

WIPGARDNER '57



MOTIVE

FEBRUARY 1958

OUR LORD · OUR CHURCH · OUR LIFE

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M O T I V E

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COVER ARTIST: Peg Rigg, *motive* art editor made a drawing of the conference symbols for culture and Christ: the gold maze in the midst of which the Chi Rho, Greek letter symbol of Christ, is shown.

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Of all the stupid selections that an editor can make (and his opportunities in this direction are boundless) . . . the most silly is to print a photo of a crowd . . . the faces are blurs . . . the persons are anonymous . . . and the whole is without interest . . . but look at the clock in the cut above—10:55 a.m. . . five minutes before Norman Cousins is to speak . . . already they are ready, and the Sixth Quadrennial Conference of the Methodist Student Movement is under way.

For you that were there . . . here is a partial record . . . for those who were not . . . here is a taste.

The onslaught: suitcases, boxes, sacks and bundles. The excitement begins and, as always, the girls have left nothing at home. They come from everywhere. . . .



. . . and in every way. The Denver delegation left that controversial bus on the main drag to confuse and tease the conference conservatives.



Soon it was a matter of many personalities, many faces, many words, many symbols. Here, Clark Fitz-Gerald, a sculptor born to talk, is caught in one of his quieter moments.



And Norman Cousins, editor of the *Saturday Review* and the initial speaker, is caught in conversation backstage by part of the intellectual element.



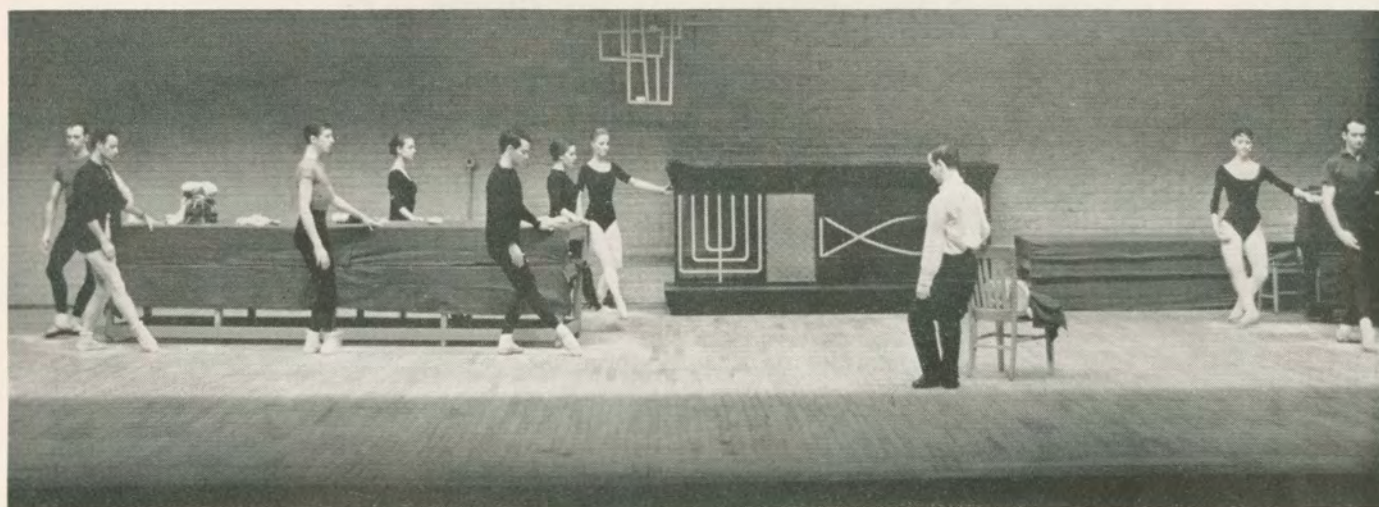
While the conference preacher, Chester Pennington, converses with a delegate about those inevitable profundities.

As for the artists, they were found with their art; talking, scrutinizing, philosophizing, they formed a continual cluster.



Here, Siegfried Reinhardt, the St. Louis artist, Marvin Halverson of the department of worship and the arts, National Council of Churches, Clark Fitz-Gerald, the sculptor from Maine, and Roger Ortmyer of *motive* gather around Fitz-Gerald's work.

And the dance came to Lawrence. Expectation ran high as the young and handsome dance group, the Robert Joffrey Ballet, began their workouts backstage at the auditorium. Below, choreographer Joffrey puts them through their steps.



And where the dancers went, interest followed along (small wonder). There was much looking and much talking. The ballet came—and conquered.



Kansas after Christmas: the snow that gladdened the hearts of the Florida delegation. Here, Doris Berry of Winthrop College gets her first sled ride and Twyla Kent of St. Petersburg, Florida, engages Doris in the best of all exercise, a snowball fight.



While, in the opening session, the drama of Lawrence begins to unfold. Beneath the huge conference symbol, the excitement of the gospel of St. Mark begins. The house lights dim, the audience is breathless. . . .



THE SIGN

Every conference has a sign, the meaning of which becomes a symbol to those who attend of what the conference really means, what it actually is. . . . The sign of the Sixth Quadrennial Conference is on the cover of this special issue. It was incorporated into the opening drama, written by four students from Boston University School of Theology as a cooperative project.

Student: Say, what is that thing? Whoever thought of this thing as a conference symbol?

Artist: I did.

Student: Well, well . . . so you created this thing. What's it all about?

Artist: The obvious? All right, for a nice cliché. Life is a . . .

Student: (interrupting) mess!

Artist: Or shall we say, a maze?

Student: By which you mean?

Artist: A labyrinth of ways, a network of paths or lines . . . the world, the arena in which God's action takes place. . . . The experience of fragmentation . . . problems and struggle . . . searchings—we lean that this world is a constant contrast of order and disorder, sometimes like a cage, sometimes like a trap—sometimes like a jewel which fascinates and tempts. I wanted this maze with its three dimensions and gold color to express the glittering reality of our culture and civilization.

Student: I guess that's all right, and most of what we get in the university just tangles up some more. . . .

Artist: Perhaps. But you noticed, didn't you, that something happened to the maze tonight. Something came down into the midst of it—a sign within a symbol. The symbol of Christ, the Chi Rho.

Student: Yes, I remember, but I wasn't sure just what that meant.

Artist: The sign of Christ came into the midst of life, into the maze, not separated, not withdrawn or superimposed, but intimately concerned, radically involved with us, with our world, with our condition, if you will, to make sense out of the maze—to give direction so that the maze is not altogether a directionless labyrinth of ways.

Student: I begin to see. And the chasuble worn by Jesus contains the same sign.

Artist: To designate him.

Student: Jesus sent his disciples into this maze.

Artist: With direction. . . .

a backstage interview with

NORMAN COUSINS

By William Harrison

Norman Cousins, the peripatetic editor of the Saturday Review of Literature, was the initial speaker at the Sixth Quadrennial Conference of the Methodist Student Movement. His subject: the present world situation and responsibility to human values in our time. Mr. Cousins is not a "regular" Christian. But when asked why he came to Lawrence he immediately answered: "I knew of nothing more important to do." Here, in an exclusive interview for motive, he shares some of his opinions and observations after a long tour of service as one of the world's most distinguished lecturers.

Do you see any evidence today that American young people have a sense of something beyond militarism, materialism and science?

I think this conference attests to the fact that they have. On the basis of what I've seen, I've never before known such a readiness to look for new ideas and values on the part of students and young people. They are searching. And I'd argue with anyone who would say that American students have no real horizons. The world challenge is such that young people realize big things are now expected of us all.

One of the more disturbing things is the feeling of helplessness I see reflected in them. I hate to see this. It sometimes leads to a feeling of hopelessness.

One thing I think significant about this Lawrence Conference is the fact that here people are willing to come together to share hopes. This is no time to embrace any kind of hopelessness.

What's the most frequent question young people are asking?

Probably, it's the simple question, "what shall I do?" This reflects some of the helplessness they feel, no doubt.

Do you think science will continue to reign in this new generation?

I'm disturbed about the panic thinking about science. Science can't save us. More than scientists, we need men

of vision. Scientists can restore the national ego, perhaps, but that is not what we need. We need vision, daring ideas, new thoughts.

You speak a great deal about war—and about peace. Do you think this the most pressing problem of our day?

We live in an early period of history, it seems to me. We are still primitive. And there's no evidence that we're civilized until mass murder is outlawed. Yes, conflagration is the pressing problem.

Will we have peace?

I can't see that peace is possible except as we perfect the machinery of world law. The United Nations, it seems to me, is the logical body toward that end.

Of course, peace can be tyranny. I'm not willing to have peace at any price. An enforced peace from a totalitarian power is no peace at all, not any more than the cold war is peace. Peace is not easily defined. But we must not have war.

You are a man of literature and art, among other things. What do you think of the movement in the church toward a dialogue between religion and the arts?

I'm aware of that movement. And I know the Methodists are too. It's in evidence here at Lawrence. That's part

of the reason I wanted to come here: because the Methodists have furnished a great deal of leadership in that area, as well as in the area of social action.

What do you think about the church?

I think Jesus wasn't interested in membership and denominations, as the church now is. He wasn't interested in a religion to clothe social respectability. He was interested, it seems to me, in the God that exists inside man, and in the ability of man to sacrifice. And I think that it's necessary we see that in this day we are obviously going to have to sacrifice for peace and for a few of the important things we're after.

The term Christian, in my opinion, is not one to describe someone who is affiliated with the church. It should be reserved for one who is willing to sacrifice and to recognize the supreme moral obligation to serve man and serve the cause of the meaningful life.

Christianity is used too much nowadays as a battering ram to admonish many of the things Jesus himself believed in. If Jesus were here today, he would no doubt be ostracized by the church. Because he would talk race, he would talk about a moral approach to foreign policy and a great number of these things.

Personally, I see nothing wrong in taking Jesus seriously. It's just that few people do.

Common Sense About War and Peace

Twenty-Four Facts for Americans in a Nuclear Age

By Norman Cousins

1. The Soviet Union has put the United States on notice that any action against Syria will mean war.
2. The United States has put the Soviet Union on notice that any military interference in the Middle East could mean that the United States would drop bombs on the Soviet Union itself.
3. The sudden heating-up of the cold war is not taking place in the world of the bow and the arrow—nor even of the block buster.
4. The present crisis is taking place in the world of the hydrogen bomb and the guided missile.
5. A hydrogen bomb has already been tested that contains more than one thousand times the explosive power of the bomb that destroyed Hiroshima and killed 230,000 people (latest Japanese estimate).
6. Enough nuclear explosives now exist to put an end to life on earth.
7. The same launching platform that can send a man-made satellite into outer space can send missiles carrying hydrogen bombs across the oceans.
8. In the age of the intercontinental ballistic missile, America and Russia are eighteen minutes apart.
9. No adequate defense to protect civilian populations has been devised against hydrogen bomb attack.
10. Even if countless billions should be spent in building a network of underground cities, it is doubtful that people could get into the shelters in time.
11. Even if human life should continue after a war, the cities of man will be pulverized, the air will be fouled by invisible poisons, the genetic integrity of human beings will be violated, and future generations may be twisted, deformed, enfeebled.
12. Even without respect to a war, serious danger is represented by unlimited testing of nuclear explosives.
13. A subcommittee of the Joint Congressional Committee on Atomic Energy has warned that unless a world ban on nuclear testing is put into effect, the level of radioactivity in the air will rise beyond the tolerances set by the U. S. Atomic Energy Commission.
14. Meanwhile, the A.E.C. has undertaken surveys showing that detectable amounts of the dreaded radioactive strontium have already been found in samples of the nation's milk.
15. The amounts of radioactive strontium so far found in milk are now believed to be under dangerous levels, but these levels will be passed as the result of unlimited testing.
16. Recently, the British Government put a ban on milk distribution in an area of 200 square miles (Cumberland) because of an accident resulting in a dangerous increase of local radioactivity.
17. The Japanese Government recently tested its soil and found that dusting from radioactive strontium in the Tokyo area, as the result of nuclear explosions by the United States and the Soviet Union, is fast approaching the danger levels specified by the United States Atomic Energy Commission.
18. Even if not another bomb is exploded, the continuing radioactive fallout over Japan, measured in millicuries of strontium 90, will be well beyond the A.E.C. safety estimate by 1962.
19. Because of the pattern of winds, the northeast area of the United States is believed to be particularly vulnerable, according to expert testimony before the Joint Congressional Committee on Atomic Energy.
20. Recently, scientists at the University of Minnesota reported that radioactive levels in the area of Minneapolis were more than one hundred times the national average.
21. Radioactive substances resulting from nuclear explosions are not dispelled by the atmosphere. It takes twenty-six years for a quantity of radioactive poison produced by a nuclear explosion to lose half its strength.
22. So far, 132 nuclear explosions have been set off by the United States, the Soviet Union and Great Britain.
23. Only a small fraction of the poisonous radioactivity produced by those explosions has come to earth. Each additional explosion, therefore, adds to the cumulative total of radioactivity in the atmosphere.
24. There is no way to wash the sky.

ALL these facts—the mushrooming tensions of the Middle East, the existence of launching platforms for satellites that can be used for intercontinental ballistic missiles, the power of modern nuclear explosives, the lack of an adequate civilian defense, the danger represented by unlimited nuclear testing—add up to the gravest moment in human history.

At one time, it was possible to think of war in terms of victory. Today, as President Eisenhower has rightly said, victory is impossible.

For the first time in our history, therefore, we are preparing for a war we know we cannot win.

But we cannot be mute or inactive in the face of a dynamic and expanding world communism. We cannot be idle and indifferent witness to communist pressure against smaller nations.

