



Motive

APRIL 1963

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FRONT COVER: KING DAVID, serigraph by JIM CRANE. "So David reigned over all Israel; and administered justice and equity to all his people" (II Samuel 8:15). The panoply of royal office becomes a cruel irony: the agony of absolute responsibility is seen in the King's face.

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sing along with a shofar

The contemporary flux of discussions about the life of the church symbolizes for many the rediscovery of new life and a renewing of eternal hope. But to some these conversations on renewal are as foreboding as the Lamentations of Jeremiah or the visions of Amos. Nevertheless, the honest criticisms, the vigorous search for new wineskins, and the rediscovery of a personal and corporate mission arise as modern miracles amidst a wasteland of institutional inanities and professional preoccupation with structures, public images, and organizational goals.

This stream of renewal—and the subsequent anxieties of those reluctant to question the *status quo*—is fed by many tributaries. From this spate, **motive** focuses on two in this issue. Though neither is organically related, both have significant implications for student communities.

The first: the current emphasis upon **WORD, WORLD, and SACRAMENT** which prevails in most of the Protestant student groups in this country. This emphasis, far more deliberate and self-conscious at the national level than among local student groups—has too frequently been remote, esoteric, and myopic. **motive** itself has attempted to participate as **agent provocateur** and part-time pedagogue in this emphasis. Throughout this editorial year, we've examined the form and fabric of the faith, gyrating from **WORD** to **WORLD** to **WITNESS**, and back again. "Struggle for Substance" in this issue continues to express—like the Hebrew shofar—token manifestations of God's presence in the midst of students' lives, giving vent to an authentic and persistent desire to be God's witnesses.

The second: the coming sessions of the Fourth World Conference on Faith and Order to be held in July, 1963, at Montreal, Canada. This will be a world study conference dealing with obstacles and opportunities in Christian unity. Regarded by theologians and church leaders as one of the most significant meetings of the mid-twentieth century, the conference will assemble 500 leading Protestant, Anglican, and Orthodox theologians representing the world church. Historians, sociologists, pastors, laymen and students will also participate in the discussions on the differing conceptions of doctrinal and practical issues such as baptism, worship, church government, the ministry, and similar issues related to faith and order. This issue summarizes some of the issues and themes for this conference.

Though more sophisticated and complex than most average-student discussions, Montreal is ultimately no more significant than the serious struggle pervading young churchmen about the life and ministry of the church. To the degree that each can know and understand the other, then both "younger" and "older" churchmen can respond to the sound of new shofars in our midst.

—BJS



ART HEADLEY

Christ and the Church

BY CLAUDE WELCH

THAT the Third World Conference on Faith and Order (Lund, 1952) was a major turning point in Faith and Order studies is now part of sacred legend. This is often described (perhaps too often) as the end of the method of "comparative ecclesiology." By that term is meant the articulation and mutual confrontation of the doctrines of the various communions—a method of procedure which in fact did dominate much of the period leading up to the Lund conference. (For an excellent example, see the volume of essays edited by R. N. Flew, **The Nature of the Church**, Harper, 1952, which was issued in preparation for Lund and comprises more or less authoritative statements on the nature of the church as seen by various communions.)

The discussions at Lund seemed to reveal that this mode of procedure had reached the end of its usefulness, at least for the time being, in Faith and Order discussion of the church. In the language of the Lund Report, "We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied." Or, as amplified in the introduction to the Interim Report of the Commission on Christ and the Church, "If . . . we start with the many differences among churches, and are primarily concerned with finding possible ways of reaching agreements or else recognizing the inevi-

tability of certain disagreements, we cannot avoid setting up new obstacles to genuine unity. The method based on agreement and disagreement increases disunity, because each communion then stresses its own historic peculiarities. At best this method leads to an external unity, a unity based on compromise, in which for the sake of unity all divisive elements are concealed." (**One Lord, One Baptism**, SCM Press, 1960, p. 7.) Thus, while the method of comparative ecclesiology may have been useful and even necessary it did not provide any effective opening for going beyond or getting behind the different stances and conceptions which it disclosed.

The establishment of the Theological Commission on Christ and the Church therefore represented an attempt to find another way, pursuant to the Lund conclusion "that it is of decisive importance for the advance of ecumenical work that the doctrine of the Church be treated in close relation both to the doctrine of Christ and to the doctrine of the Holy Spirit." (**The Third World Conference on Faith and Order**, SCM Press, 1953, p. 22.) In the following discussion of the commission's work, I do not propose to be all-inclusive, nor certainly to present an independent analysis of the issues involved, but simply to report informally on the purposes, procedures and trends of that work—with emphasis on the American section.

Basically, the task of the commission may be described as an attempt to translate into theological procedure the slogan, "The way to Christ is the way to unity." Concretely, that means a fresh attempt to

consider ecclesiology in relationship to Christology and pneumatology. This does not imply that agreement in Christology is identical with unity in Christ, nor that ecclesiological differences are purely and simply functions of Christological and pneumatological differences, but it does presuppose that if the unity of the church is in fact given in Christ and if the church is indeed inseparable from Christ and the Holy Spirit, then the doctrine of the church cannot be considered properly apart from the doctrines of Christ and the Holy Spirit, and an attempt to explore the doctrine of the church explicitly in relation to those doctrines may and should lead to fresh perspectives on the problems of the unity of the church.

The commission was established in two sections of approximately fifteen members each, with the European section under the chairmanship of Bishop Anders Nygren and the American section under the chairmanship of Prof. Robert L. Calhoun.* Although, in accord with the purposes of the commission, it was understood from the first that the members were not chosen primarily to represent denominational positions, a broad spread of denominations was reflected—eleven in the European section and nine in the American group. The membership of both sections has remained relatively stable, though Prof. Calhoun was forced to resign his chairmanship of the American section in 1962 because of illness, his post being taken by Prof. Pittenger, and three members of the European section have moved to teaching posts in North America.

The first meeting, including a number of members from both sections, was held immediately preceding the Evanston Assembly of 1954. Since that time the two sections have met independently, except for a joint meeting in 1959. There was some fear that because of presumed differences in American and European approaches the two sections might move in radically different directions. This has not in fact been the case. Regular liaison has been maintained between the sections through the exchange of papers and minutes, and especially by virtue of the fact that one or more of the Americans have been present at nearly all the European section meetings (for obvious reasons this has not been paralleled by attendance of European members at American section meetings).

From the beginning it was accepted that the commission's project was a long-range one, of about ten years in duration, with no final report due until the next Conference on Faith and Order. Therefore the sections were to proceed at a relatively leisurely pace—and that was also assured because each of the sections has had a most permissive chairman. In general,

each section has met annually for five or six days for the discussion of papers prepared by members on a wide variety of topics bearing upon the central theme. The papers have included such varied topics as: the doctrine of the Spirit in the Old Testament, New Testament Christology, Word and Sacrament in the early church, Chalcedonian Christology, early Quaker Christology, images of the church in the New Testament, church and world, and schemes of church union. On the whole, the earlier study of both sections involved the person and work of Jesus Christ and the Holy Spirit, and then the nature of the church as seen in the light of these doctrines. The commission felt under no compulsion to come quickly to direct consideration of the problems of the unity of the church, but sought instead to explore intensively the stated themes of its task. (A number of published papers and even books have emerged from the study, either as papers originally presented to the commission or works growing out of or reflecting the discussions of the commission. A partial listing of these is given in Appendix I of the Interim Report.)

Pending the publication of the final report, a good view of the direction of the commission's thinking can be gained from the Interim Report, which was drawn up at an extended joint meeting of the commission at the Evangelical Academy at Tutzing, near Munich, in the summer of 1959. (More Americans than Europeans, incidentally, were present at that meeting.) As one would have expected, the Interim Report elaborates most fully those sections on "The Being and Work of Christ and the Holy Spirit," "The Church as the Community of Jesus Christ," and "The Church as the Community of the Holy Spirit." It seeks to interpret the notion of the Body of Christ by the conception of participation, and finds utility in the idea of an analogy between the life of the community and its Lord. The work of the Spirit in the *koinonia* is described with reference to revelation, the "fruit" of the Spirit, unity, and freedom and order.

Yet one of the things which most quickly became clear to the commission was that the doctrine of the church must be viewed not only in relation to pneumatology and Christology (even the reference to the Holy Spirit had been added to the Lund recommendation almost as an afterthought), but in a fully trinitarian perspective. That is, the church is not only the community of Jesus Christ, or of Christ and the Spirit, but of the triune God. This the Interim Report seeks to make plain at the outset, along with the identification of some implications of that judgment, and the point is reaffirmed in the final report. Further, as the report shows, the commission found it quite impossible to deal with these matters apart from a consideration of the Christian understanding of the world, or more precisely, of the church-world relationship, and in a way which avoids any facile delimitation of church and world. As the American section's final re-

* The other members of the American section have been: W. Norman Pittenger (vice-chairman), Gerald R. Cragg (secretary), Claude Welch (associate secretary), Tetsutaro Ariga (corresponding member), Nels F. S. Olson, Floyd V. Filson, Georges Florovsky, Edward R. Hardy, Walter C. Dillinger, T. A. Kantonen, John Knox, Paul S. Minear, J. Robert Nelson, James H. Nichols, and H. Richard Niebuhr.

port will put it, study had to proceed in both orders of progression: Christ-world-church and Christ-church-world.

