' suicide.

CS: Where do you put me?

PROF: You're the one who wants to flip a coin! and claim that truth is nothing.