We want to save the peace, but we also want to preserve our freedom.

What can we do?

We can begin by recognizing that great dangers require great measures.

The kind of policies that might have made sense fifty or even fifteen years ago are obsolete today.

If we think in terms of military security alone, we will lose our security.

If we think in terms of national sovereignty alone, we will destroy our sovereignty.

No policy makes sense for America unless it addresses itself to the entire human situation, unless it seeks to meet the present overwhelming danger to the human community.

Man belongs to the human race even before he belongs to a nation or a culture or a special group. But the human race as such is unrepresented in the world today. It lacks an organization. It lacks a spokesman. It lacks the world law which alone can give it protection.

The problem at its largest, then, concerns the safety of sacred life on earth.

Unless we address ourselves to that problem, we will be wasting our energies, inviting new dangers, missing the real opportunities.

Only as we develop the big ideas and the moral imagination in behalf of the human cause on earth will we be making vital connections with the world's peoples.

What, then, do we say to the world's peoples?

We can say that we pledge everything we have to the cause of a meaningful peace on earth—that there is nothing we will not give, nothing that

we will not sacrifice in helping to create a planet safe and fit for human habitation.

We can say that we believe the time has come for the cause of man to be put above the cause of the nations. That unfettered national sovereignty does not serve the cause of man and should be modified as required. That the state must serve the natural rights of man and not expunge them, and that if existing agencies do not serve those natural rights, new agencies should be created.

We can say that the question of the Middle East should not be settled on the basis of conflicting national interests but solely on the basis of justice as defined by a world court and enforced by the United Nations.

We can say that other insistent world problems—the partition of Germany and the partition of Korea among them—should be settled on the basis of justice as defined by a world court and enforced by the United Nations.

We can say that we believe the conquest of space should be carried on in the interests of all the world's peoples. We can propose a pooling of world science and resources for this purpose.

We can say that no nation on earth has the right to lay claim to outer space, that man himself must be sovereign in this area, and that the United Nations is the proper agency to represent him for this purpose.

As it concerns nuclear explosions, whether with respect to their use in war or their use in tests, we can say:

That we would rather die ourselves than use these explosives on human beings;

That our purpose is to serve man, not exterminate him;

That no nation has the moral right to contaminate the air that belongs to all peoples;

That there is a serious question about the effects of nuclear testing on human tissue, and that we are therefore suspending our own tests at once and are calling upon the United Nations to institute immediate compliance by *all* nations;

That no nation has the moral right

to pursue and punish unborn generations through damage to the human germ plasm;

That an abolition of testing does not by itself dispose of the critical problem of existing stockpiles of nuclear weapons, nor does it assure the world that fissionable materials for military purposes will not be made. But abolition of testing is a good place to begin.

Besides, we have no choice. Each bomb that is exploded is not really tested; it is used. It is used in the sense that each bomb that is exploded does injury to human beings.

As it concerns the general question of disarmament we can say:

That there can be no true safety for the human race so long as the nuclear armaments race continues;

That effective disarmament requires more than national agreements; it requires the machinery of control and enforcement under the U.N.;

That there is no sound basis for arms control in the world unless the United Nations is equipped and empowered to guarantee security and justice to all nations;

That a large portion of the savings from disarmament should go into developing the resources of the earth for the benefit of the world's peoples;

That these savings should also be used to fight disease and illiteracy.

As it concerns the United Nations itself, we can say:

That the U.N. is still our best hope for peace;

That we will support with all the means at our command the attempt to develop the United Nations to the fullest and to strengthen it as it has to be strengthened to replace world anarchy with effective world law.

The advocacy of these ideas—advocacy carried forward not for ourselves alone, but for the greater good of human beings everywhere, regardless of political divisions—will not automatically assure the peace.

But advocacy of great ideas in connection with great crisis can represent our greatest strength.

We may not be able to win a nuclear war; for that matter, no nation can. But we can win with ideas that speak for man.

The Christian in the UNIVERSITY



By George A. Buttrick

preacher to the university, Harvard

THE topic sounds priggish: "The Christian in the University"! If someone in Harvard walked through the Yard constantly saying, "I am a Christian in this University," until he wore that air, the surrounding pagans might kill him. In which event my sympathies would be with the pagans: I would not long mourn the "Christian's" death.

What would you say on such a topic? This and that item of good advice, but they would add up only to a smorgasbord. Besides, advice is dubious on almost any count. It is conceited (pretending to know more than a neighbor), coercive (because it usurps a neighbor's decision), and silly (because no one takes it). What would you say? So we shall use the word witness instead of Christian. There has been only one Christian. To say "I am a Christian" is fine enough, yet who is? But who, at least in some luminous and longing hour, would not like to be? We are all sinners, dependent on God's grace. But, despite that fact, or because of it, we can all be witnesses. So notice the "rightness" of this word, witness.

I

It saves us from pride. You and I are not leaders: we are witnesses, to one Leader. Not long ago, at a commencement, the valedictorian informed his fellow classmates that they were all now "leaders." I sat and

shivered—for the causes which that man will undoubtedly try to lead. Leadership and power are a heady brew. How many leaders can resist the intoxication of pride? In ancient Rome they chose Cunctatus from behind the plow, thus enlisting the man who did not covet office. Self-appointed leaders are a curse in our world. The first mark of leadership is a willingness to be led: "Not my will, but Thine. . . ." We are not leaders: just witnesses.

This word saves us from moralism. It is not the job of a witness to tell the campus what to do, or to reform its wickedness, or to pronounce judgment. To tell another man what to do is again to usurp his rightful freedom. As for reforming the campus, perhaps you have noticed that the world first refuses and then mocks the reformer, and that the world is right; we scorn the reformer because he is censoriously intent on other people's sins: we love the saint because he is aware of his own sins and gladly aware of God's grace. As for pronouncing judgment, every "Thou shalt not" fixes men's eyes on sin. A wonderful old lady in my New York church used to say: "I'm against the Ten Commandments because they put ideas into your head." The word witness may save us from moralism and self-righteousness.

The word saves us from perfectionism. The witness is not asked to make a perfect world. He could not, being

a weak finite creature; he could not, the world itself being transient. Only God can make the world perfect, and he has chosen to make it finite, and therefore imperfect—a fit realm for the exercise of our contingent yet responsible freedom, a proper place for a witness. How many of us are flogging the finite in the hope of making it infinite! In the Camus novel, *The Plague*, one little man, a budding novelist, never got beyond the first sentence, because, as he changed this word and that word, it was never "perfect." Someone has defined a perfectionist as one who in the pursuit of the perfect makes himself a perfect nuisance. This is a world in which our resolve on perfection, which soon becomes the pretension of power and the blindness of idolatry, has brought our wealth to taxed poverty, our defenses to a worse defenselessness, and our brilliant skill to suicidal folly . . . because we think that our intelligence is pure, and that we can make a perfect world.

This word saves us from relativism. It has a home in the eternal above our "raving politics," a mark "above the howling senses' ebb and flow." Therefore it does not sell out to any "ism." When depression comes and the internal strains of capitalism become clear, it admits the strains, but does not surrender sight unseen to the childish and cruel simplifications of communism. Or, to cite another instance, it does not embrace the naïve optimism of what America calls "progress"—a fictitious evolution of a race of men which never arrives (because all individuals comprising it must die), and never can arrive because the planet itself is transient in all its forms and in its totality.

This word saves us from self-entanglement. A witness is no longer trying to "find himself"—in a morbid self-examination which knows "no end, in wandering mazes lost." He no longer asks interminably: "Are my motives pure?" a question which leads back and back to, "How do I know that the examination of the examination of my motives is pure?" As he looks on Christ he knows that his motives are not pure, but sees

there also a Love that takes us as we are, with motives always mixed; and which, as we respond to it, gathers us into its own image of Love. So the witness is not now centrally concerned with his own deliverance, but with returning to God a love by which God has already found him. The only proper answer to the question, "What is the use of religion?" is "To save us from the utilitarian selfishness of asking 'What is the use of religion?'" All right: our word is witness.

II

Now as to the term "university": It is harder to compass than the term Christian, for that latter term has its norm in Christ, whereas "university" in its very sound and meaning covers the universe. By general acceptance the university is the mind's adventure, in realms of knowledge as wide as the universe. Of course universities and colleges differ sharply; and to be a witness in a church-related college is different, in emphasis at least, from being a witness, let us say, in Harvard. In all colleges and universities today certain subtle changes are in progress, presenting to the witness new challenges. These I try to hint in two or three instances.

The university begins to realize that all studies rest on a "faith-principle." As to history, there is no chance of "scientific history," for no man could set down all facts as they have occurred. Scientific scrutiny to determine what did occur is part of honesty. But the historian must select facts (a very few at best) and order them, both the selection and the ordering being on the basis of what he believes (note the word) to be important—for truth or life. Incidentally, that is precisely the biblical way of recording history. Similarly the scientist begins with the faith that the universe is a universe, that his mind and the universe have some commonality so that the mind can understand its world, and that there is a straight-line process of truth from hypothesis through experiment to conclusion. These assumptions cannot themselves be empirically established. The road seems to be from faith through reason

into faith. Thus there is nowadays a more hospitable climate for Christian faith.

Another change: the erstwhile campus-gods prove to have feet of clay. On every side they topple before our eyes. *For instance: Is the mind pure?* That assumption has been basic. But Marx says that our mind has been bourgeois rather than pure, and Freud says that the conscious mind is carried on the hidden tides of the subconscious mind, and anyone of us knows that the mind can rationalize and be made prostitute to evil schemes. Perhaps the mind is finite in all respects (short in wisdom, fallible in judgment, and prone to wickedness), while yet knowing its finitude.

For another instance: Is there any such thing as "the progress of the race"? Is each generation merely manure for succeeding generations, which are manure in their turn, for a race that never arrives, until the diffusion of energy in our solar system makes our planet uninhabitable? This manure-idea is rather obviously the blaspheming of God and the degradation of man; and, in any event, atomic power and our childishly frantic use of it make it clear that history may soon have a stop. *For another instance, what has become of our noble humanisms?* That a man should be devoted to "the welfare of mankind" has seemed an appealing affair until now, when the second law of thermodynamics at long range or the atomic bomb at short range brings into sharp relief the fact that soon or late there will be no humanity on this planet. The humanist must either ask if human life has what the church calls a resurrection dimension, or confess that he is dedicate to a vast incineration.

III

Thus what has been called "the religious revival." Call it, rather, a revival of interest in religion. Yes, Harvard Memorial Church is filled come Sunday morning, but there is no band-wagon rush to Christian faith, for which fact I for one am very thankful. If you see three men talking in Harvard Yard, you can be sure that

at least four distinct points of view are represented. Add Radcliffe, and the chance of tidal enthusiasm becomes an even remoter likelihood. But there is a revival of interest in religion, notably in Christian faith. What are we to say? A million things, but perhaps these two of three in central comment.

This new interest may settle for half-gods, which have pious fronts and greedy backs. Why are we interested in religion? To win security in a frantic world? To gain comfort by a sense of sins forgiven? To escape the din of the world's confusion? To evade any deep self-confrontation? "Do you will to be made whole?" Jesus asked. To which our honest answer might be, "No, just well enough to be comfortable in a comfortable selfishness." To speak quite bluntly, the "peace of mind" advocates seem to me much more an end-product of our frenzied materialistic culture in its search for quick and easy half cures than prophets of Christian faith.

Another comment: Is the answer to our mass-culture, massed now on a world-wide basis by technology, in a mass-movement faith? Can we thus fight fire with fire? It appears to me unlikely. It is still doubtful if an oversimplified message with its background of mass-pressure has any sharp relevance to our age. Perhaps "the organizational man" must find himself and be refound in the small creative group. Perhaps the monolithic mass needs precisely that creative break-up. There is perhaps more hope in home evangelism than in mass evangelism. Communism has shrewdly proceeded by means of "cells." Christian faith had no church buildings for three centuries: it was until then "the church that is in thy house." Group meetings for prayer and Bible study, retreats to find the real meaning of vocation, and work camps at home and abroad may hold greater promise than mass revivals.

Another comment: a revival of interest in Christian faith may easily forget the social term. Here is a man whose conversion is an emotional explosion: he is changed in that he now

spends in Bible reading time formerly spent in a tavern, and the change is good. Here is another man who says of Christian faith: "It is beyond me, but I gather the idea that perhaps I ought to make my business more of a joint enterprise with the people who work for me; and I see also that a satiated America and a hungry India make no Christian sense." Which conversion would you prefer? The world also is God's creation, the good earth, money, race, sex, politics, daily work. Man is a psychosomatic unity. Any real faith must enlist his whole nature. Otherwise it will lapse into the gnosticism against which the New Testament contends from end to end.

IV

What of the Christian student in the university of our land and time? He will pray in season and out to be saved from priggishness. He will be slow to claim the adjective "Christian," the more especially because Christ cannot ever be an adjective: Christ is always a noun and a creating verb. The Christian student will fear leadership rather than claim it, but not evade it when it is rightfully required of him. He will be marked by a certain joy rather than by a pious "righteousness." If he has no sense of humor his Christian profession is suspect. If someone asks: "Do you hold the Christian faith?" he answers, "No, who could? It holds me." He never tries to "make over" those who live with him. The chemist in Hawthorne's story "The Birthmark" tried to remove the birthmark from his wife's otherwise perfect beauty of face. He did remove it, but in the process she died. So the "Christian student" (save the title!) will not reform his roommates: he will live with them in love, still marvelling that they can live with him. Anything else we can suggest? Yes, but it is suggestion, not advice.