In the Interim Report, direct statements on the implications of the study were presented only in "concluding observations," and the "hard questions" were identified chiefly as areas for future work, namely, the question of specific results of the commission's explorations for the understanding of the unity of the church and of its mission in the world, and the question of the "ways" in which Christ and the Spirit are present and at work in the church (e.g., the problems of word, sacrament, and ministry; charisma and institution in the work of Christ and the Spirit; sin "in" the church; and the eschatological dimension).

The final reports of the commission are to be published in the spring of 1963, and will be presented to the Fourth World Conference on Faith and Order at Montreal. In particular, they will be used in the discussions of Section I of the conference on "The Church in the Purpose of God." For practical reasons it was decided that the American and European sections would each prepare an independent report. At one time it was hoped that these might be preceded by a brief common "Confessional statement," but this too proved impractical.

The two reports will be found to be quite different in form, and there are important differences in emphasis (at least). The European report is more rounded and inclusive in its treatment, whereas the American report will seem rather more fragmentary. At the same time, the American report is probably more genuinely a reflection of the actual work and combined thinking of the section than is the European report.

The questions which many will want to raise concerning these final reports are these: do they in fact fulfill the promise of the Interim Report to deal more concretely with the troublesome concrete issues, and thus has a "new way" actually been found? Anyone who may have looked to this theological commission to produce all-satisfying solutions to the problems which were raised by the methods of comparative eschatology but could not be resolved by them, will doubtless be disappointed. Neither of the reports deals directly with many of the moot questions. Both will therefore be frustrating to some readers, and to others will provide an opportunity for saying "I told you so." The American section's report, for example, goes on from a discussion of the relation of ecclesiology and Christology to deal specifically with the doctrine of the church only in relation to two areas of discussion: (1) The Uniqueness of the Church (including "Israel of the New and Old Covenants," "The Church and the World," "The Church as Essential and Provisional"), and (2) The Church as Event and Institution, in which the ministry is briefly discussed as an illustration of

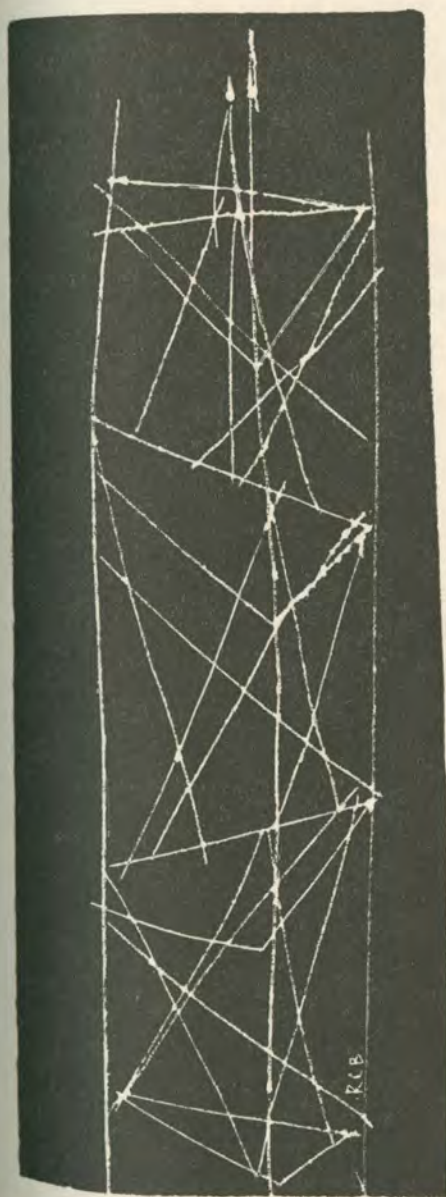
the kind of conclusions which may be drawn from this analysis.

As immediate sources for new answers to the disputed questions concerning the nature of the church, the ministry, the sacraments, etc., the results of the commission's work will thus seem to some to be minimal. But that has not in fact been its purpose. The more important question involves the methodology adopted by the commission—and particularly in the case of the American section, this means not only the approach to ecclesiology from the standpoint of Christology, etc., but also what is called in the final report a "catholic" methodology that often finds it possible and necessary to reject many of the dichotomies and disjunctions often made in theology. The commission's sections have not viewed their task as one of delivering final pronouncements, but of offering an invitation to further consideration and of delineating a fruitful pattern for such consideration—and it is just in this spirit that the Montreal Conference will make use of the documents that have resulted. The reports do attempt to say enough to justify the conviction of the members that the methods here pursued, and the relationships uncovered and articulated, do in fact illumine the various traditional problems in ecclesiology. In some cases, differences in approach to the church are set in a perspective in which they are seen to be less exclusive than previously thought; the approach through Christology and pneumatology drives us back to a deeper and fresher consideration of our traditional descriptions in a way that does seem to break open their rigidity and restrictiveness. For example, the alleged opposition between grace and faith as constitutive of the church is clearly exposed as a false bifurcation; similarly, those who have emphasized the subordination of the church to Christ may find it possible to speak of the **totus christus** including the human members as well as the divine and human head, whereas others may for the first time see some justification for the application of the phrase **simul iustus et peccator** to the church.

Three instances in particular seem to me to provide at least brief indications of the fruitfulness of the commission's approach. One is the application, in the final reports, of the basic relationship of ecclesiology and Christology to the doctrine of the ministry. The second is the special study of baptism, which was developed originally by the European section and revised at the joint meeting in 1959, being published with the Interim Report. The third is the treatment of the idea of the church as event and institution, which will appear in the report of the American section. If the arguments developed in such instances as these are sound, then the whole enterprise will have proved to be of far wider import than mutual education and edification of those who have participated directly in the process of study.

institutionalism and church unity

BY WALTER G. MUELDER



THE ecumenical movement has been called a disturber of the peace. It seeks the unity of the church and it is a witness to the unity which the churches have in Christ. The ecumenical movement is thus an instrument of peace, of harmony, of reconciliation. Yet reconciliation and unity in Christ involve painful experiences as old barriers are broken down and the protective walls of separation are dismantled. The "old peace" wherein men and churches regarded issues as permanently settled is upset. As the institutional conversations begin to ask old questions in a new way, the "dialogue of the deaf" is substantively changed; for Christians begin not only to "hear" but to "listen" to each other.

Bible study, studies of intercommunion, confrontations on tradition, analyses of Christ's relation to his church, probes on the meaning of baptism, and the like, disturb the peace of those who are drawn out of their isolation and false security into the common arena of the dialogue of merit. This disturbing of the "peace of division" is not an end-in-itself, but it is a precondition of ecumenical peace.

The study of institutionalism is one agency of disturbing the "old peace." It is an instrument to make denominations more self-aware, more self-critically aware. Some have felt that the term "institutionalism" reflects an antitheological bias, but this is a misapprehension for the term is not doctrinally pejorative. Any sound study of the church as a social institution presupposes the given theological order in the church and acknowledges that which Jesus Christ has instituted. The accent of such study is bound to be more sociological than theological, however. Perhaps the history of the work of the Commission on Institutionalism itself will make this clear.

The work of the Commission on Institutionalism can be understood only in the context of the previously existing theological commissions which were called into being by the activities of the Department of Faith and Order in the World Council of Churches. It supplements and complements their studies. The need for such a commission has been dimly discerned for several decades. Its problems have been noted by various theologians and social scientists for at least half a century, even when not applied to the ecumenical movement. Some of these issues are explicit or latent in the work of Max Weber, Ernst Troeltsch, and later H. Richard Niebuhr. **The Social Sources of Denominationalism** by Niebuhr has recently been paralleled by Robert Lee's **The Social Sources of Church Unity**. Historical studies like that of S. L. Greenslade, **Schism in the Early Church**, contain a great deal of analysis of cultural, political, social and economic factors. As the recent report of the commission published in **The Old and the New in the Church** states, the inquiry into institutionalism "brings to focus a long-standing though somewhat sporadic preoccupation of the Faith and Order movement with

the role of so-called 'nontheological' factors in the search for unity."

The initial impulse for the work of Faith and Order came in the United States. So too the recognition of the need to study social and cultural factors in the movement. In 1937 in preparation for the Edinburgh Conference an American study group produced a report which was entitled "The Nontheological Factors in the Making and Unmaking of Church Union." Thirteen kinds of nontheological factors affecting interdenominational relations and the unity of the church were classified and briefly described. The term "non-theological" has to some extent been unfortunate, but the question put by that report twenty-five years ago could not be effectively repressed by preoccupation with other issues. After listing factors such as past history, nationalism, race, language, class, vested interests, differences of ethical judgment and mental attitude, etc., the report asked: "Are they so peripheral as to be also negligible? Do they depart so far from the central concerns of a conference primarily concerned with the Faith and Order of the Church that after this preliminary survey they may be dismissed?" That seemed their destiny.