The witness should know his faith. It has items in common with other faiths, a common ground of existence, but in its specifics it is almost poles asunder from other faiths. The alleged "tolerance" that marks our time is not that: it is often in-

tellectual laziness or indifference, or just mental mush. If two faiths make opposite avowals about human nature, for instance, we solve nothing by what is called "tolerance": honest people are then confronted by an existential choice. What is required of us is not tolerance, but love; and I, for my part, find it hard to see how such love can be practiced except in the conviction that God himself is outgoing love in human history, an avowal which I find central only in the Christian faith.

What does our faith say about God? That he made the world and us. Sex and daily work and politics are therefore his concern: they are not our temporary misfortune, but of our very life. That he is the ground of all existence, so that in him "we live and move and have our being"; and that to demand that we totally and logically understand him is tantamount to demanding that our little mind be God, God himself having to play bellhop to our intellectual questionings. That he is centrally disclosed, self-disclosed, in Jesus, his thrust into our life being holy, unwearying love; and that therefore, though there is no merit in us, we are accepted by him, and need no longer spend our lives agonizing either about the purity of our motives or about our own salvation: our job is simply to witness to his love—directly by worship and indirectly by trying to love his other creatures as he has loved us.

What does our faith say about man? That he is a psychosomatic unity, indivisibly body-spirit—or, more accurately, body-mind-spirit; not an emanation in a body, so that his flesh is a misfortune or a prison, but a person. Man walks a precarious line between two dimensions; and therefore he can always sin, either by trying to live above the line as if he were a god, or by trying to live below it as if he were only a more refined animal. Yes, this line of life exposes him to a constitutional anxiety; but it also gives him chance to draw light and power from the Infinite above him to make his finite world sacramental, as when a farmer tills a field, or when a

Bach takes catgut, horsehair and a hollow box to win from them "The Air for the G-String." His strange nature gives him chance, in short, to be a witness to the Eternal made known in Jesus Christ.

What is the destiny of man? Resurrection, not mere immortality. That latter is the Greek idea, with its modern derivatives in Oriental philosophies. Immortality conceives of man as an emanation who, when freed from the body, is reabsorbed into a central impersonal ocean of being, and there lost; but resurrection says of him that both *psyche* and *soma* are the work of God, and therefore precious, and that both are raised into a new dimension beyond this life, so that the "body of our lowliness shall become His body of glory," and the preciousness of personality be reaffirmed in God's ongoing plan or love. The witness should know the wonder of his faith.

Next, he should nourish himself in it, or be nourished by it. He should know his Bible, not merely as a Book of devotions, though that will always be a central joy, but as a world with immense contours of thought. He should know its Old Testament unfoldings, as its hills and ranges climb toward the commanding peak of Calvary; and its New Testament promises and thunders and daybreaks. The shallow doctrines that have cursed our time—the scientism that would set man merely in the natural order, for instance, or the communism that would see him merely as the spawn of the economic process—could hardly have gained so strong a foothold if the Bible had been studied and loved.

He should joy in public worship, which is not an occasion to provide chance for comment on the preacher and the sermon, but the corporate celebration of all life before the unseen Eyes whose love we know through Jesus Christ. Worship is corporate witness, corporate not as a process of addition, but as multiplication of all man's solitary powers in the new dimension of God's light. What other faith builds cathedrals, or composes a Hallelujah Chorus, or

sings in chorus "Praise, my soul, the King of heaven"? What other faith moves in antiphonal prayer: "Lift up your hearts!"—"We lift them up unto the Lord"? What other faith sets the Sacrament at the very center of its life in token that all our natural life, sex and politics and daily work and bread and wine—must become a sacrament since God has so made it in Jesus. "For as often as ye eat this bread and drink this cup ye do show forth (in dramatic witness) the Lord's death till he come" (in final triumph).

The witness should nourish his faith, or be nourished by it, in private prayer. Morning and night he seeks the Silence where he cannot pose or strut. He shuts the door on the world's eyes with their praise or blame. There he tells himself again that God has accepted him, and again and again he accepts God's acceptance. There he becomes once more a person, by seeing himself in all his misery and grandeur again in the mirror of Christ. There he neither flogs himself in morbid remorse nor preens himself as an imagined "leader," but asks for grace to be and become a joyous witness. "Look we on him until he can look back on us." Yes, Memorial Church in Harvard is full come Sunday morning, but there will be a real revival only when morning prayers overflow the chancel—as times of searching silence and joyous praise.

Then the witness will share his faith. He will not force it on any man, for every man is a center of freedom. He will not argue very much, especially with an atheist, but he will have "reasons and reasons." As to that, an honest atheist is made not by some main bafflement of mind, but by reacting from a coercive religion in parents or church, the reaction then gathering to itself the clever doubts. Thus to argue with a man so potentially fine is to leave the central issue almost untouched. The baleful effect of a poor religion can be cured only by the healing effect of a joyous religion. St. Francis is a better answer to the atheist than St. Thomas Aquinas—a comment that throws no shadow of disparagement on Thomist thought.

In any event, argument must proceed by logic, and therefore always falls short; for Christian faith is itself in the realm of axiom, without which logic could not live.

What is witness? It is evangelism. What is evangelism? Precisely not proselyting. It would seem that Jesus ruled out all proselyting: "They compass heaven and earth to make one proselyte." Proselyting is confession of the proselyter's own insecurity: He would drag a neighbor into his faith to bolster his own uncertainty. But evangelism, by the very meaning of the word, is the sharing of a gladness. So the witness puts himself alongside some area of human need (eight hundred men and women are engaged in the philanthropics of our Phillips Brooks House). So he makes his brave and quiet protest in the area of race prejudice and foreign policy, asking (if you will) if real greatness will itch to lead a sputnik race, and if a competition in interplanetary weapons could ever solve the impasse of competition in planetary weapons. He will be quick to help a fellow student, lest university life be a sordid scramble for grades leading on into a sordid scramble for money and fame. In all things the witness' main mark will be a certain uncoercive light, since he knows that all life is held in light.

V

What of the success or failure of the witness? Perhaps we should ask, and perhaps we should not ask. To give ourselves to futility would be futile:

Still we persist, plough the light
sand, and sow

Seed after seed, where none can
ever grow.

But perhaps we do not know what is futile, and perhaps both success and failure are impostors. Every doctor loses every patient at the last. Is it therefore no use to be a doctor? If the whole gigantic episode of history is doomed, either by man's present folly or by the slow diffusion of solar energy, does anything matter? Or—it is but another way of stating the same question—did Jesus fail? He was dead, strung up by the thumbs, while

Caiaphas still ruled the Temple, and Pilate still ruled the province; and his followers, forsaking him, still had a whole skin, and the crowd still gaped. Did Jesus fail?

All we know is that "the worldly hopes men set their hearts upon turn ashes"; all we know is Christian faith is not merely in the dimension of human history, and that therefore words like success and failure are of no paramount concern. Perhaps what our present world most needs is a few splendid failures. All we know is that each man's witness is needed, since each man is a person, in separate and distinctive gift a child of God. Recently at a Boston Symphony Orchestra concert the man with the triangle was required by the music to sound one note. Minutes before that note he stood ready, like a runner on his mark, triangle and hammer uplifted and poised. To most of us the note would not have been missed, but Conductor Muench would have missed it. We are responsible to the music and the conductor, not mainly to the listener. The man drew my eyes—and my concern. Suppose he should "come in" too early or too late! Suppose he should swing his little hammer and miss! But true to time and score: ping! I would like in the hereafter to be able to tell the Conductor that I pinged my little ping, in the right place and at the right time.

Failure or success? The Cross abides, since with God such failure is true victory.

A few folk were ready to welcome Christ when he came, and they have changed the climate of our world. Denis de Rougement has somewhere a figure of a few reeds growing in a river, and gathering enough other reeds so that after a while they change the river's course. The Christian student may be such a reed. What other faith makes sense? What other faith has not suffered eclipse? It would seem that now history must take a Christian turn or end. You will see God either in the fires of judgment or in the gentleness of a new obedience. You will see him so, and perhaps all that matters is that we see God.

Will Science Kill Us?

By Kirtley F. Mather
professor of geology
Harvard University



and L. Harold DeWolf
professor of theology
Boston University

Mather: The revolutionary changes in human life resulting from the impact of science and technology raise many questions for anyone who claims to be a Christian. . . . Thanks to science and technology, both the United States and the Soviet Union now possess such weapons of mass destruc-

tion, along with means for delivering them on or near selected targets, that the concept of massive retaliation has become a two-edged sword . . . each side now has enough of the horrendous new weapons of ultramodern warfare virtually to annihilate the other.

DeWolf: Not only the threat of nuclear warfare but also the rapid and unpredictable changes that are taking place in the world are producing a deep feeling of insecurity. Hard to take as it may be, this insecurity may turn out to be a blessing in disguise. . . . The insecurities of our time offer both a grave peril and a high opportunity. If we seize them rightly, we can make them a means of finding God, and so also of finding ourselves.

Mather: Where can the scientist be of help?

DeWolf: The government calls for the mobilizing of the best scientific minds for devising ever new and more deadly weapons of mass annihilation. Why is not yet a greater effort made to mobilize all the experts in the United States having special knowledge of communist ways of thinking and of the people of the Soviet Union, of China and of the neutralist countries for a continuous grand effort for peace and freedom from fear? And why can't science work just as hard for the clothing and feeding of the world's needy?

Mather: I feel that the scientist has a moral imperative too.

DeWolf: What do you mean?

Mather: If I were to discover a large amount of uranium, for instance, I feel it would be part of my responsibility to suggest that it be used for peaceful purposes.

DeWolf: There is certainly a need for more responsible scientists.

Mather: Certainly, it isn't a question of either science or religion, either technological knowledge and understanding or spiritual knowledge and understanding. Both kinds of knowledge and understanding are essential to the well-being of mankind.

DeWolf: In connection with the current pressure for more rapid production of missiles and the advancement

of the natural sciences, we need to realize that not merely technical education but total education for national and world citizenship is clearly required by the national interest. It would be a major disaster if instruction in technical subjects were disproportionately advanced in comparison with education in culture and citizenship. It would mean losing many of the values which make life so precious to us. We want to survive. We also want to be worthy of survival. If our first and ultimate trust is in military power we have no right to call ourselves a Christian nation or to ask God's blessing on our cause. But if our ultimate faith is in God, we will not concentrate our national attention and our educational system on military power. Our first concern should not be the calling upon God to help our side in military power but rather the committing of ourselves to be on God's side, which is the side of all humanity.

Mather: What do you think about the immediate future?

DeWolf: Perhaps you had better speak to that question first. What do you think?

Mather: I am a restrained optimist. I think, for one thing, there is an inherent nobility in man. I believe he will stumble forward but overall will have a fair amount of success. In the near future, I can see no bombs. And I see, in the long run, man perfecting a greater humanitarian world—working toward the kingdom of God on earth. What do you think?

DeWolf: There is an old saying that what you don't know won't hurt you. In the Air Force they say, "It won't hurt you, it will kill you." I think that's where we are. We know enough to kill ourselves. Personally, I see man as always fallible. And it is a rash prophet, it seems to me, who is confident. In the long run, I believe God's purpose will work itself out. Perhaps we will suffer almost total annihilation along the way and there will be only a remnant of the human race left to see the fulfillment. But I do see a final victory. As for the immediate future, I believe that is up to us.

The Good News



by Chester A. Pennington, Pastor

Hennepin Ave. Methodist Church, Minneapolis, Minn.

THE Christian Gospel claims to be good news. Ours is an age which is eager for good news, but not especially eager for the Gospel! Why is this?

Perhaps the good news is not recognized nor received because it begins as *judgment*. Certainly, if there ever were an age which deserves to hear a word of judgment, it is ours. Indeed, the judgment is being enacted by ourselves. But it is not pleasant to admit. Repentance does not come easily to our generation—indeed, not to any one of us.

We would rather hear easygoing promises of invariable success and an assured future. We would rather be told how to stay alive all our life. This sounds like good news. We want to be well-adjusted, secure persons, and we crave a gospel that promises to do this for us. We would like to be assured of a happy future, and we listen for a gospel that promises to build a little kingdom of God on earth.

There is much in society which must be offensive to God. There is much in our personal life that is contrary to his will. Unless we turn *from* these things *to* him, we are eccentric . . . lost . . . alienated . . . estranged from God, from our neighbor, from ourselves!

We are told that because of all this our very civilization is threatened by the irony of self-destruction. We are caught in the toils of our own man-made dilemma. We think we cannot trust our opponent. Yet to continue our present course promises no security at all. We are thrust into the conquest of outer space—and tempted to the ultimate pride. We are forced to develop an ultimate weapon—and risk destroying the very civilization it is designed to defend!

There is a strange relevance to the words in which Jesus announced the beginning of his good news: "The time is fulfilled, the kingdom of God is at hand; repent, and believe in the gospel."

But repentance comes hard. It is so easy to say our age . . . our world . . . our generation is under judgment. But to say *I* am under judgment . . . *I* must repent . . . Lord, be merciful to *me*, a sinner . . . this is offensive. To admit that you yourself are involved in the folly of this generation, that you are caught up in the conspiracy of evil, that you are torn by a strange sense of alienation—this is not easy.

Yet this is the requirement for hearing the only really good news. For the gospel is this . . . news of God's patient love, of his power to renew us, of his eternal purpose for our good.

YOU young people must be frequently confused when you consider how best to invest your life. Fantastically remunerative opportunities are offered you in many fields. Some frenzied spokesmen in our country are suggesting that the supreme call today is for greater numbers of technologists. Yet many of you have a haunting sense that there are some things more important than raking in a big salary; our world may need other values more desperately than scientific skills. Many of you are troubled by the quiet words of a young man whom you have met before: "Follow me. I have work for you to do."

Not all who heard Jesus' call were willing to follow him. One young

man came to Jesus and engaged him in earnest conversation. Jesus loved him . . . he could use such a man. So he said, "Get rid of your false values and ambitions, and come, follow me." But the young man couldn't give up his valued possessions. He was wealthy—but very poor indeed.

This led Jesus to comment that it is not an easy thing to enter the kingdom of God. One of the other gospels records his saying that the way to life is a hard, narrow road, and there aren't many people who are willing to follow it. Actually, the wide and easy road is the one which—all unknown to the multitudes who crowd it—leads to destruction.

These words sound strange in our day of popular, easygoing religion. The churches are crowded. Courses in religion are popular. Religious books are good sellers. Some preachers are listed as among the nation's best salesmen and others are nationally known figures.

I do not decry all this, but let's not be deceived. To meet our Lord in serious personal encounter is still a sobering, and might even be a shattering experience. Jesus still says, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his life?"

The call of Christ still sounds in sharp contrast to the calls of the world. It is a call to venture into a lonely, narrow, hard way in defiance of the easygoing, popular religion of the crowd. It is a call to reject—or at least to question seriously—the

values and standards of a commercialized society. It is a call to resist the seductions of the "persuaders" and listen for our Lord's quiet "follow me."

THROUGHOUT these days you have heard—you have listened, worshiped, watched, talked, wondered. But you are being called to go from this place and be witnesses. From here you go back to your campuses. And throughout the colleges and universities of this nation you will render the distinctive witness that only you can render.

You must practice the art of Christian conversation. Surely religious subjects are still frequent in the informal discussions that always mark the campus life. The ever-recurring issues that trouble successive generations of students—the perplexing questions of standards and the real meaning of life. Here you can bear a thoughtful Christian witness without presuming to have the last word on any of these perennial issues. But the subjects will not always be biblical or even obviously religious.

Perhaps one of the most stimulating areas of communication is in the realm of culture and its meaning. There is the whole intriguing question of the meaning of art in its various expressions. What is the significance of the artist's vision of our contemporary world? Are we as fragmented and as distorted as some artists would seem to suggest? And if this is a mark of our world, why is it? What is the Christian witness to the contemporary sense of alienation and fragmentation?

Similarly in literature, in the drama. What is the serious novelist, like Camus or Cozzens, telling us about ourselves and our civilization? What about the "angry young men" who are fed up with their lot? Is there really a "beat generation"? And what is our Christian word to them, and to the circumstances in which we all live?

And as our civilization teeters on the edge of decision, you have many an opportunity to witness to the essential meaning of the gospel.

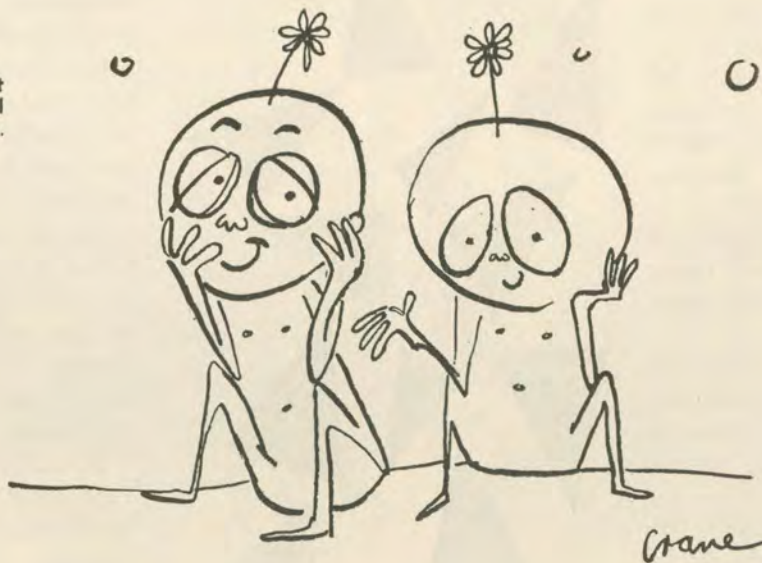
You can witness in your vocational decisions and ambitions. Are you to be seduced by the materialistic rewards so enticingly offered you in

various fields? Are you going to accept the highly commercialized values being hawked by our persuaders? Or are you going to ask yourself—what does God want me to do? Where can I invest my abilities so as to serve this present age and fulfill my calling?

You will not be betrayed by all the current frenzy to produce a spate of scientists and technologists. We may need our quota of these, to be sure. But won't part of our Christian witness be to voice the suggestion that there may be values and achievements which our nation needs even more desperately than technical skills?

Just as the disciples went forth and preached everywhere, so you must bear witness in all of these places in our society, to your fellow students who are involved in these issues. And such witness will require of us not only wholehearted dedication but levelheaded judgment and honest inquiry and a profound questioning that is able to say, "I really don't know all the answers . . . I am sure of only one thing: that the clue is to be found in God's supreme act in Jesus Christ."

Life's too short
to get all
worked up.



WORDS INTO IMAGES

motive's permanent art collection

motive's editors feel consistently constrained to insist that theirs is not an "arts" magazine. The art in *motive* is never an end in itself.

But because the editors are also poignantly aware of the break between the institutions of Christianity and our culture, they know that the contemporary artists are the best clue both to the meaning of this schism and the symbols of its repair. As a result, quite in spite of intention, *motive* has become the leading Protestant publication in the field of the arts.

We have probed the arts, discussed them, criticized and used them. Long before Professor Tillich told us that Picasso's "Guernica" was the great Protestant work of art, *motive's* readers had been confronted with its horror and hope. While Rouault was unknown to most Americans, we brought him to their attention. Many students became acquainted with Kollwitz, Shahn, Siqueiros, Nagler and Nesch through the pages of this magazine.

The newcomer, however, has always been as precious to us as the one established. Many young artists have first found their way into print by designing a cover, submitting a wood cut, drawing a batch of cartoons. Such wonderful folks as Robert Hodgell, Jim Crane, Jim McLean, Earl Saunders and Peg Rigg are so much a part of our life that, whatever *motive* might have been without them, it would certainly have been something different.

It was inevitable that we should at some time in our career find ourselves sponsoring a competition. A year ago we embarked on such a project.

Because we are a magazine, we decided that the medium should be one of the graphic arts. Because members of the whole university com-

munity are our patrons, we felt that it would not be quite fair for the students to compete with their professors. So we had two competitions: student and professional. And, because we are a magazine with a position, that of the "Christian" perspective, we felt that the images and symbols of the artists should have some significance for the Christian community.

We called the competition "Words into Images." We asked that those submitting work select a passage from the Gospel of John, or Bunyan's *Pilgrim's Progress*, or T. S. Eliot's *Four Quartets*. Only two colors were allowed (we wanted to reproduce some of them for our readers).

The jury, pictured on the opposite page, met to decide on the winners. They did not agree too well to start off, but gradually the selections narrowed down and they were able to make the winning selections.

Now the editors of *motive* found

that they had on their hands not some glossy photographs of art work, but the original pieces themselves. So they got to thinking: "We have a start, but not enough. . . . Hmmmm, why not work toward the Quadrennial Conference and see if we cannot make a pretty good exhibition available."

Therefore, at the conference, the *motive* lounge in the Student Union was crammed full of art. It excited a lot of attention . . . some of bewilderment (can't they find any art that looks like something?) . . . some of it irritation (can you call this ugly stuff "art"?) . . . and some of its desire (where can I get hold of something like it?).

We were ready for the last question—and for the first time had available for purchase by students and student centers original works of art with Christian motifs at prices anyone could meet. (Anyone, that is, who thinks more highly of a piece of art than a new pair of shoes.)

On the following pages we have pictured some of the items in *motive's* permanent collection that we exhibited at Lawrence. Here is prize-winner Andre Racz's "Lazarus, Come Forth." The lines of this etching are so deep we wonder if he didn't hunt up a ten-ton truck to run over the plates for printing.

The second and one of the third prizes among the professionals are pictured in the center spread: the somber intaglio etching of Petri Joan Bertolis' "Crucifixion" and housewife Gen Stoughton's color wood cut of the burial taken from Jn. 20:38-42.

In addition to the student entries (pp. 22-23), there are the wood cuts of Friemark and Eustace, and the sculpture of one of the conference's delightful evening panelists, Clark Fitz-Gerald.



ORTMAYER
EICHENBERG
BOBBITT
BACHMURA

EDITOR AND
JUDGES



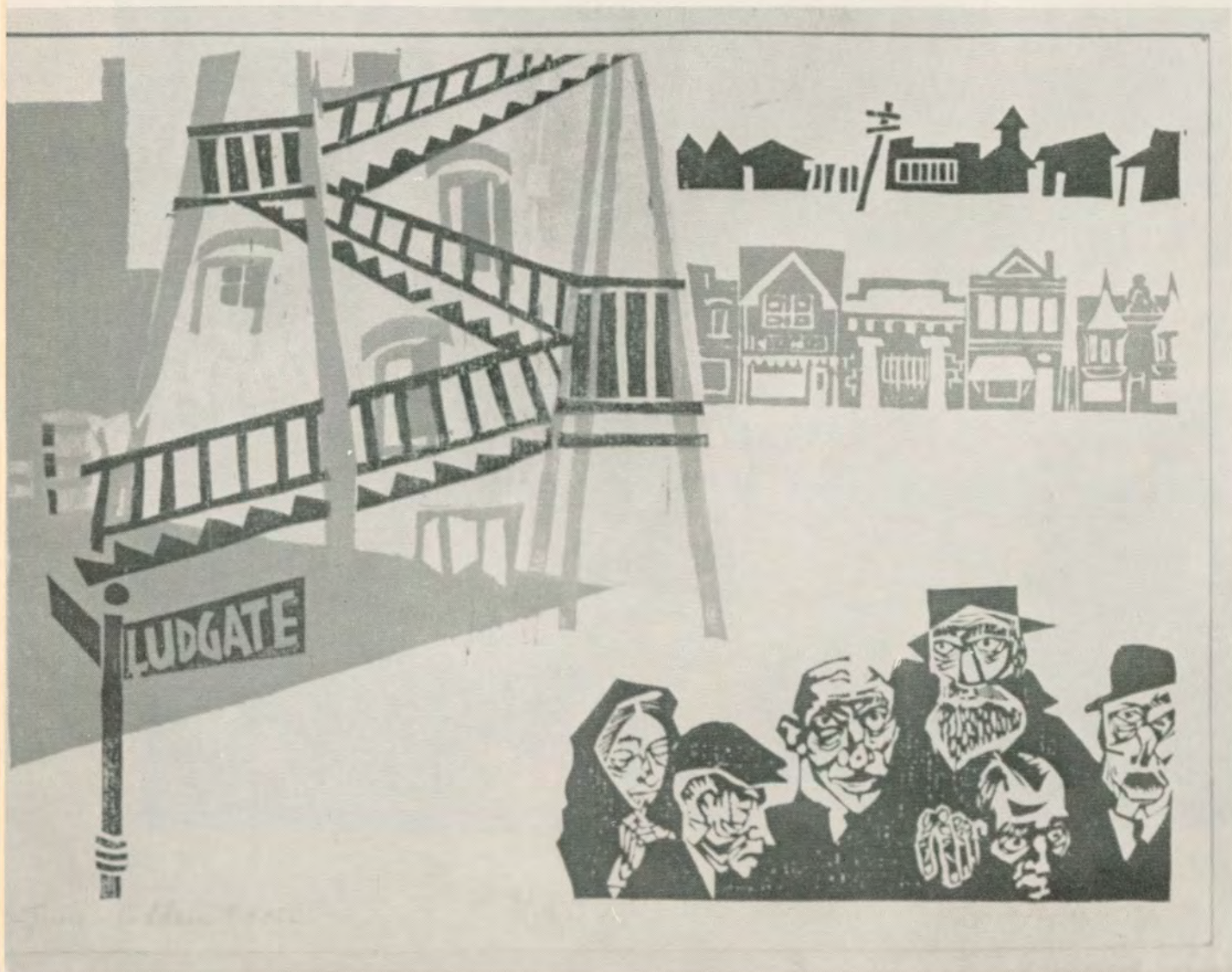
ANDRE RACZ
"LAZARUS, COME FORTH" (JN. 11:44)



STUDENT WINNERS

The "Words Into Images" competition brought out a somewhat curious result: most of the professionals took the words of the Gospel of John to work with, with a few using Bunyan, and the students almost unanimously chose T. S. Eliot. We leave to the critics of culture the job of making something of this fact. . . . Here we present the results.

DAVE TAYLOR
TIME-RIDDEN FACES





TERRY STAHL
KEEP THEIR MEMORIES ALIVE

RON HINSON
WHERE IS THERE AN END?