Nothing much happened for fifteen years. Then, in preparation for the Faith and Order Conference in Lund (1952) a booklet was issued entitled "Social and Cultural Factors in Church Division." Lund revised the constitution of the Commission on Faith and Order to include among its permanent functions "to study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the Church." Seeking a concrete approach to this mandate J. Robert Nelson, then secretary of Faith and Order, invited me in 1955 to make a proposal on how to approach the vast body of data implied in the idea that "more than doctrine divides the churches." I first convened a small group of theologians and social scientists in Boston drawn from seminaries and universities in northeastern U.S.A., and we spent a day seeking a formulation which would get beyond cataloguing and analyzing a long list of factors like those cited above. The quest was for a problem which could be studied everywhere in the world, which would give a focus to many factors, which would invite dynamic or process analysis, which would relate closely to doctrinal studies, which would help the churches to achieve critical self-awareness and thus assist in changing ecclesiastical attitudes. My proposal to the *ad hoc* committee was that we choose the problem of institutionalism. After extended refinement it was adopted and transmitted to Nelson. The next step was an invitation for me to prepare a paper for the Working Committee of Faith and Order to consider at its meeting in Davos, Switzerland, in the summer of 1955. That paper was subsequently published in the *Ecumenical Review* (January, 1956) under the title, "Institutional Factors Affecting Unity

and Disunity." The Working Committee acted favorably on the topic of institutionalism not because it is necessarily at all times the most important social issue in interchurch relations, but because it is found in every situation to some significant degree, thus forming a common universe of discussion and comparison. A study Commission on Institutionalism was authorized with the following terms of reference: "To make a study of institutionalism as it affects all churches, and in particular (1) the self-criticism of churches by which they may see their own structures sociologically as well as theologically; (2) the relations both positive and negative of the churches to each other in the ecumenical conversation; and (3) the pattern of church relations which is finding expression in the World Council of Churches as an institution."

After the commission membership had been selected and confirmed by the Working Committee of Faith and Order, the method and procedures of work had to be determined. At this point the theological factor of the stewardship of money entered in. Only those members could meet who could find financial backing for a meeting in Boston. A portion of the commission had to meet in Europe. Only twice—once in Tutzing, Germany, and once in Durham, England—has the commission met as a whole, and then with some members absent. This situation has compelled much of the work to be done by correspondence.

Another institutional factor within the commission itself has been the defining of terms and the classification of method to be employed. Theological and sociological presuppositions have had to be faced along with the whole style of work customary to continental, Anglo-Saxon, and Asian scholars. Such dialogue is often confusing, painful, illuminating and finally rewarding. It has required the development of new institutional theory on the borderland of sociology and theology and it has necessitated situational case studies of actual church union projects. Older typologies and typological methods as employed by Weber, Troeltsch, and Wach have been found to be inadequate. Even later classifications by Becker, von Wiese, Niebuhr, and Yinger have limited application. It is now readily apparent that in the various regions of the world typologies and other methods for analyzing case studies must be developed which grow out of research specifically relevant to those regions. There is a vast difference between the institutional developments of the churches in Sweden or Germany and those in South Africa, Japan, India or the U.S.A. Basic processes of socialization have invited study in various periods of church history as well as in various nations. Although the commission decided to concentrate on organizational aspects of institutionalism, it has carried on a continuing discussion of the nature and function of institutions, especially as they operate in the Christian community, the Church itself as *koinonia*

and as institution, order and organization, ecclesiastical bureaucracy, and tensions between denominational and ecumenical institutionalization. In all these areas doctrinal and social factors interpenetrate.

A progress discussion called "Institutionalism" was issued in 1960 as a special issue of the W.C.C. Division of Studies.

The commission has written an official report which is included in the small volume entitled **The Old and the New in the Church**. It has also prepared a symposium of representative papers which will be published in the spring of 1963. This symposium reflects the two foci of seeking adequate theoretical perspectives and principles, on the one hand, and of analyzing actual case studies, on the other. Inevitably, this essay draws heavily on both these projects. Of special interest and challenge to theological students is the need for the further development of both theoretical instruments and methods in this field and of much more extensive case studies in all parts of the world. Not least important is the difficulty one encounters in the sensitivity, if not defensiveness, of institutions to thoroughgoing analysis of this kind. In any case, the process and methods of such study are only in the beginning stages of the possibility of a very fruitful development.

Institutional problems are not only those of churches taken in their separateness or in their schismatic relationships. The ecumenical movement itself is both subject and object of the commission's work. Divisive and unitive tendencies accompany the development of institutions set up for the purpose of stimulating and conserving the ecumenical dialogue. When the ecclesiological significance of the W.C.C. or the N.C.C. in the U.S.A. is appraised, problems of order and organization and other institutional dimensions must be considered. The processes instituted tend to determine the goals which are achieved. It is as important that ecumenical bodies be critically self-aware of their nature, power, function, structure and possible destiny as their constituent members are stimulated to be. Interdenominational bureaucracies can produce as much "administrivia" as any denominational headquarters or board or bureau. For many reasons the commission has not thus far been successful in getting a case study of either the W.C.C. or the N.C.C. in the U.S.A. The churches now face the challenging task of seeking new and creative forms of ecumenical institutionalization which more adequately manifest their common belief in the One Church of the One Lord. Ecumenical agencies themselves must discern the right order amidst the welter of organization.

Illustrative Problems: power and bureaucracy. The churches are organizations of power. Power is ambiguous. It can be viewed from theological, ethical, social, or personal perspectives. These perspectives may and often do overlap or conflict with each other. As a

social institution a church is a power structure wielding influence over its members and in its relations to society. There is an obvious but important distinction between organized groups of people and persons taken individually with respect to the expression of power. Most groups are interest-limited; a relatively narrow range of goals dominates and canalizes the energies of their constituent members. Persons are not interest-limited in this sense. Persons are concrete wholes with many interests and values structured according to a hierarchy of norms or a realm of ideals and loyalties. A person's values may be more or less coherent, but in any case his organization of power is more comprehensively invested than is an interest-limited association. A person is a socius with a private center which transcends all the groups in which he has membership. Contrariwise an association is an assemblage of persons organized for a limited goal. The energy of an association tends to move from the many parts which comprise it to a limited focus. Hence its power is heightened.

In the discussion of the organization of power it is important to distinguish between association, as just mentioned, and community. Is it true to speak of the church as association? The church is by its very nature and calling a community and not primarily an association. Hence the church, like the person, has unlimited obligation or responsibility. As **koinonia** the church is of, by, and for community in the rich fellowship of love. But churches are always in danger, especially in contemporary society, of becoming interest-limited like other associations, voluntary and involuntary. When a church becomes legally incorporated either as a denomination or as a local congregation, its officers tend to behave like those of other corporations. The incorporated church views itself as a struggling, competing organization with limited goals alongside other interest-limited societies. Even its theology of **koinonia** tends to be accommodated to its legally incorporated status. The criteria of membership as expressed in the sacraments of baptism and eucharist fall into the background and the standards of loyalty as expressed in frequency of attendance and financial support move into the foreground. Mission as vocation becomes secondary to the maintenance functions of church as association. This maintenance function becomes an enemy of unity and mission as association dominates over **koinonia**, or community.

But there is a vast difference between being incorporated into Christ under the cross and being incorporated with limited liability under, say, the state of Delaware whose laws are so favorable to this purpose of limiting liability.

This theological appeal does not dispose of the problem of institutional power as it affects unity, disunity, or mission. The idea of the churches' ministry (Church's ministry) in the world implies and involves the question of influence or power by church bodies

and/or Christian men and women in relation to power structures in social processes. **Koinonia**-power is institutionally shaped by encounter with the world. If the Church's ministry must envisage nothing less than the transformation of culture and civilization with respect to their goals, meanings, and motivations, such transformation profoundly affects the power patterns of the churches as well as of the world. Cultures and civilizations are social systems and hence interacting wholes. Any significant change in one aspect or basic institution of culture affects all other parts. Thus in all nations and in the world as a whole the churches are related to each other as institutions of organized spiritual and social power and cannot readily disentangle themselves from the power structures of the societies with which they interact. To express themselves in ecumenical unity and mission requires that they win effective autonomy in society and for each other even while they are being shaped by the society in which they minister.

Another way of stating the problem of power is by noting the ambiguity of goals. An association like a Chamber of Commerce has more sharply defined goals than the church conceived as community. For this reason, as Yinger notes, religious organizations are used, both intentionally and unintentionally, in pursuit of goals other than religious ones. This observation holds for both the laymen who support them and for the clergy who lead them. It holds for all periods of the church's history. Closely related to this is the phenomenon of "goal displacement" and this in turn relates to certain bureaucratic tendencies whereby the original goals shift to the organization that has presumably been set up to achieve these goals. "It is one thing," Yinger has written in a study for the commission, "to be dedicated to ecumenical work, it is another to be dedicated to the World Council of Churches—and in the shift, the original purpose may get absorbed into many diverse interests related to the organization." All of us who are related to large universities have observed how the institution is shaped by the grants which it receives for various purposes and how the profile of the educational enterprise often becomes unbalanced and the original goals are radically compromised. Means become ends. Availability of resources also tends to shape the W.C.C. as an institution. National Councils of Churches have, of course, similar problems.

Almost all the churches which confront each other in the ecumenical dialogue are controlled by bureaucracies, even when they do not have formal hierarchical structures. They have much to learn from institutional self-analysis. Legitimacy, vested interests, pride of craft, and the "process of sanctification" are cases in point. Roles pattern personalities as different types

of institutions evoke different styles of social character.

Bureaucracy makes for rational efficiency and institutional security, but it also makes for certain disabilities such as blindness to needed change, trained incapacity to sense new needs, inadequate sensibility in the application of skills to changing conditions, fixation on goals and objectives however obsolescent, and a transference of sentiments and motivations from the aims of the organization to the particular details of behavior required by rules and rubrics.