CRUCIFIXION
PETRIE JOAN BERTOLIS



JOHN 20:38
GEN STOUGHTON



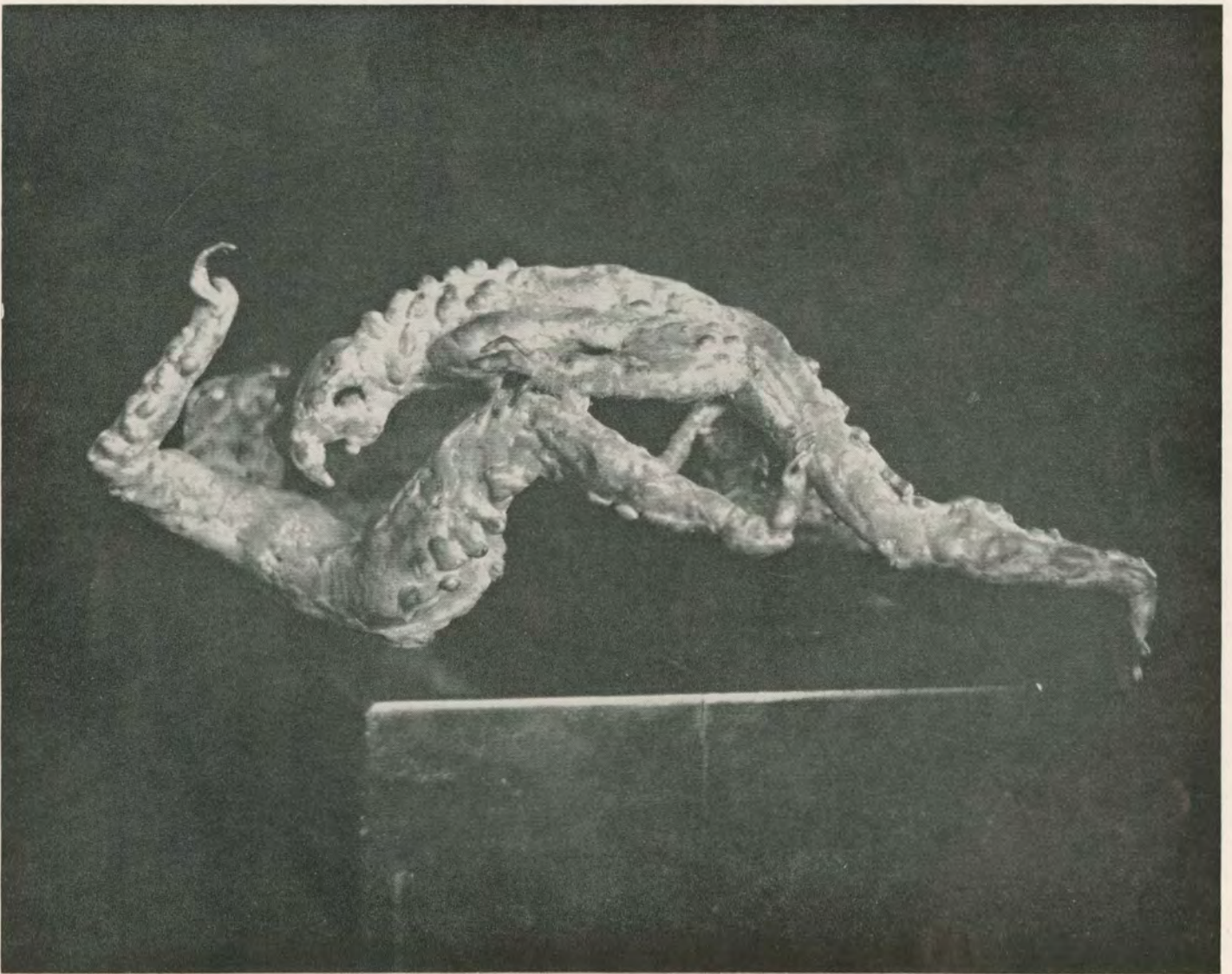


ROBERT FRIEMARK
CHRIST IN THE TEMPLE



CLARK FITZ-GERALD
CRUCIFIXION

CLARK FITZ-GERALD
THE BROTHERS





**MOTIVE'S ART AND MANAGING EDITOR, PEG RIGG,
CHATS WITH A DELEGATE NEAR SALE OF ORIGINAL ART**

PURCHASE SOME OF YOUR OWN

It is about time that students and student centers cease and desist (we know it is a cliché, but you at least recognize it) the reprehensible custom of collecting art via the printing press. That is, we'd be perfectly happy if you never cut any art out of *motive*. . . . What we desire is that you do your best to acquire

ORIGINAL WORKS OF ART!

Therefore, we made them available at Lawrence. For most of the graphics the prices ranged from \$5 to \$35. They were gobbled up.

As one boy said, "My Dad's going to eat me up for spending the money he gave me for Christmas for a piece of art. But I'll tell him, 'Dad, clothes wear out. But this art is going to be with me the rest of my life.'"

You have a last chance. . . .

Buchmura's "Adam and Eve"—\$35 (4 prints left)

Bertolis's "Prefiguration"—\$25 (1 only)
"Pentecost"—\$15 (1 only)

Crane's "Saul the King"—\$25 (3 prints)
"Moses"—\$20 (1 only)

Freimark's "Crucifixion"—\$20 (2 prints)
"No Place to Hide"—\$20 (2 prints)
"Patriarch and Son"—\$10 (3 prints)
"Crucifixion"—\$10 (3 prints)

Hodgell's "Healing the Blind"—\$25 (3 prints)
"Last Supper"—\$20 (3 prints)

Rigg's "Lazarus and Rich Man"—\$25 (4 prints)
"Prodigal Among Pigs"—\$15 (3 prints)

What Is "Good" Art?



ONE evening, at the Sixth Quadrennial Conference of the MSM at Lawrence, Kansas, a thick-shouldered, red-faced German artist from St. Louis and a smiling sculptor from the rocky shores of Maine, wearing a crew cut and a pair of weather-beaten cloth shoes, perched themselves on stools to discuss art and religion with the 3,400 delegates.

The artist was Siegfried Reinhardt, a talented young painter who made his New York debut with a showing in the fall of 1957. The sculptor was Clark Fitz-Gerald, who has given up his job teaching college students to concentrate on sculpting for churches.

For more than 40 minutes they philosophied, reviewed various pieces of art that were projected on a giant screen before the audience and belted modern taste for its sentimentality and commercialism.

Artist Reinhardt, for instance, took a sidelong look at a popular version of the madonna and child and remarked: "That looks like an ad for Pet Milk." When a well-known picture of Christ in Gethsemane was projected on the screen, he dismissed it with, "It looks like moonlight and roses and some poor fellow pining for a lost lover."

Sculptor Fitz-Gerald talked about church architecture, quipped informally with the students and tried to explain some of the problems the artist has in communicating with his audience.

On the program with the two artists was Marvin Halverson, executive director, Department of Worship and the Arts, the National Council of Churches. Co-ordinator of the discussion, Mr. Halverson also commented on the growing dialogue that is beginning between art and religion in America. He paid special tribute to *motive* for its leadership in the promotion and exhibition of the best in art within the church.

Following the initial remarks, students directed questions at the leaders. One of the more significant statements of the evening was provided when a student asked sculptor Fitz-Gerald if all good art had to be so distorted.

Fitz-Gerald replied: "Remember, what may be distortion to you may not be distortion to someone else. Reality may be two different things to the young man raised on a Kansas farm with plenty of sky and rolling fields of wheat and the young man who grows up on the East Side of New York in the shadow of the 'el.'"

If things look distorted to you, you might try broadening your own vision instead of trying to reduce everything to your own terms and to your own point of view."

Another student asked what right Reinhardt had to condemn such popular works as Sallman's "Head of Christ" and other paintings which are popular with many people. Reinhardt answered: "I condemn it on the basis that there is nothing ultimately good in it. It's cheap and fails to convey any kind of power or strength."

In trying to show what he meant by true religious art, Reinhardt discussed Grunewald's "Crucifixion." The center portion of Grunewald's triptych was projected on the screen.

"Here is some of the tragedy and horror of the crucifixion scene," Reinhardt said. "It wasn't a pretty thing, you know." When the detail of Christ's hand from that painting was thrown upon the screen, Reinhardt went on to point out the torturous, grotesque quality which gave the work reality and religious dimension.

After the session many students pursued the issue further in a fireside conversation with the two artists in another building on campus.

Tired of Being Christian

By Harold A. Bosley
First Methodist Church, Evanston, Illinois



THE Christian faith begins and ends with a triumphant shout of joy over the good news of Jesus Christ. This and every other conference of Christian men and women come together both to celebrate the fact and the faith that God was in Christ and to inquire into how we shall best communicate that witness to our life and times.

The early Christians marked a clear path for later Christians to follow in their insistence upon what was to become known as the doctrine of the Incarnation.

For us today the Incarnation is a great word and a great doctrine dedicated to the task of carrying a great message—the greatest ever attempted by human minds and words. Its purpose is to tell us of the greatest, the most significant, the most meaningful act of God—that he was in Christ; that he became man in Christ; that “He dwelt among us full of grace and truth”; “that He came unto His own, and His own received Him not.”

Every generation of Christians must do what the early Christian thinkers did: Bear witness to their faith in Jesus Christ in terms of the most meaningful concepts of their day. As I sort through a half dozen ways in which we today might bear witness to the glory of God which came to light in him, two stand out as being literally indispensable.

In Jesus Christ “We see new possibilities of human godliness,” to use Canon Raven’s phrase. Not goodness, but godliness.

Jesus set himself steadily against everything that separated a man from God. He does this by positive rather than negative means. He knew that

you do not conquer sin simply by condemning it, much less by holding up the sinner to shame and ridicule; you overcome it by lifting the sinner to a new level of life.

When we are tempted to write someone off as hopeless, when we are tempted to believe that the church should give up the apparently hopeless struggle for the great and good ends of life, when we get so tired of trying to live a sincere Christian life and seem to be getting nowhere that we want to quit, I suggest that we read the Sermon on the Mount again. We will find that instead of reading it, we shall be reading ourselves in the light of it, in the light of the expectations of disciples outlined by the Master, and we will understand how highly he values us and with what confidence he anticipates our response to him.

There is yet another reason for hailing Jesus Christ as “God manifest in the flesh.” . . . Quite literally in him we see the will of God molding the life of man. His life and teachings exhibit an unparalleled sensitivity to the activity of God. . . . There is something enormously sobering about Jesus’ confidence in the power of the love of God. It rises up to check us each time we turn away from the task of trying to build the kingdom of God. We look upon the evil ways of men, we study the dark stirrings of evil in our own soul, we note the slight effect made on the forces of evil by two thousand years of Christian teaching and preaching, and we cry out, “You can’t change human nature.”

Perhaps we cannot. In fact, I should think it clear that of ourselves we can-

not. But God can. I know of no magic formula that can lift the sense of guilt from the human spirit, but I do know there is power enough for even this in the love of God. We are always dependent upon him.

I would not “saddle” the new theologies with complete responsibility for the death of the social gospel in the life and thought of the church. Other factors have been at work too, but in combination they have practically forced the church into a position of irrelevance in many of the great issues of our time.

As I have looked through the waxworks of horror called modern history, I find little or nothing that makes us proud of the church’s record on this matter. Look at it for a moment:

1. The church has supported every war that has been fought. Churches on both sides have done this.
2. Churches have either been conveniently blind or deaf to the horrors of genocide and concentration camps where these have been practiced or been in existence have refused to lead a crusade against them for the evils they are.
3. The church objected feebly to indiscriminate bombing of cities practiced in World War II, but never pushed its objections to the status of a sustained public protest.
4. While it is true the churches were not consulted about the dropping of the atomic bomb prior to the event, I think we might safely assure civil authorities that they need not have feared overmuch the reaction of churches to the possibility—after proclaiming our sin and the greater sin of our opponents, we would have provided the spiritual rationalization needed for dropping the bomb;

we have learned through long experience to be specialists at pouring holy water on unholy objects.

Let me sum it up this way: The "new movements" in Christian theology (whether neo-Orthodox or any one of half a dozen different biblical theologies) have betrayed every significant position won by the social gospel movement over fifty years. They have provided the verbal, intellectual, and ethical framework which enabled reluctant spirits to ignore, postpone, modify, or repudiate every single position on race, war, social and economic justice that once we were committed to serve with all our personal and combined energies. Do not misunderstand me in what I am saying: I am not saying that all advocates of the New Theology, let alone all churchmen have done this.

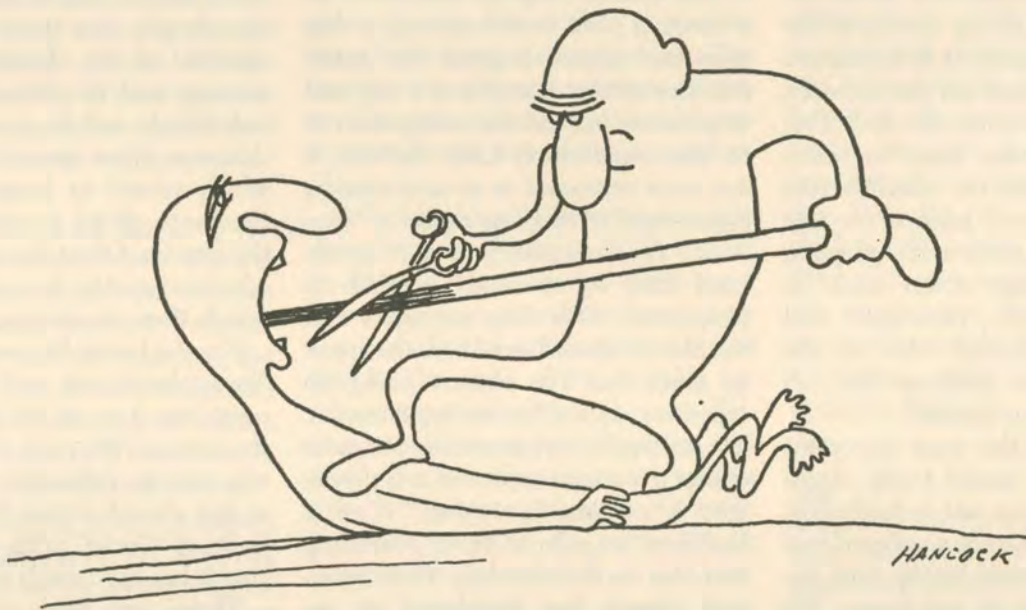
But I am saying that, consciously or not, wittingly or not, they may have made it possible, even plausible, for churchmen to ignore anything that looked beyond the will of the majority and the maintenance of the *status quo*.

No wonder there has been a revival of easygoing religion! Why shouldn't there be? If it costs little or nothing, if it laid life under few if any hard commandments requiring ethical commitment, why not play it safe, get peace of mind, and soul, and thank God we are Americans or Germans or Japanese—as the case may be?

It is up to your generation of Christian thinkers to reverse this trend and once more to bear a glorious witness to the reality of the Christian truth and the relevance of the Christian gospel.

This will call on the best you can find and give. I know of no unguent

that will heal the five-thousand-year-old wounds of racial prejudice in a twinkling. I know of no panacea that will correct the injustices of our social order. I know of no easy way to world peace; all I have ever seen is threatened by a thousand dangers. But I do know that God was in Christ reconciling the world unto himself and hath committed unto us the ministry of reconciliation. I do know that we are called to witness to and become the actual embodiment of the mystery and the power of the Incarnation. That is why we face these tasks confident of the healing power of the love of God. Of ourselves, we cannot heal them. But we can and we must set up the day-to-day conditions under which the healing power of God can produce spiritual and social wholeness and health once more.



YOU SHOULDN'T HAVE SAID THAT

The ROLE of the CHURCH

By Bishop Fred P. Corson
Philadelphia, Pennsylvania

WHAT is the role of the church in contemporary life? This is really a very personal question because the church, although it has a role beyond your life, cannot fulfill its role apart from each of us. Therefore, when we consider the role of the church in the world, we must think of it in relation to our own lives and ask the question—What then is its role for me? This approach in no way must be interpreted to minimize the church's role of activities on any level or in any phase of life. It deals with purpose, methods and goals which must be understood by the individual and which must motivate him if the church's activities produce the full effect of Christian results.

The church is the most important institution in the world today. Archbishop Temple was not indulging in sentimentalism when he predicted that its rediscovery would be the most important discovery in our times. We must not let the forces, which seem to dominate the shape of our current society, blind us to the potential power and place of the church in this process. We have suffered from an overemphasis on the political and scientific factors and an underemphasis on the spiritual factors. Furthermore, we have made the error of believing that the spiritual factors of

life can come to full fruition in ourselves and society without the instrumentality of the church. Why we have made this mistake I will touch upon later.

The church may be compared to a sleeping giant in this century. It has possessed power beyond the manifestation of that power and it has had importance beyond the recognition of its true importance. Like Gulliver, it has been restricted in its activities by forces smaller and less powerful than itself. Psychologically, it has weakened itself by too much morbid introspection. This does not mean that the church should not know the worst in itself, but the church being an organism, as well as an organization, has suffered in its personality the same effects which are apparent in a person who is continually saying, "I am a bad boy," or who is being constantly told that he is a bad boy. The Protestant church has developed an inferiority complex. It has allowed itself to be put on the defensive. It has permitted its enemies to choose the ground on which to fight. It has allowed a false judgment to be passed on it by comparing the worst in the church by the best in its rivals and its enemies.

I do not say these things in order to defend the church. I say them

simply because they must be recognized if the role of the church is to be truly comprehended and given a chance.

Much of the present position of the church can be explained by ignorance—the ignorance of indifference, of false assumptions, of misinformation and of distortion. There is a lesson for us who love the church and believe it is needed and must have its opportunity in the story of the early days of its missionary endeavor when two of its missionaries, entering a south Asian province for the first time, were killed by mob violence incited by community leaders. When the ruler who had been educated in England heard what happened he sent for their bishop to make public apology. But the significant thing in his action was the explanation he gave for what his people did. He said that they killed these missionaries in ignorance. Had they known their mission, why they had come, the message they brought and the good they would do, they would have welcomed them with open arms. Well, this is largely the situation today. People, who think they know, are ignorant of the church's mission, its message and its distinctive service to individuals and to society. And, furthermore, there are evil forces at work which intend to keep the world in ignorance of the beneficial powers of the church. Often the sincere and the educated are the innocent instruments which these forces use.

For the better life we seek, we must "loose the church and let it go." We must free it to do its work and fulfill its mission. We must restore its prestige and its influence. We must turn to this church whom Paul called "the body of Christ" with the conviction that it has the "words of life" for us.

There are three main headings under which I wish to discuss the role of the church in contemporary life. They are: (1) the conditions necessary for the church to exercise its role; (2) the strategy to which the church must resort in order to exercise its role; and (3) the functions which distinctly belong to the role which the church has been put in the world to fulfill.

The Conditions Necessary for the Church to Exercise Its Role

Before the church can exercise its power, a favorable atmosphere for doing it must be created. The way must be prepared. The conditions have to be conducive. While, as Victor Hugo said, "Nothing can stop an idea whose hour has come," only a miracle can bring to maturity an idea or an institution or a leader prematurely born. We haven't always recognized this in doing the work of God and we have blamed God for failing when we did not do our "homework." If the role of the church is to be effective we must give some thought to creating the conditions favorable to it and we must work with patience toward the hour when the church can strike with power.

What are those conditions? I will name a few of them. You in your thinking and discussion can enlarge the list.

The first is *expectancy*.

The church will never fulfill its role in modern life unless we expect it to. Today I do not find that element of expectancy radiantly evident even among church people. The attitude of expectancy is vital for success. It is a manifestation of faith and it influences a whole chain of other necessary attitudes.

Do we expect great things of the church? Do we believe it is there if we can only bring it out? Do we have the same urgency sparked by great expectancy to work on producing the conditions for the church's effective role as we do for producing an atomic missile which can reach the moon? I leave you to answer for yourselves.

Primacy is another factor necessary for the full exercise of the church's role in our day. Where in the scale of values do we put the church? What place do we give it in our lives? Is it a consideration of primary or secondary importance? Do we look on it as necessary or desirable or have we no fixed opinion as to the place it should occupy? Do we feel any responsibility for making it strong or is our part fulfilled in pointing out its weaknesses? Perhaps a study of Jesus' attitude toward the church would help

us find the place it should have in our life. Paul said, "Christ loved the church and gave Himself for it." His biographers recorded the fact that it was a part of his life. His custom was to enter the synagogue on the Sabbath Day. You can't get the benefits of a great doctor if you only let him treat your headaches. So it is with the church. Our colonial Fathers put their church on the village green in the center of the community. They also put tall spires on their churches which towered over all else—a symbol of its place in life. Too frequently in our lives the church is moved to a side street, given least consideration and turned to only for secondary services.

Allegiance is another condition without which the church cannot exercise its power. The church has never acquired a place of influence solely from well-wishers or detached critics or nominal supporters. This is a fallacy Protestants often fall into. It is a danger of our current rapidly increasing church membership. But the church's role, for good or ill, is in proportion to the number of practicing Christians it can command. This explains the strength of some of the smaller sects which is far out of proportion to the size of their membership.

The church's role loses its meaning apart from its ability to fulfill it. And its discussion is somewhat futile apart from a serious consideration of how much of himself each is willing to put into it. The stage of the church's development at which we give our allegiance is the most important decision of all. Shall we identify ourselves with it in its weakness and make it strong, or shall we await its perfection to come in for its benefits?

VITALITY is another determining factor in the ability of the church to fulfill its role in current life. We are prone in these times to judge strength by its material manifestations, a college by the number and size of the buildings on its campus, an economy by the volume of its business and the amount of its financial resources, health by physical prowess. So we

often judge the strength of the church and are disappointed in its performance when the test comes. One of England's outstanding historians (Herbert Butterfield) has recently warned us "against the tendency to overlook the inner spiritual life of the church." The church never has been so rich, never has been so well equipped, never has had so many members, all of which can contribute greatly to the fulfillment of the church's role if its spiritual strength is dominant. On the other hand, all these secondary assets are helpless to execute the church's role if spiritual vitality is at a low ebb. The church of the first century was lacking in these material assets, yet it played its part magnificently because its spiritual life, its sense of oneness with God and dependence upon God in all that these relationships imply was vital. We must always be careful not to let our attitude toward the church assume that the church is simply an organization, put together by men as they would a business corporation or a social institution, as a convenient means of obtaining their purpose. The church is an organism. Paul called it the body of Christ of which the church's members are the mind, the heart, the hands, the feet, the spirit of Christ manifest and at work in the world today. Its spirit, therefore, controls its vitality and power. Only when it is filled with the buoyancy of spiritual life can it meet the demands which are made upon it. This manifestation of spiritual vitality is not one of the church's universal characteristics today.

RELEVANCE is a condition which must be evident if the church is to touch and change the life of its day. The evident inability of the church to take a leading role in shaping the affairs of individuals and their society is not due primarily to an increase in man's resistance but rather to the fact that the church appears to have no message for him. Its preachers often spend too much time fighting yesterday's battles. The questions raised do not seem to touch life. Now some of this condition is due to a perversion of

human insights. Because modern man does not have a sense of nor interest in sin or death or immortality or suffering, does not make them less real and less relevant. But the church must answer for the fact that it sat by and let that condition develop without a wide and major effort to avert it, either by understanding as well as condemning it and of adjusting its approach in the light of changing world conditions to offset their deadening spiritual effect.

Too much of the church's theology is written today amid the influences of scholarship's ivory tower. The mundane influence of the market place never touches it. Even its vocabulary is a kind of professional shorthand that only the profession itself can understand. It is not read by laymen because it does not touch their life. It seems never to occur to these wise men that it was theology that the people had in mind when they said to Jesus, "Tell us plainly."

So much for the conditions which are necessary for the full effectiveness of the role of the church. The list I have given is by no means exhaustive. Upon further thought and more extended discussion other factors required for most favorable climate for the church to do its work should be lifted up.

The Strategy Needed for the Church to Exercise Its Role

The church and all who are interested in it must recognize the fact that the church is in the midst of life and it has a primary and gigantic task in Public Relations to perform if it is to win a place of major influence. Public relations in its present distinctive form is a product of this century. It is a new element with which the church must deal in doing its work. No person and no movement come to power today except by its use. The church's competitors have gotten the jump on the church in utilizing the strategy of Public Relations. So far as Public Relations is concerned the church is still in the "horse and buggy" days. Furthermore, the church must admit that no matter how valid its claim, little can be done in getting it accepted unless the strategy of professional

public relations is used. The church has been both timid and parsimonious in facing this necessity. Little has been done in the field of "the church and Public Relations." For the church it is still largely the work of amateurs and a spare-time activity of the preacher or some layman. No professional group of trained church Public Relations people is available. Furthermore, the church has not been ready to meet even the financial conditions of employing such a group of dedicated and trained workers. This does not mean that some are not already at work, but compared with the need they are pitifully few and woefully ill-equipped.

The points at which the church needs this strategy of Public Relations most are two. First, to bring to people's consciousness a sense of need for genuine spiritual life and second, to convince them that they can find it in the church. Too often we have used our Public Relations resources to advance a person rather than the church and to build up the church's material resources rather than to extend its services.

The church will need also to give more attention to its organizational effectiveness if it is to reach the maximum in promoting its role. I do not need to elaborate on the importance of ecumenicity in the organizational life of the Protestant church, except to say that the movement has its weaknesses as well as its strength and its dangers as well as its benefits. But the so-called Iron Curtain denominations, claiming monopoly and practicing exclusiveness, are weights on the wheels of the chariot of the church's advance, and ecumenicity is not achieved by surrendering to their rigidity nor losing your identity by submerging into their organizational life. Cooperation, not absorption, is the Protestant strategy of true ecumenicity.

The place of greatest loss in organizational inefficiency is on the local level and in the local churches. Only a fraction of the strength of the vast majority of our churches finds its way into the church's life and work because of these organizational weaknesses and defects as well as the

sloppy manner in which the work of the average Protestant church is conducted. Our potential is sufficient, but our performance too often blocks its full realization.

Furthermore, the church has never developed a strategy which will enable it to advance on all fronts at once. The time comes when to win a war this has to be the strategy and it is certainly indicated in getting free play for the role of the church today. Too frequently the church is like Mark Twain's river steamer whose whistle took so much steam that every time it was blown the ship stopped. We talk about the church's thrust—thrust in evangelism, missions, education, social service, stewardships, church building, youth work, and so on. All of which is good provided you don't stop all the rest in your concentration on one. Yet the record indicates that this is what is happening. We thrust in one direction but we do not continue to advance in all directions. Such advance requires hard work on the part of the laity, as well as the clergy, and an interest in all phases of the church's work, as well as in the one of your interest or specialty. And such a work of grace has not yet been wrought. However, we must face the fact that the church's role is to advance on all fronts at once and deal with it as an organizational problem.

Some Functions Which Belong to the Church's Role

In defining the role of the church in contemporary life there is always the danger that we fall into the errors of limitation and inelasticity. We are likely to confine the Christian endeavor to some phase of current life which seems especially urgent or which happens to be the center of our interest. There are those, for instance, who judge the church solely in terms of its impact on the social order, or the political order, or the moral order, all of which are phases of the church's activity, but not its sole objective. The Christian historian of Cambridge University, Herbert Butterfield, had this in mind when he warned against "tying the church simply to establishing a Kingdom of

this world." The church's role must include time and eternity. It deals with two worlds, not one only. It includes the individual as well as society, and it has a ministry for the spirit of man as well as for his conduct and activities.

The error of inelasticity has also been a constant menace to the fulfillment of the church's role. The church has often lost its chance because it refused to face the adjustments necessary to minister to people of a new age in a changing world order. Some people are so constituted to think that any adjustment is tantamount to surrender. Sometimes such persons control the church and fight for little things. The problem, of course, is where to hold and where to yield. Perhaps the best advice to those who must make this decision is to "Hold to Christ and for the rest be totally uncommitted." There are, of course, elements which must be present at all times in an adequate role of the church. Their application and expression must find ways of appealing to each succeeding age.