Roles victimize men by engraining stereotyped behavior. Having internalized the categories of his institution a church bureaucrat develops a conscience against change and because of his controlling status may impress others as "arrogant" or "haughty." Being a representative of the power and prestige of his organization, and having been "set apart" in his vocation or office, his official role is vested with "sanctified" authority. It is very difficult for the bureaucratic virtuoso to enter into a serious ecumenical discussion. Churches with giant bureaucracies are particularly self-absorbed. They feel relatively little need for ecumenical self-study. But institutionalism affects small churches too. Small churches are often self-righteously content within the framework of present ecumenical developments. The W.C.C. gives them ecumenical status, on the one hand, and their small size gives them a vested interest in so-called diversity. Being small they escape, moreover, many of the chastisements handed out to those churches that are conspicuous by their organizational strength. In all cases, large or small, it remains a constantly vexing problem how to make ecumenical perspectives and issues a living ferment within the "regular" activities and processes of the churches.

Power and bureaucracy are fraught with ambiguity and ambivalence. Church bureaucracy is not always the source of the failure of church mergers. Case studies show that church administrators and bureaucrats are sometimes eager to promote church union at the highest level. Sometimes they favor union but wish it done on their own power terms.

Power, bureaucracy, freedom and authority—as the official report states—partake of the problem "set forth by the incarnation of the Word of God in the Church at large. On the one hand, the Church reflects in its very being God's incarnation in the world and therefore it cannot be without power and authority. On the other hand, incarnation readily becomes a condition where the Church is transmitted into a self-maintaining body interested primarily in its own preservation or existence." The study of institutionalism seeks to disturb the peace by stimulating self-awareness of the churches' calling to mission and unity.



Freedom!

by Crane



FREEDOM IS GETTING MINE.

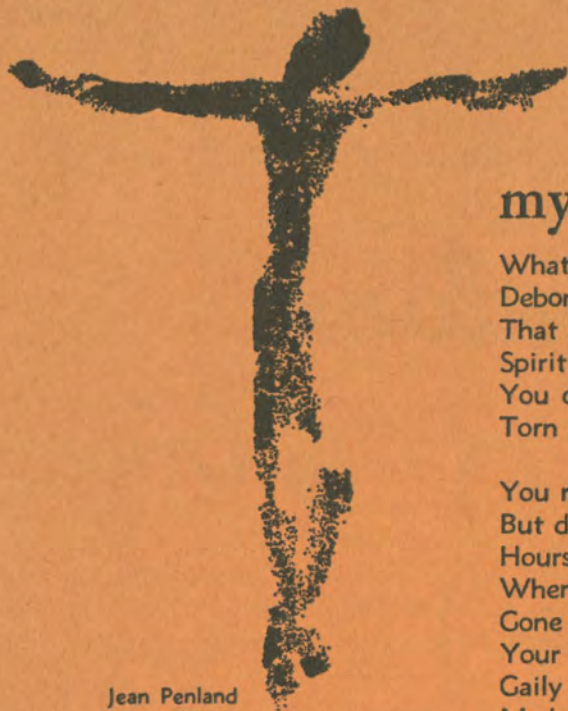
FREEDOM MEANS FREEDOM TO BUY AND FREEDOM TO SELL. WHAT'S SO DAMN COMPLEX ABOUT THAT?



FREEDOM IS THE RIGHT TO BE AGAINST IT—
EVEN WHEN IT'S GOOD



FREEDOM, MAN, IS SO THE SPIRIT CAN SOAR!



Jean Penland

my haunted home

What, you still alive? The most
Debonair, persistent ghost
That stalked a man. Scram, you sudden
Spirit that smiles across my den,
You old deceit—a father image
Torn from boyhood love and rage.

You mock my order with April song.
But don't presume upon those long
Hours of butts and dishpan gray
When cigarettes seemed gritty days
Gone stale. Then I cursed and called
Your name, and you, you scorched my walls,
Gaily shifted books around,
Made shutters split and doors fall down.

Now look, you've come in whispered sun
And down the dagger rain you run
Beside my arm in the black streets.
Tonight at work I swore to keep
Your chaos out, and here I find
My careful files smashed and lined
In startled joy, their new array
Absurd as Lazarus recalled to day.

So go before I'm mad. You gently
Shake your flame-like head at me
And please stay back! But glowing bright
As sun you smile at my fright

And come with brilliant gaze. I hear
The tramp of men from graves and clear
Fields marching to your song—
Newborn or risen dead? They throng
Before my eyes, I gasp and turning
Cringe in awe as you come burning,

Burn my walls with splendid light
Until I'm naked in your sight

And ask for Christsake please accept
And change my lethal madness—I kept
Presuming I had finished you
That day beneath the thunder blue
When jeering triumph, loss,
We splayed your body on the Cross.

—STANLEY J. ROWLAND, JR.

THE SHEEPFOLD

fiction

BY BETTY WOODS

I HAD TO FIND a releg.

"That's easy," everybody said. "Grandad had a mess of them around the place. I'll get one for you next time I'm out there."

But nobody ever brought me one. Apparently there were hardly any relegs left, but anyone who was not looking for a releg didn't realize this fact, or at least never faced up to it.

It's funny how bad I wanted that releg. The only other person who really knew how much I wanted it was Shardi, and he knew because he wanted a wilgree just like I wanted a releg.

Probably other people wanted other things too. But mostly they just seemed content with what they got and never put out the extra effort it took to try for a releg or a wilgree or a cariad or whatever they had their secret hearts set on.

"Psst!"

"Who's that?" I said, startled.

"Over here," said a hoarse whisper. "You the one looking for a releg?"

In the darkness a form took shape.

"I can get you one," it croaked.

"Where?" I asked.

"Out there."

The form motioned toward the blackness on the other side of the river. I shuddered. Our river traveled the complete circumference of the city, no beginning, no end, separating us—protecting us—from the utter darkness on its other side.

The darkness may as well have been a black wall, built to the sky. Human vision penetrated it not half an inch, and the idea of any further penetration brought terror to all men. We knew it concealed strange, nighttime creatures who sometimes slipped across the dark water, confronting individuals in the city. We also knew that, out of their realm, the creatures' awesome power was weakened. And so we controlled the fear that chilled our bodies when one of them singled us out.

"Well?" said the creature.

"Can—can you—really—get me a r-releg?" I asked.

The form looked back over its shoulder.

"C'mon," it said. "You can get in the boat."

"But—the releg! Where—"

"Yes! Yes! Come on!"

I tried to see across the river, but the darkness swallowed my sight.

"I—don't know," I said. "This doesn't seem right."

"Come on! Hurry!"

"Wait!"

"No! Come now or it will be too late!"

"Wait—let me think!"

"Think? Look, I've told you, I can take you to a releg! Do you want one or don't you?"

Of course I did! More than anything else! But I was frightened. Cross the river—in a boat—with a strange creature—and only *its* promise of a releg?

"Well?" it said again.

"Uh—thank you, no. I mean—uh—no, thank you."

The form grew tall and hung over me.

"Baraquil!" it said, and disappeared.

SHARDI OPENED his door a crack and peered out before letting me in.

"Glad you could make it," he said, closing the door quickly behind me. "What can I get you to drink?"

"Nothing, thanks, Shardi."

His hands fell to his side.

"I'm on my way to work, so I'll just look at this surprise of yours and be on my way," I said.

"Oh, sure, sure. Uh—fine."

He looked out both front windows and then turned to me, jerking his mouth into a smile.

"You won't believe it when I tell you what happened! Listen to this!"

He glanced around and lowered his voice to a whisper. "I have a wilgree!"

Shardi rubbed his hands together, relishing his announcement.

"Wonderful!" I said, thinking there was something wrong. "May I see it?"

Shardi nodded toward the hall. "In there."

He opened a door, pulled a box out of the darkness, lifted the lid, and drew back for me to see. There, centered carefully in the bottom, lay Shardi's wilgree.

"Whew!" I said. "Hey, that's real nice, Shardi! Let me see—"

"No!" Shardi's hand shot toward my arm. "Don't touch it!"

"Huh? What's the matter with it?"

"Nothing! Just leave it alone!"

I backed away. "Well, Okay."

"I didn't mean to yell at you," Shardi said.

"Oh, that's all right," I told him. "What are you going to do with it?"

"Well," Shardi said, closing the box and sliding it back in the darkness, "I plan to fireproof this closet and put a combination lock on the door for now."

"You *what*?" I said.

Shardi didn't look at me.

"You're going to keep your wilgree locked up in a dark closet? Why? This is what you've always wanted! Don't you remember how we planned—"

"I remember! But you don't understand! You don't know what it's like. You don't have a releg."

I caught Shardi's arm and made him look at me.

"How did you get your wilgree, Shardi?"

"Never mind!"

"How, Shardi?"

"You wouldn't believe me."

"Did one of the creatures persuade you to follow him into the darkness?"

Shardi jerked his arm loose. "How did you know?"

"One of them came to me too."

"To lead you to a releg?"

"Yes."

"And you didn't go?"

"No."

"Why not? Afraid?" Shardi's gaze was cold.

"Yes."

Shardi's mouth was an open sneer.

"And now I have my wilgree and you'll probably *never* have what it takes to go get your releg!"

I whirled and faced Shardi.