The way in which we look on the role of the church will also affect its fulfillment. Our attitude here, of course, reflects our theory of the church. But Protestants are likely to be hazy at this point. The doctrine of the church has never gotten from us the consideration it should have, so intent are we on the church's program. It is well to bear in mind that the Protestant church does not claim infallibility and in this sense it does not claim immunity from criticism. On the other hand, it rejects the extreme opposite view so often assumed in the attitude of Protestants that the church's role is purely advisory, with no obligation either to listen if we do not choose to, or to follow if it does not suit us. The role of the Protestant church can be realized only when it is held to be authoritative—with a pragmatic authority based on experience as well as revelation and validated by results when sincerely and intelligently tried.

With these points of view in mind I will mention six functions which must be found in the role of the church for

any age—their application, of course, being a matter for continual discussion and daily adjustment.

Certainly a primary role of the church is *to teach*. Its subject is religion and its level is the spirit. What it teaches must affect all life and touch all activity. Religion and the spirit are its core curriculum and not its assignments for collateral reading. Its purpose is not simply to impart knowledge but through teaching to incite intelligent action.

That the church is not doing an effective job of teaching is generally recognized. Secular education and religious ignorance now walk hand in hand. Scientific giants and spiritual pygmies are too often one and the same persons. Many who are best qualified in religious knowledge are least productive in Christian action. Some of the blame for this situation belongs to the church. It has too often majored in the minor matters of faith and doctrine and of life and work. It has spent too much of its educational force indoctrinating in things that do not really affect the quality of the spiritual life. Fortunately, the church is beginning to see the light in regard to what really counts. Its "sacred cows" of denominational special privilege are not quite as untouchable as they once were.

But the church is not solely to blame for the ineffectiveness of its teaching. The conditions of modern living have crowded the teaching of religion to a place where it becomes difficult to succeed. Nationalism in many lands, while granting the church the privilege to exist, has denied the church the right to teach. Secularism has belittled religion to the extent that its teaching can claim only the leftover time in lives beset with too many other activities. A popular theory of education which has minimized the necessity of teaching people how to think for themselves has also created problems for the teaching role of the Protestant church. In the meanwhile the world may go to smash while people rally to false theories about themselves. It has been discovered how to use education to deceive individuals who by their very

nature must make decisions about their role in the world. We now realize how, even with much education, people can be left completely ignorant of the facts on which they can make right decisions.

Certainly public education must rethink the place of religion in its scheme of teaching. The church must reassess its methods of teaching, reexamine the content of its teaching and reassert its rights to teach. And individuals must also see its values and submit themselves to its disciplines.

A second constant factor in the church's role is its vocation of *guidance*. Counseling has always been associated with religion. Its form and method have often changed but its function has always been the same. One of the disturbing signs of this age has been its neglect of the guidance function of the church. And an equally disturbing situation has been the cooling enthusiasm with which the church has dealt with this major service and the dull and clumsy methods it has used. Guidance is necessary to man and he will have it. Whether it is the best or the worst depends upon the alertness of the institutions most competent to give the guidance which supplies this compelling need in the life of man.

In recapturing the opportunity to fulfill this role the church must face the fact that people generally do not now bring their most significant questions to the church. They seek the answers elsewhere and the quality of life reflects the inadequacy and inferiority of many of the services now supplying the answers.

Jesus brought his most serious questions even as a youth to the synagogue. If that had not been so the Doctors in the temple at their busiest season would not have listened to him. Jesus was also an expert counselor, an aspect of his life that merits major study on the part of church leaders today. He had the gifts of Socrates with spiritual insights which Socrates never possessed.

The truth of the matter is, however, that modern philosophies of life and methods of living have produced

a resentment to the church's claim as the individual's guide to effective living. The twentieth century listens to religious teaching in the abstract but when religion gets personal, people now challenge the church's right to speak. Yet in an age when diseases of the spirit have become epidemic what will happen if the church rejects its role as life's interpreter and man's spiritual guide or is unprepared to exercise it, or by public attitude is stopped from practicing it? What other institution can quicken the deadened conscience of the modern state or give spiritual meaning to life in a nuclear age?

The church also has an unavoidable responsibility to direct life toward worth-while and completely satisfying ends. That there are many "pied pipers of Hamelin" enticing many today by "the self-indulgence route" to the caves of futility and ultimate oblivion, all observing people know full well. Yet the guardian of a method of living which because of its supreme truth came to be called "The Way," stands by with wavering and hesitant voice while the charlatans lead the people to their destruction. From the period in history when the church directed all life we have swung to the other extreme where the church's directive powers are only fragmentary. In no field of human endeavor educational, political, social or economic, even spiritual, is the church today the dominant directive force it is designed and equipped to be. I state this, not primarily to reassert the claim of the church's power to direct life, but rather to point out the absence of spiritual directives at a time when every major voice seems to be proclaiming their need.

The truth is that simply by assertion the church cannot reassume its role to direct life. It is not a matter of resolutions and proclamations. The church must seek out the approaches which will make its directive powers acceptable and effective. It must discover ways to direct without the fatalities of totalitarianism and authoritarianism from which the church itself has suffered in the past. It must distinguish between direction and

control. It must seek to regain its leadership on the Arminian doctrine which requires the intelligent consent of the governed.

Its task here is extremely difficult because it is in competition on one hand with the establishment of complete direction of life by the exercise of raw power and, on the other, with the anarchy which exists because of the intellectual and moral revolt against spiritual authority.

The church must exercise its commission to convert if it is to play a significant role in the world today. No way of life has come to dominance simply by intellectual assent or by the processes solely of logic. Belief needs the alloy of conviction if it endures in the actions of men. Devils, the Bible tells us, believed in Christ and trembled, but they still went on living in their devilish ways. Every great leader knows the wisdom of Gladstone's wish when he said that if he had only one wish to express it would be that people's beliefs should become their convictions.

Now the subtle temptation of the educated is to overlook this necessity both for themselves and for the masses. They linger in the field of the intellect and do not enter the arena of the will. So Christianity finds itself under a kind of "house arrest" in much of life today—free to exist and to have a limited freedom of activity but not free to propagate—to win converts. Nationalism has chained the church in this way by law—totalitarianism by fiat and secularism has done it in the free world by deception. It has made Christianity as a controlling conviction in life appear undesirable.

The church has also a ministry of renewal in the role which it must take up in serving the present age. It must prepare itself to transmit to people and their institutions the spiritual dynamic necessary to reach the higher levels of human existence.

Plutarch and his students once endeavored to find a way to make a dead body stand by itself. They gave it up, so the record says, with the observation that even though all the external conditions had been met the experiment failed because something was

lacking on the inside. That's our situation.

Christianity has in it the power of spiritual uplift, and renewal in spite of the outward conditions of life and the church has been a special means of transmitting it. Jesus often found that lift and encouragement, the strength to go on, in the synagogue. There in spite of one of the most discouraging and defeating experiences in his mission he felt the spirit of the Lord take hold of him, and in its strength he went on with his mission toward the Cross which stood in his way.

Finally, the church has the role of witness in the world. Not only the proclaimer and the teacher of a way of life, but the demonstrator in and through the lives of its adherents.

The first Christians established the church by their witness to the gospel. They went everywhere under the compulsion to tell their story and then they demonstrated it in their daily living. That was Christianity's unanswerable argument and most winsome attraction.

We need to face the fact whether we accept it for ourselves or not that such witnessing is the church's effective weapon. As one of our outstanding intellectual leaders (Butterfield) has pointed out, "Just as it requires only a small number of communists to upset a state because of their intent and purposefulness, so it only needs a comparatively small number of Christians living on the high level of spiritual life to produce the same results."

When the Sputnik furor was at the height of mass hysteria, one wise commentator, who refused to panic, gave the Free World some sound advice which went largely unheeded. This is what David Lawrence said: "There is great need for an international missile, but it should be aimed at destroying the evil in the human heart. It's the mind and hand of government that trigger the use of the ballistic missile which constitutes the threat to mankind." All I have tried to say about the role of the church is intended to make of the church that kind of international missile.

an oratorio
music by cecil effinger
libretto by tom f. driver

The Invisible Fire

with some parts adapted from
charles wesley,
john wesley, and
william cowper

THE COMMISSIONING OF THE INVISIBLE FIRE

The Invisible Fire was the result of a joining of interest by two organizations with a central involvement in the arts as seen from a Christian perspective: The National Methodist Student Movement and the Department of Worship and the Arts of the National Council of Churches.

Roger Ortmyer, editor of motive, has been a member of the executive committee of the Department of Worship and the Arts since its organization in 1953. Marvin Halverson has been the executive of the department and Thor Johnson the chairman of its commission on music. As a result of their relationship and a shared conviction that at all points possible the church must make its contribution to the creative life of our culture, the proposal was made to the planning committee of the MSM Quadrennial Conference that it sponsor the commissioning and premiere performance of a major work of art.

The proposal was enthusiastically adopted, and the suggestion made that the theme of the oratorio be built upon the life and thought of the Wesleys.

From this point things moved beautifully with Cecil Effinger doing the composing and orchestration to a libretto written by Tom Driver.

In this whole happy development the musical brilliance and organizing ability of Thor Johnson have given focus and direction to the project. Without his good offices it could never have become a reality.

Wesley's conversion experience, which took place in May, 1738, is not unique in the history of the church. To attempt to make it so is to court the danger of idolizing one whose own concern was that every man might receive the gift of Grace. In this work I have, therefore, attempted to stress those aspects of Wesley's conversion which link it with the testimony of many others in the history of the Christian faith, namely, the futility of man's attempt to find God for himself, contrasted with the inscrutable mercy through which God searches out man.

These elements of the Wesley story are universal. To understand them no particular knowledge of Wesley biography is needed. Suffice it to say that many of the words here used are drawn from documents of the Wesley family. The hymns of Charles Wesley have been used liberally. Also used are letters of the two brothers and their mother, Susanna Wesley, the journals of both John and Charles, sermons of John Wesley, and passages from Holy Scripture. The words of the Singer at the beginning of Part V are by William Cowper.

The year 1957 marks the two hundred fiftieth anniversary of the birth of Charles Wesley.

—T.F.D.

At the end of Parts II and IV are hymns to be sung by the audience with the chorus. The conductor will indicate when the audience is to stand and sing.

libretto



Part I

CHORUS:

Christ, whose glory fills the sky,
Christ, the true, the only Light;
Sun of Righteousness, arise,
Triumph o'er the shades of night;
Day-Spring from on high, draw near,
Day-Star in our hearts appear.

THE SINGER:

Where the spark leaps up,
And the smoke ascends from the
fingered flame
While the silent ashes settle,
There is a circle.
The rain falling from sky to earth
Is in the circle,
And the wheel turning over the road.
Endless pattern, repetition,
Life of nature, life of man,
Ever circling, then returning
To its resting place again.

What is the path shall lead to God?
For it could not be thought that a man
Should spend his life in the circle,
Ending as he began.

Sing of the brave explorer,
Seeking the path that does not turn
Again to its beginning,
But climbs the holy hill.

There is a fire the sage philosopher
knew not,
Burning invisibly, slow to consume.
It is a fire that melts the circle,
Changing "it is" into "it shall be."
It is a flame mysteriously lit,
Burning within, parching the land.

Arid it makes the soul,
'Til the throat of the spirit is dry;
And the thirst it creates
Must be divinely slaked.

CHORUS:

Come, Holy Ghost, all-quick'ning fire,
Come, and in me delight to rest;
Drawn by the lure of strong desire,
O come and consecrate my breast!
The temple of my soul prepare
And fix Thy sacred presence there!

Part II

SUSANNA WESLEY:

God is altogether inaccessible.
There is none can find Him
But by Jesus Christ:

Bend the will.
Bend the will of the child.
Religion is nothing else
Than doing the will of God,
Not our own.
Heaven or Hell depends on this alone.

WESLEY

I, practicing goodness,
Walked a straight and narrow way.
I respected every good
Taught by loving motherhood.
When I wandered into sin
I repented me again.
I, bending my will,
Plodded to heaven day by day,
Reading the Bible,
Going to church,
Saying my prayers.

CHORUS:

God, whose holiness exceeds
All human speech and awe,
Shall not be satisfied with less
Than full perfection in His law.

Who gives Him less than total self
Must less than peace obtain,
For knowledge of the self's own self
Is lost in serving masters twain.

Give more, O man, than outward sign
Of how thy will is bent.
Where is that inward holiness
That signifies thy heart is rent?

WESLEY:

To give to Heaven the outward signs
and duties
Is nothing at all in His sight.
God deliver me
From being half a Christian!

THE SINGER:

Betake yourself to God.
You have been planted apart
To grow in perfect fullness.
Love Him with all your heart,
If you would find sweet content
And comfort unspeakable.

WESLEY:

Lord of the heart, hear me now:
I seek and pray for inward holiness.
This is not fasting,
Or bodily torment,
Or any outward means of curing the
flesh,
But the inward temper,
The renewal of the soul in the image
of God.
Lord, hear my cry!
Doing so much,
And living so good a life,
I shall be a good Christian!

CHORUS:

You began,
Holy man,
Perfect law to fulfill.
Purify
Clean as sky
Every part of your will.
For the Holiest One,
King of earth and of sun,
Dwells within,
Next your sin.

(Audience stands to sing at conductor's signal.)

Long have I seemed to serve Thee, Lord,
With unavailing pain:
Fasted and prayed and read Thy word,
And heard it preached in vain.

I feel Thy perfect law requires
Truth in the inward parts;
Our full consent, our whole desires,
Our undivided hearts.

But I of means have made my boast,
Of means an idol made!
The spirit in the letter lost,
The substance in the shade!

Where am I now, or what my hope?
What can my weakness do?
Jesus, to Thee my soul looks up;
'Tis Thou must make it new.

Part III

CHORUS:

The hero moves with calm to every
task

Which duty poses for his proven strength.
No charm there is can tempt him from his path,
No wide expanse withhold him from his goal.

The sign of courage is his badge without,
The dedicated, sovereign heart within;
Yet only he sees where the courage stops,
For all of life he knows as his, but Death
He knows as fear.

WESLEY:

God, who gives to each his place,
Whose liege am I as serf to sire,
Why give me to labor not
In pastures green but in this pitch-dark fire?

I, who would fulfill Thy law,
Discover in myself a law,
That when I would do good
The fiend is present with me
And makes me captive to the law of sin.

I am sold into bondage,
Fighting but conquering not.
I fall, and rise, and fall again.

THE MORAVIAN AND CHORUS

MORAVIAN:

Servant of the Holy One!
What is the end of all your serving?
Do you intend to climb the ladder of your good works,
Scaling the heights of Heaven?
You have fasted:

CHORUS:

Praise the servant for his fasting.

MORAVIAN:

You have persevered in prayer:

CHORUS:

Praise the servant for his praying.

MORAVIAN:

You have clothed the naked:

CHORUS:

Praise the servant for his charity.

MORAVIAN:

You have preached in foreign lands:

February 1958

CHORUS:

Praise the servant for his mighty works!

MORAVIAN:

O foolish Christian!
Who has bewitched you,
For whom in the Holy Sacrament
Christ is given to you, crucified?
Did you receive the Spirit by works of the law,
Or by hearing with faith?
Open the book and read:
All who rely on works of the law
Are under a curse: they die.
But the righteous by faith
Shall live.

WESLEY AND CHORUS

WESLEY:

Lord, I believe!

CHORUS:

Thou God of power, Thou God of love,
Let the whole world Thy mercy prove!
Now let Thy Word o'er all prevail!
Now take the spoils of death and hell.

WESLEY:

Lord, I believe. Help Thou mine unbelief!

CHORUS:

O let the dead now hear Thy voice!
Now bid Thy banish'd ones rejoice;
Their beauty this, their glorious dress,
"Jesus, Thy Blood and Righteousness."

WESLEY:

Lord, I believe, but with dullness and coldness.

What peace can there be
When our own heart condemns us?
Send forth the mind to explore the
realms of understanding.
As a dove it shall soar o'er the waters
of error,
But soon it shall light on the bough
of His truth,

And the green sprig retrieved in its
mouth
Is that word: we are saved by faith.

Yet what is that truth,
If we, adrift on the water,
Still fight the secret missionaries of
God?

What peace can there be
When our own heart condemns us?

God is altogether inaccessible.
He is not there in the cradle of life,

Nor upon the high road of adventure,
Nor in the robe of the priest,
Nor in the searching of Scripture.
He has left me alone with my dull and
cold belief.
He has sent my own heart to condemn
me.

CHORUS:

Fierce God, from the endless round to
Thee we call!
Whoever seeks to climb to Thee shall
fall!
The image of the good Thou fashioned
here
Is our chief source of pain and trem-
bling fear!
Hear in the empty sky
Our echoing cry:
We would long to die
If our death were known
To thy tearless eye.

Part IV

GOD:

Servant of my Holy Law,
Abandon thy dismay!
Unknown to thee through all thy life
I made thee a way.

CHORUS:

Hark! In the dead of night the crackle
of flame!
Run, over the stairs, devouring flame!
Flee, children and parents, all of the
house!
One, still in the burning, not got out!
Save, hands of the neighbors, save the
child!
Save, Father of all, save the child!
Innocent servant of Holy Law,
He is a brand
Plucked by th' omnipotent hand
From the burning,
Saved to kindle another fire.

SUSANNA WESLEY AND CHORUS

SUSANNA:

Holy One, who hast saved my son,
Thou and I shall watch over him.
Here and now I pledge special care
Of the soul of this child.

SUSANNA WITH CHORUS:

None can find God Inaccessible
Save through Jesus Christ:
Him we seek who, seeking, has found
us,
Saviour, Son, Intercessor.

GOD:

Servant of my Holy Will,
When I would make thee whole,
I sent thee out into the sea
To overflow thy soul.

WESLEY AND CHORUS

CHORUS:

The waves of the sea were mighty and
raged horribly.
They rose up to the heavens
And clave down to hell beneath.
The winds roared with the voice of
judgment.

CHORUS 1:

Save us! Save us! Save us!
We perish in the sea!

WESLEY:

Lord, I am afraid to die!

CHORUS 2:

Though waves and storms go o'er my
head,
Though strength and health and
friends be gone—

CHORUS 1:

The sea destroys us!

CHORUS 2:

Though joys be withered all and dead,
Though every comfort be with-
drawn—

WESLEY:

Lord, I am afraid!

CHORUS 2:

On this my steadfast soul relies;
Father, thy mercy never dies.

WESLEY AND THE MORAVIAN

WESLEY:

Were you not afraid?

MORAVIAN:

I thank God, no.

WESLEY:

But were not your women and chil-
dren afraid?

MORAVIAN:

No, our women and children are not
afraid to die.

WESLEY:

Alas, I am unwilling to die.

MORAVIAN:

Do you know yourself?
Have you the witness within yourself?
Does the Spirit of God bear witness
with your spirit
That you are a child of God?

WESLEY:

How shall I answer?

MORAVIAN:

Do you know Jesus Christ?

WESLEY:

I know He is the Saviour of the world.

MORAVIAN:

But do you know He has saved you?

WESLEY:

I hope He has died to save me.

TOGETHER:

Moravian

Do you know yourself?
Does the Spirit of God bear witness
with your spirit
That you are a child of God?

Wesley

Alas, I am afraid to die.

GOD:

When all thy works were vain, and
thy belief was dull and cold, I sent
thee, unwilling, to a chosen place.

WESLEY:

O that in me the sacred fire
Might now begin to glow!
Burn up the dross of base desire
And make the mountains flow!
O that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call,
Spirit of burning, come.

CHORUS:

What, have we then nothing to do?

THE SINGER:

No, nothing!
But only accept of Him
Who of God is made unto us
Wisdom
And righteousness
And sanctification
And redemption.

WESLEY:

Burn in my heart, strange fire,
O flame within my soul!
A warmth is strangely lit within,
For Christ doth me parole.
The quick'ning fire has come,

Granted by Grace above.

Christ now is all the world to me
And all my heart is love.

*(Audience stands to sing at con-
ductor's signal.)*

Author of faith, eternal Word,

Whose Spirit breathes the active
flame;

Faith, like its Finisher and Lord,
Today, as yesterday, the same:

To Thee our humble hearts aspire,
And ask the gift unspeakable:
Increase in us the kindled fire,
In us the work of faith fulfill.

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
Th' Invisible appears in sight,
And God is seen by mortal eye.

Part V

THE SINGER:

'Twere new indeed to see a bard all
fire,
Touch'd with a coal from heaven,
assume the lyre,
And tell the world still kindling as he
sung,
With more than mortal music on his
tongue,
That he who died below and reigns
above
Inspires the song, and that his name is
Love.

WESLEY:

The Word of God runs as fire among
the stubble.
The lips of awkward men are touched
By the burning coal of charity,
Bursting where it lights into
The pure flame of love.
See it run
Over the dry ground.
The fire of Spirit burns,
But it does not consume.

THE SINGER AND CHORUS

CHORUS:

See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze.

motive

When He first the work begun,
Small and feeble was His day:
Now the Word doth swiftly run,
Now it wins its widening way.
More and more it spreads and grows,
Ever mighty to prevail;
Sin's stronghold it now o'erthrows,
Shakes the trembling gates of hell.

SINGER:

O Lord! The praise is thine for thy
great works!

CHORUS:

We have through fire and water gone,
But saw Thee on the floods appear,
But felt Thee present in the flame,
And shouted our Deliverer's name.

THE SINGER:

O Lord! Make perfect the work of Thy
creation!

CHORUS:

The Father, shining on His throne,
The glorious, co-eternal Son,
The Spirit, one and seven,
Conspires our rapture to complete,
And lo! we fall before His feet,
And silence heightens heaven.

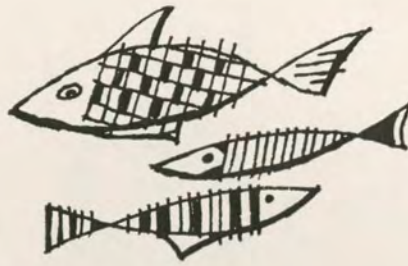


Conference high light was the oratorio "The Invisible Fire," based on the conversion experience of John Wesley. At right, libretto author Tom F. Driver of Union Theological Seminary, Cecil Effinger, the composer, and Thor Johnson, director of the Cincinnati Symphony Orchestra, discuss the performance. Below, the chorus and the Kansas City Symphony in rehearsal.





And music was not limited to auditorium spectacles. The piano stayed in constant use in the Student Union Building.



Discussion groups, fellowship groups, Bible study groups—the conference was alive with talk. Students went far in reversing the decision that they are a "silent generation."



And the sea of faces, some important
conference leaders, some obscure stu-
dents, kept going by. . . .



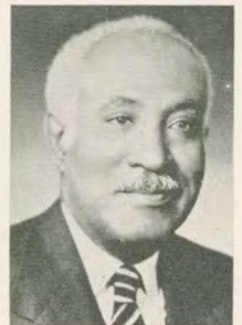
ALLEN BURRY
... president of MSM



ROBERT HAMILL
... platform
co-ordinator



PHILIPPE MAURY
... general secretary
WSCF



BISHOP CLAIR
... celebrant of
Holy Communion

motive



HAROLD EHRENSPERGER
... dramas



CECIL STEWART
... director of music
and mount union choir



DOROTHY NYLAND
... shepherdess of
the nationals



EDMUND PERRY
... confessing the gospel



RICHARD BENDER
... firesides
co-ordinator





And everywhere, everywhere: displays. There was much to dazzle the eye, much to see and much to buy. . . .





And so to home again. The busses load, the conference fever begins to cool, and Kansas is a two-day bus ride to every place in the world.

COVER 3: PASSION BY JOSEPH G. EUSTACE



the conference

It was inevitable that the redbirds get organized. While it is the nature of redbirds to be individualistic, the competition of the organized starlings and sparrows forced the redbirds into a semblance of unity.

"Isn't it amazing," commented a lovely redbird, "how the starlings get what they want. Man for man (and woman for woman, for that matter), I think starlings are no match for redbirds, but by force of numbers they shove us from our favorite nesting places. If one of us finds a field of nice ripe grass seed, they swarm in and gobble it all up. I must say they are effective operators."

"But they are not as pretty as we are," claimed a friend, "and their manners are uncouth."

"Nevertheless, they get what they want. The secret is that they have organization. They are a movement. We must have a movement too."

As a consequence, the redbirds organized. They followed the approved guides to effective organization. They set up committees, dues, elected officers and appointed bureaucrats.

But it was hard to discipline redbirds. They did not fall into line at all well. Therefore, the starlings kept possession of the choice eating grounds and got a much better press—at least they got more column inches in the news media.

So the redbirds' executive officers cast about as to what they could do.

"We need a sense of unity."

"Individual redbirds must realize they belong to a movement."

"There is too much unauthorized comment. We need to screen our releases."

"We cannot allow the starlings to keep the jump on us."

They decided that what they must have would be a conference. A great continent-wide conference would provide unity; it would get publicity with even the TV networks using some two-second film clips; it would provide an opportunity to discipline the lower echelons of the organization, and best of all, redbirds would realize themselves as redbirds.

The conference came about. It was pronounced a great success.

It got considerable publicity. Especially fortunate

was the violent demise of one delegation which flew full speed into the windshield of a greyhound bus going the opposite direction. Also, while there was not much in the way of conduct unbecoming to give spice to the news, one vigilant reporter got some nice color shots of what the yellow press implied was miscegenation: a bluebird was found in the company of a redbird. The conference executives deplored this news break. "We realize it is pretty, but it sure ain't proper!"

It resulted in a sense of unity. A heavy snow at the beginning of the conference almost destroyed this ideal. A southerner threw a snowball at a northern redbird. This was a tactical blunder. While it is well known that northerners are not gentle, it is also well established that Yankee snowballs are effective missiles. A lot of southern wings were crippled and necks put out of joint. However, a fortunate southern sun came to the rescue and melted the snow. With their ammunition gone, the redbirds made the best of the situation and said their prayers together.

It resulted in a sense of movement. In a scientifically controlled experiment, pedometers were attached to a random sampling of delegates. When collected at the close of the session it was discovered that about half the instruments had broken down from mechanical exhaustion and all the rest, with one exception, had registered the fact that each delegate had been constantly on the move. The one exception was an observant bird who discovered a lovely Georgia peach. He stopped a few moments to bill and coo. "Boys will be boys," the surveyor commented.

It indoctrinated the corps. Above all else, the leadership said they desired that the conference should result in a significant sense of self-realization for redbirds. They realized their ambition. The redbirds kicked out their officers and refused to elect replacements. They reneged on their dues and tabled not only the reports but the committees that made the reports.

"What a conference!" commented one veteran of the session, reminiscing the following springtime. He had just been chased from his feeding ground by a huge flock of starlings. "Now I know what it means to be a redbird."

ORTMAYER