"And have to keep my releg hidden away because the creature could demand it back at any time? That *is* why you keep your wilgree out of sight, isn't it? Then who does it belong to really, Shardi—you or that hideous creature? Who do *you* belong to, Shardi?"

Shardi closed his eyes and when he spoke his voice was very low.

"I've become so attached to it," he said. "Oh, I've wanted a wilgree ever since I can remember. You know that. And now to have one and to love it so and to think that it might be taken away—"

Shardi stood leaning against the closet door. He was still standing there when I let myself out the front door.

It didn't really bother me at first, Shardi's having a wilgree and my not having a releg, because for a long time I remembered only the fear Shardi lived in. How terrible to have a releg under those conditions! Never would I become so indebted to a creature of the darkness.

But time went by and I came no closer to getting what I wanted. Occasionally I'd see Shardi darting into or out of his house and I was reminded again of the treasure he was protecting. Gradually I thought less and less of the conditions under which he kept his wilgree.

Sometimes I hoped the creature would come again, but

this didn't happen. My friends tired of hearing me ask information about relegs and I tried to keep my yearning to myself.

I found a nicely shaped little piece of wood and painted the word RELEG on it and put it away in a dresser drawer. At night I'd take it out and hold it, pretending it was the real thing. Then I got the funny idea that some night I'd open the drawer and that piece of wood would have become a real releg. Every night I'd hurry to my room and pull out the drawer to see if it had happened yet. One night I found a little bug eating the painted letters off the piece of wood. It was such a disgusting discovery that the whole piece of wood seemed contaminated. I threw it to the floor and kicked it out the door.

A SOUND WAS WAKING me up and I tried to open my eyes. It had been hard to go to sleep last night.

Tap, tap, tap.

"Wh-what?" I said, eyes still shut.

Tap, tap, *knock!*

Something at the door.

Knock, knock!

Not the front. Back door.

"Okay," I said, and got out of bed.

A voice was calling to me through the closed door. "You mean to throw this away?"

It was Charley. I opened the door.

He was holding the piece of wood in one hand and the lid of my garbage can in the other.

"Sure," I said. "Take it."

"Just wanted to make sure," Charley said, dropping it in on top of the garbage.

He swung the heavy can up and emptied its contents into his truck.

"You don't look so good. No sleep?"

"Not much," I said. "Say, Charley—"

"What's on your mind?"

"Er—nothing."

Charley put the lid back on the empty can and started to get into his truck.

"You go there every day, Charley?"

"Where?"

"You know. Out there. Into the darkness."

Charley turned and looked at me for a moment.

"I didn't mean anything, Charley. I mean—well, *somebody* has to do it. Everybody knows that."

I didn't quite know myself what I was leading up to. I had never talked to Charley before. In fact I generally avoided him, and if I met him rumbling down the street in his truck I'd usually look somewhere else until he had gone by.

It wasn't just me. Nobody knew quite how to take Charley. There was no place in the city to dispose of garbage safely, and it was Charley's job to take it across the bridge each day and leave it in the darkness. We all figured the creatures fed on it and that Charley therefore was accepted by them almost as one of their own. Maybe he really was one of them, in disguise. Nobody knew, or asked.

motive

All I knew was that three times a week I'd hear him outside emptying my garbage can and when I thought about it I'd realize that he was doing something that had to be done and that I wouldn't do myself.

Wouldn't do? *Couldn't* do! Old Arret stood by that drawbridge like he owned it. Charley was the only one he ever lowered it for.

"Why does it bother you?" Charley asked.

"Huh? What bothers me?"

"My going there every day."

"Oh, uh—I don't know. Let's forget it. Uh—Charley?"

"Yes?"

"Do you think I could find a releg there?"

"Would you like to come and see?" he replied.

I had heard of people making the trip into the darkness with Charley. A bunch of nuts, I remembered thinking of them.

But maybe they had been after something too. I couldn't remember hearing of any of them coming back with anything, but maybe they just hadn't *wanted* anything as badly as I did.



I had to be careful. I didn't want Charley making conditions, having a hold on me like that creature had on Shardi.

"Do—other people go with you into the darkness, Charley?"

"Sure."

"Do they come back okay? I mean, nothing hurts them, does it? The creatures out there?"

"Nothing hurts them," Charley said.

"Charley," I said slowly, "if I went with you, would you help me find a releg?"

"Of course," Charley replied.

"And then—later—if things didn't work out, I mean, would you ever try to take it away from me?"

Charley smiled. "No," he said.

That was enough.

"Then—then I'll go with you."

"Fine!" Charley said. "Hop in."

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Charley again started to climb into his truck. He clearly expected me to crawl in beside him, just like that.

"Well, uh, Charley, look—uh, I have a few things to do this morning. Uh, could I meet you at the drawbridge later on—this afternoon?"

"Suit yourself," he said.

I was glad when he left. The rest of the morning dragged along and I ran out of things to do by eleven o'clock. I tried to decide where I'd put my releg and pictured it in a dozen different places, until finally I seemed to see it everywhere.

Soon after lunch, fearing Charley might finish early and I'd miss him at the drawbridge, I left the house and walked to the edge of town.

Old Arret sat watching me approach. He stood up when I came near.

"Hello," he said.

"Hello, Arret. May I wait here?"

"Of course," he said. "Are you waiting for Charley?"

"Yes. Will he be along soon?"

"It won't be long," said Arret.

I looked across the water at the clouds of blackness churning about silently as far up as I could see, and felt a chill. I remembered other times when, coming to the water's edge for a closer look, I had had a feeling that the darkness was alive and might reach across the river and take me. I backed away.

Arret was watching me. He stood with his back to the darkness. I had seen him standing that way many times, looking almost nonchalant, almost as if the boiling blackness behind him was not even there. I suppose he was just used to it. He was certainly cautious enough when anyone approached his bridge.

I had been there one time when a man approached Arret, offering him an envelope.

"Let me cross, Arret," he said.

"You know better, Mr. Garra," Arret answered him.

"Look, Arret. I've wanted just one thing all my life, and it's not here in the city. I've looked—God, all my life I've looked! That's what I've lived for! And what use will my life have been if I don't find it? Don't you see, Arret—I'm getting *old*! I've *got* to take the chance! If it's anywhere, it's out there. If I don't find it and the darkness swallows me, what difference does it make? And to whom? Please, Arret—"

"No. The darkness *will* swallow you, and it *does* make a difference. Wait and go with Charley, Mr. Garra. Let him help you."

Mr. Garra straightened himself and stepped back. The reply that his lips pressed out sounded like a sentence repeated many times over the years until it had become a sort of

creed: "I—will—not—search—for—my—treasure—in—a—
garbage—truck!"

He turned and left.

"Hey, didn't you hear me? Here he comes!"

I turned at the sound of Arret's voice.

"Who?"

"Charley. Charley's coming. Are you ready?"

No, I thought. No, no, I'm not ready. I can't go. Not there. Not in a garbage truck. Not now.

"Are you ready?" Arret repeated.

But how else? My releg, like whatever Mr. Garra was looking for, was out there, if it was anywhere. I glanced again at the billowing black fog.

"Yes," I whispered, "I'm ready."

Charley stopped his loaded truck and leaned out while Arret lowered the drawbridge.

"Glad to see you!" he called. "Climb in!"

I did as he said and shut the door hard. Charley waved at Arret and we drove across.

I SAT WITH MY EYES pressed shut and felt the truck bump off the bridge. Even with my eyes shut tight I knew the darkness had closed in around us. But even so, when I did open them the intensity of the blackness startled me. The truck's windows could have been covered with black paint. I dug my fingers into the seat.

Charley was whistling.

"How do you know where you're going?" I said, finally.

"Oh," said Charley, looking across at me, "you came to. Hello."

"Hello."

"We'll be at the garbage dump in a minute. Let's see, what is it you're looking for? A releg?"

"Yes!" I said, leaning forward a little.

We were climbing. The road, if there was one, was bumpy. I looked often at Charley. In the impossible darkness he drove as if he knew just where he was going. He was whistling again.

"Is it like this every day, Charley?" I asked.

"Oh, no," he replied. "Many times I don't have anybody make the trip with me."

"No, I mean is it always this dark?"

"How dark?"

"Well—like *this*," I said, motioning out the window. What was the matter with Charley, anyway?

The truck came to a halt.

"We're here," Charley said. "Come on."

He opened his door and climbed out.

Come on—where? Charley disappeared in the blackness as soon as he stepped out the door.

What was going on, anyway? If this was where I was to search for my releg, then this trip had been a monumental misadventure. Surely the creatures were ready to attack. Perspiration ran down my face.

The door on my side opened and Charley stuck his head in. They're all ready to get me, I thought.

"Hold onto my arm," he said.



There was nothing to be done. I had walked into an impossible situation, and I might as well get it over with. I let go my grip on the seat and with it all hope of ever getting out of this with my sanity or my life or whatever the darkness would take. I clutched Charley's arm and stepped out.

Charley threw a switch on the side of the truck. The box rose slowly and garbage started falling into a ditch. At least I could see that much.

But I saw something more. Beyond where the garbage fell into the ditch I saw a small area of light. It grew brighter and began to take shape. My fingers tightened on Charley's arm. Garbage continued to drop into the ditch. The spot of light glistened larger and formed incredibly into an unmistakable shape.

What I saw glowing in the dark was a—

"What do you see?" asked Charley.

"It's a—releg! But—how—"

How lovely! What exquisite coloring! Countless tiny jewels set in luminous fields of pure greens and ambers. Its shape outlined by a shimmering line of silver. I watched in wonder.

Wham!

The truck box, empty now, slammed back into place. My

motive



eyes jerked away from their feast and beheld another phenomena.

The darkness was gone. All around us was light! Rolling terrain with grass and trees. Blue sky dotted with white clouds. Sunlight everywhere. I turned around slowly to take in the panorama. Sunlit countryside! No darkness at all! All the way around us. My gaze returned to where we stood, and the road on which we had come. I followed its winding path away from us, across a meadow, around several hills, and far down a slope to—my RELEG!

Question and answer crashed together in my mind. I felt weak and sat down.

Shimmering like silver in the sun, the river enclosed the city and all the world I had ever known. Inside, the earth formed backgrounds of amber and green for the buildings, the roads, the parks and fountains, the tiny specks of cars, trains, busses, sparkling brilliantly, each contributing perfectly to the glowing shape that had appeared first out of the darkness.

Nothing I had ever seen could compare to this—and then I felt myself laugh.

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All my life had been spent in this! All I had ever known was the sparkling jewels and gleaming silver outline of an unbelievable and inconceivable—releg! I closed my eyes and let my laughter turn to tears and then to silence.

Charley's hand touched my shoulder.

"Shall we go?" he said.

I stood up and faced Charley, his clothes soiled and torn from his work.

"Charley," I said, "how long has it been like this?"

"The light?" he said. "Always."

"But—the releg. How long has the city been a releg?"

Charley shaded his eyes and looked carefully at the shining shape.

"A releg," he murmured softly.

"What, Charley?"

"That's hard to say," he replied. "The river changes its course ever so often."

"I see."

We climbed back into the truck and Charley started the motor.

"Ready to go back now?" he asked again.

"Anytime you are," I replied.

The Struggle for Substance

BY BILL DANIELS

THE objectives of the campus ministry are not unusual. The campus ministry seeks to convene the community of the faithful—that there might be a flesh-and-blood presence as a witness to the good news of God's love in Christ. Perhaps the meaning of "community of the faithful" needs to be defined so as to draw a distinction between faith and theology. Theology is essentially an organization of beliefs about God and his revelation in Christ. But faith is the commitment of one's whole life upon the basis of these beliefs. Theology is inherent in faith. Faith is not inherent in theology. In the Christian sense, only the community of the faithful can truly witness to the gospel, and only the community of the faithful can present theology in such a way as to make theology a part of witness. There is a vast difference between the effect of the theological society and the community of the faithful. The difference can be attributed to the presence of God's spirit. In the first gathering, men's minds are exalted and sometimes changed. In the second, men are wholly reborn. It is the community of the faithful which is the objective and the instrument of the campus ministry. This is not unusual for any ministry of the church.

The campus ministry is unusual, however, because of the context in which it seeks to make its witness. The campus ministry potentially represents the invasion of the church into the academic world. It is natural to assume that the ministry will be unique in order to meet its unique context. The campus ministry should not be a stretching of a more sophisticated and intellectually respectable portion of the local church's skin over to the boundary of the campus. The campus ministry must exhibit the courage and the faithfulness to break the old skin, permitting the life of the church to flow out into new and relevant forms of expression.

The opportunities for witness are abundant and critically needed. The real question is whether or not the campus ministry will choose to be as oriented to campus life as it is to theological education. Will the campus ministry choose to be truly participative in the



academic world, ministering to the needs of the people it finds there; or will it choose to cripple itself by interpreting its task to be the calling of persons out of their daily life to a sideline conversation about religion? The campus ministry must choose whether it will be in a "come posture" or a "go posture." It must choose whether it will require of others that they come to its building, come to its program and come to its circle of friends, or whether it will require of itself that it go into their rooms and lounges, into the context of their concerns and needs, and into relationship with their existent circle of friends.

The primary concern of the campus ministry should be the restoration and maintenance of education as a quest for truth relevant to personal existence. It is offensive to the Christian understanding of life that man should serve the graven image of the society he has created. That a man should be required to invest eight years of his life in meaningless, impersonal memorization of information in order to serve the mechanical needs of the corporation or the great god "production," is a reversal of the Christian scale of values. Or that a man should justify his existence in isolation from his fellow man as a minor contribution to the accumulation of facts which we call "scientific progress," is a contradiction of Christian stewardship, since it so frequently wastes the most valuable ingredient—human personality—for the sake of the insignificant. That a psychology student should be preparing as a hidden persuader or a master manipulator is an abomination to the God revealed in Jesus who dared to confront men boldly rather than "get along" with them. That the artist should see his work as a catering to the interest in the unusual or bizarre rather than as an expression of truth is idle foolishness. That religious leaders should choose to avoid

motive

collision with the vast and complex orders implied by such sins, is to be the priests of other gods than him whom Jesus addressed as father.

Where is the sense of gratitude for all life and creation that makes men God's stewards? Where is the sense of respect for human life and the sense of humility which defies that man can create gods worthy of his worship? Where is the sense of wonderment and courage by which men encounter effective realities and wrestle for meaningful solutions? Where is the sense of freedom by which men responsibly rebel against the forces which bind them in subhuman existence? For the most part, these are sensitivities lost within today's educational processes—so much so that even as I ask I realize I sound like a fanatical idealist. Yet these are the sensitivities which have comprised the education of the great artists, the great politicians, the great scientists, the great servants of humanity.

Where are the teachers who refuse to compete with teaching machines, who act upon the truth that education is accomplished not by the packaging of facts but by the transmission of their own lives to their students? Where are the teachers who incarnate the truth of their field of knowledge and offer their very lives for the edification of their pupils? Where are the students who know how to listen for the presence of their professors and to receive them so as to affirm and encourage the community quest for truth? Where are the students who engage the great events of history and the great men and ideas of those events? Where are the students who initiate community with fellow students around these great happenings and who celebrate their belonging to the stream of history? Where are the students who see their studies as present vocation rather than as intermediate steppingstones? Where are the administrators who, by masterful organization, great patience, and the spirit of adventure, make possible such communion? Where are the prophets and priests, the preachers and teachers who will break open the word of God's activities historically and existentially into the language of these concerns so that it falls with raw power—identifying, judging, and directing the academic community? They are waiting, yet to be born and to be reborn by the conception of the spirit that dwells in the community of the faithful. It will be the rebirth of education, the salvation of education, and it ought to be the primary concern of the campus ministry.

There is a related concern for the campus ministry which is really implied in the elaboration of this first concern but which needs specific emphasis—the concern for the graduate or highly specialized student. There are a greater number of these students in the academic community today. They are deeply involved in their specialties and frequently their involvement is exclusive of other fields of knowledge or even of people with other interests. A particular effort should be made to reach these students and to confront them

with related truths from other fields, and even with apparently unrelated discoveries. Christianity deals with whole persons. It seeks to make whole those who are broken; their language of reference is so limited. The community of the faithful could provide the means through which such lives might be oriented according to the great truths of many areas of search and discovery.

The campus ministry must consider very carefully the philosophy of the liberal arts approach to education. This approach has no intrinsic superiority to others, however there is a validity to this approach which is needed and which might well contribute to the philosophy of the campus ministry. We do need specialists. But when specialization demands the substitution of more and more knowledge about less and less, or where it demands the fragmentation of life and subsequent isolation of the specialist, then specialization becomes a refusal of the full givenness of life and merits a genuine concern of the church.

Much of the social disintegration within the academic community could be effectively transformed by a recovery of the meaning of persons in education. By development of the latent community within the academic world, the pressures of impersonality could be minimized, and a basis for meaningful meeting of persons established. The campus ministry needs to recognize the real tragedy of human exploitation which is taking place on campus.

However, if we define the campus ministry as consisting only of the professional clergy and their program centers, we are lost. As is the case with all of the church's ministries in the world, the primary load cannot be carried by clergy but must be shouldered by the laity. In this particular context, the layman is the student, the professor and the educational administrator. The effect of the church's invasion of the academic world lies ultimately in their hands. These laymen cannot succeed as witnesses in isolation. There must be community. The clergy may take the responsibility for making heard the call of God in Christ to community. The clergy also bears the responsibility for teaching the meaning and purpose of community, trusting that the spirit of God shall be manifest. If the spirit is manifested, the layman will be thrust out from the community into relationship with those who are thus far unrelated. There the layman must witness as one genuinely committed to the quest for truth; as one intellectually respectable and with a sense of vocation about what he is doing as a student, teacher, or administrator; as one who listens intently to others and responds to them authentically, inviting them to communion. And, as one who witnesses to his faith, not so much by loud-mouthing as by the sound of his whole presence—his appreciation for life, his basic sincerity, his freedom, and his respect and care for persons.

ROBERT FREIMARK

BY EVA INGERSOLL GATLING

INTENSITY and vigor are probably the most outstanding of Robert Freimark's innate qualities. Without creative energy—a necessary component of a work of art—paint on paper is trivial or meaningless. But energy without discipline or philosophy can produce stormy slashes of color leading nowhere. Freimark's energy is as controlled as the steam that runs an engine; it neither escapes as colorless vapor, nor is it spent in tooting the whistle. His energy is channeled to communicate ideas with a clarity which has the spontaneity of exact control. There is in his energy both the command of the medium and the long and serious study of the human figure. These produce an authority of draughtsmanship in all his forms—whether complete abstractions or totally recognizable images.

But energy and knowledge of a craft alone cannot produce a work of art. A philosophy and the desire to communicate it are necessary parts of creative expression. These are fully present in Freimark's work. In his earlier efforts one finds a series of "victims," cadavers in all their grotesque, discolored, decaying ugliness, but suffused with compassion and, in their very ugliness, crying out to the world for love and pity.

Rather than morbidity, they represent a protest against senseless death and destruction, a protest which is carried through in a more abstract form in such a watercolor as "Scarred, Pitted, and Desiccated Earth."

Freimark has shown much interest in religious art and has brought to these subjects the force of his energy and philosophy. Here he deals with recognizable episodes which he does not hide in a cloak of abstraction, but rather portrays with a vigorous touch shrouded in mystery which seeks the precise form for the inner meaning.

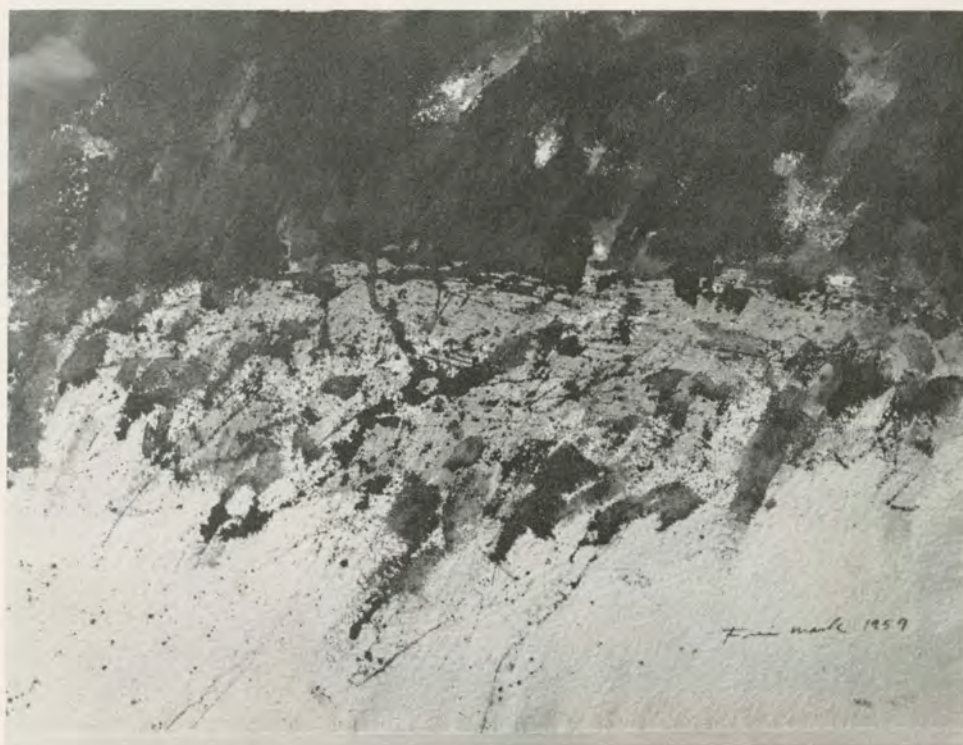
Probably Freimark's breadth of vision and range of style can be seen most clearly in his landscapes. Here, a close personal affinity with nature, a delight in the elements whether storming or dead calm, is portrayed. The paper may be attacked with forceful strokes of a dark brush slashing like pigmented lightning, or it may be caressed with a soft wash of sunset tenderly applied. The image of nature may be fully recognizable or it may be a totally abstract vision of the bursting beauty of spring, but it will be filled with the joy of kinship and that joy, fully realized, will be fully communicated.



"Art must relate the experience or vision of the artist to his audience—in this sense art is always communicative. The degree of comprehension or depth depends upon the individual artist."

"I can only hope my style and form have changed during the past few years for at least two particular reasons: First, I am constantly concerned with the same themes, but to investigate and convey them thoroughly the interpretation and imagery must evolve. Second, I am interested in both the increase in visual vocabulary being formulated in contemporary society, and the new insight I occasionally discover in my subject—in this respect I can hope my art has broadened, for it at least becomes more comprehensive. I believe in capturing as much of my subject as is necessary to transmit an idea, otherwise I would not bother with a figurative subject at all."

SPECTRE OVER MANKIND, #VI watercolor 1959.
Unless the observer sees the beauty, the purity and good for all men of the sacrifice on the cross, the image may turn into a monster, rampant over the heads of men—as it did in the brutal crusades of the Middle Ages, or the slave days of the United States.



SCARRED, PITTED AND DESICCATED EARTH watercolor 1959.



THE GENERAL watercolor-drawing 1961.

THE LIEUTENANT watercolor 1961.



motive



MAN CARRYING BRUSH watercolor-drawing 1961.
One is confronted with simple and reassuring acts of faith and
daily diligence in life. Collection, Val Tone.



PERSONAL ANGUISH watercolor 1960.

"So far as new techniques or materials are concerned, these are devices that are readily transmitted from person to person. Real technique is never obtrusive, but lies locked in the theme, as integral a part as are the form and style. The profession demands that all its practitioners approach every subject with an alert and curious mind which will investigate and analyze until it discovers. Everyone in art should lay his particular style and past accomplishment aside and examine each new theme with the wide eyes of a child, as though it were for the first time. It is in this process of discovery that the artist may lay claim to whatever creativity or originality he contributes.

"The role of the image in art today is the same as it has always been: Certain shapes, colors, forms, subjects and application transmit certain ideas, and the artist who masters his craft can utilize them with sureness. Vagaries are tolerated only in the student, and the cliché or mimic is an admission of defeat.

"The mission of the artist is to constantly remind himself that he is a member of a select priesthood. As such, his role is at all times to be the conscience of society. If he abuses this privilege he fails his art; it must be a strict regimen, for the blind cannot lead the blind."

—ROBERT FREIMARK



FREEDOM! watercolor-drawing 1961.

The modern artist is constantly accused of being a monger of pessimism; society is attempting to force him to report a lie. The one note of optimism I record in this picture is that, despite the failure of hope, some men do try.

SET, GRIM MEN watercolor 1957.

Here are men set moving toward a goal with relentless consensus. They may be out to hang a Negro or striking for higher wages. The picture makes no moral judgment, records only the fact of a mass effort. Certainly these men have been harried, since it is rare that men move together for the common good, unless they have felt the pall of actual or fancied persecution.



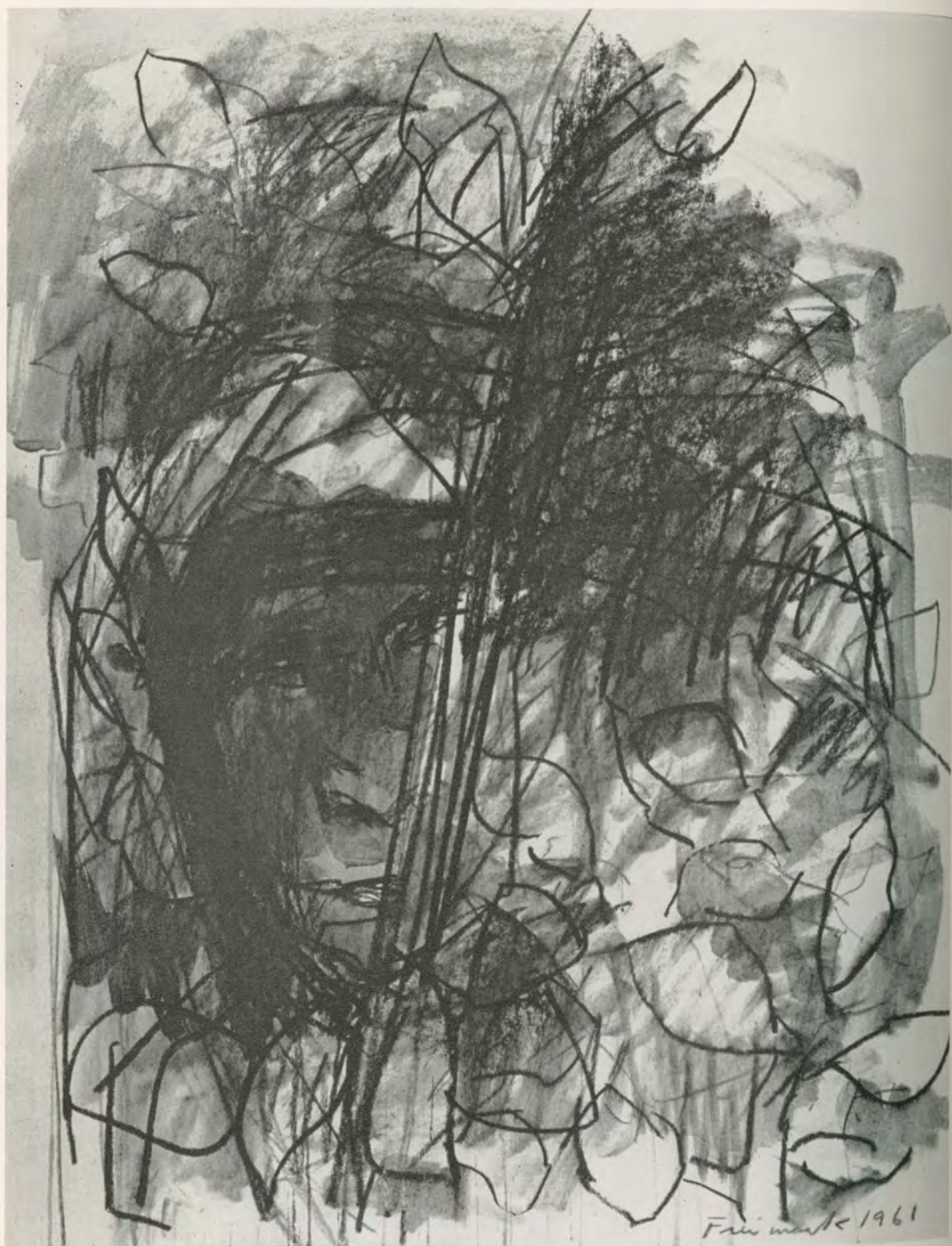
Robert Freimark was born in Michigan in 1922, studied at the Toledo Museum of Art, Cranbrook Academy of Art and with Max Weber.

He taught at the Toledo Museum of Art and at Ohio University for seven years. Since 1959 he has held the position of artist-in-residence at the Des Moines Art Center.

His paintings and graphics have been exhibited and have won numerous awards in most of the major museums and exhibitions in the United States.



SURVIVOR color serigraph 1959.



SUSANNA AT THE BATH watercolor-drawing 1961.
I show one of the elders, lusting for lost youth—it is the endless
story of invasion of privacy, degradation of youth by age and
jeopardy of morality.

MOTIFS*

BY PAUL S. MINEAR

It has not been very long since ecumenical discussion signified a defense of the distinctive heritage of one's own confession and an attack upon the distinctive claims of another's. Now it more typically signifies a persistently honest effort to grasp the deficiencies in one's own tradition by acutely listening to the confessions of others. Many a church has sent its Goliath to the fray only to receive him back as an ambassador from the enemy's camp. Duels give way to duets, as debators find themselves engaged as colleagues in a cooperative study where the help of each is needed in moving behind all contemporary traditions to "the sources of revelation" and beyond all traditions "to a more universal vision of the gospel."

In recent months Americans have followed the proceedings of the Second Vatican Council, and looked for clues as to how far the ecumenical spirit has penetrated the Roman church and what the Council portends for the coming years. It is still too soon for the shaping of judgments, although there is ground for rejoicing in echoes from the nave of St. Peter's. This search for signs of the times is confined to the plans being made for the Fourth Conference on Faith and Order, which will convene in Montreal, July 12-26,

1963. We may draw inferences from a comparison between this conference and its predecessors (Lausanne, 1927; Edinburgh, 1937; Lund, 1952) and from recent discussions of the agenda for the next session. The Fourth Conference will bring together participants from a wider spectrum of Christian confessions and nations, including representatives from almost all the Orthodox churches, from the Roman Catholic Church, and from such conservative evangelical groups as the Taiwan Baptist Federation, the No-Church Movement in Japan, and the Lutheran Church, Missouri Synod.

Following the Lund Conference, study commissions were set up to deal with four topics: Christ and the Church, Tradition and Traditions, Worship, Institutionalism. The final reports from these commissions are now being printed. It is too early to attempt an appraisal of their contents. It can be said, however, that unlike the pre-Lund reports, each of these follows the path of cooperative study rather than comparative ecclesiology. Even where a commission found it impossible to register unanimous agreement, this failure was a frustration of the common will, and often it was due not to irreconcilable positions but to incomplete attendance and insufficient time during the final stages of the work. If present plans materialize, the delegates will have available not only these reports but also critical analyses of them, which are being prepared by cadres of Roman theologians and of evangelical scholars outside the usual orbit of World Council studies. Such plans register the desire to assess as accurately as possible both the centrifugal and the centripetal forces in contemporary theology.

The agenda for Montreal will connect these reports to various problematic situations where the churches need ecumenical help. This aim will not be easily realized, because dogmatics and pragmatics are not accustomed to the same harness. Both, however, should profit from being yoked together. Let me illustrate this from the queries assigned to Section I, The Church in the Purpose of God. This section will first of all discuss the report from the commission on Christ and the Church, and determine to what extent the commission speaks for the section. Can the section adopt as a working basis the commission's treatment of the attributes and criteria of the church? If so, this treatment will become the springboard for discussions of "applied ecclesiology." For example, how may these criteria be applied to the many new independent churches in Africa? Or we may ask concerning the new united churches in Asia: To what extent has union made them more fully or more truly the church? Another case study in applied ecclesiology is provided by the councils of churches in North America. What is their ecclesiological character?

In a similar fashion each of the five sections at Montreal will be asked to relate its theological insights to specific problems in the life of the churches. Among the tasks assigned to Section II (Scripture, Tradition

* Adapted by permission from material published under same title in *Religion in Life*, Spring, 1963, © 1963, Abingdon Press.

and Traditions) is the examination of tensions between younger churches as they seek to become indigenized in one culture and their parent bodies whose traditions have been indigenized in another culture. Section III (The Redemptive Work of Christ and the Ministry of His Church) will be engaged, among other things, with linking the inherited doctrines of ordination to the new forms of ministry demanded by industrialized sectors of urban life or by the new nation-states of Africa. Section IV (Worship and the Oneness of Christ's Church) will grapple with such questions as how the essential shape of the Christian liturgy can be adapted to a secularized scientific mentality, and how the Eucharist should be celebrated at ecumenical gatherings. In Section V (All in Each Place: The Process of Growing Together) delegates will discuss steps which can be taken now to implement the New Delhi statement on Unity in localities where the congregations endorse racial segregation, and where the institutionalizing forces buttress this endorsement. Such is a tithe of the topics on the agenda. Even this sample, however, may suggest the deliberate interweaving of theological and missionary concerns. It is safe to predict that in the exploration of these topics the lines of debate will rarely follow the boundaries of the confessions. With each passing year, such boundaries become fainter on those maps which locate the hostilities which constitute the greatest denials of Christian unity.

This smattering of examples should indicate why no single theme can cover the agenda as a whole. If any theme were to embrace such diverse problems it would have to be so inclusive as to be amorphous. It is, in fact, not customary to organize Faith and Order meetings around a theme. This fact is to be welcomed, since slogans so quickly become presumptuous efforts to anticipate the movements of the Spirit. When, however, the Working Committee reaffirmed this no-theme policy, it proceeded to say: "Insofar as a common task can be discerned confronting all five sections, it is to cast a new light upon the familiar but still difficult phrase: Christ and His Church." Ever since Lausanne it has been clear that the central theological task of Faith and Order lies in the realm of ecclesiology. Ever since Lund it has been recognized that the most valid and fruitful approach to ecclesiology lies through Christology and pneumatology. During the past decade the study commissions have followed the Lund mandate, and they have found abundant evidence to justify this approach. It now remains to be seen whether this approach to ecclesiology through Christology and pneumatology, when tested by application to specific problems at hand, will be vindicated.

Quite apart from the formulation of a theme, one might ask whether any dominant motifs have emerged in the preparatory studies. If so, this would be worth noting, just because the studies have been carried on in various parts of the world on quite varied subjects

at various levels of the existing bureaucracies. One might mention several motifs, which have recurred frequently and spontaneously. There has been an explicit concern to understand the church in terms of its relation to the world, and to the Lord of the world. If we begin with Christology, it must be with a cosmic Christology. There has been a related concern for overcoming the traditional disjunctions between nature and grace, so that the life of the church might once again be understood in the context of God's creative work as a whole. There has been repeated insistence on giving positive weight to the historical and institutional aspects of the church's existence. And there have been frequent calls for more thorough and disciplined study of the importance of Israel in and for the life of the church.

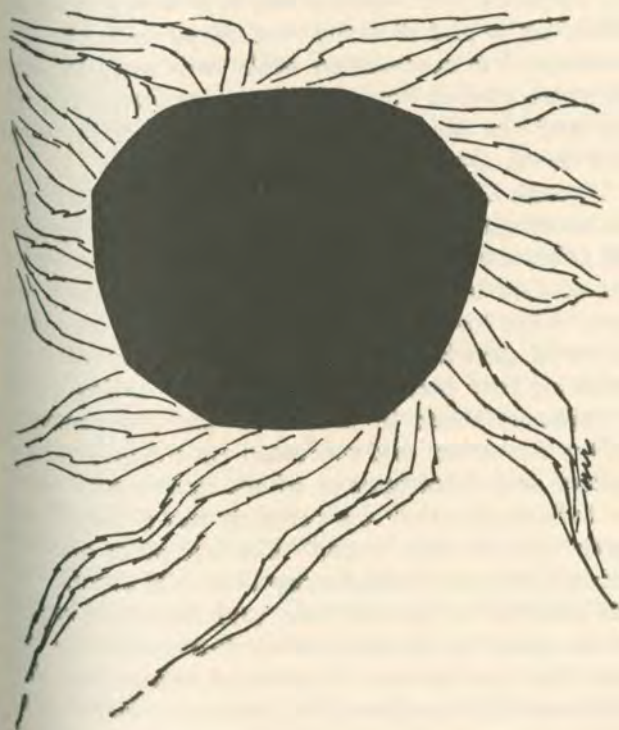
One of the accents which may be found in almost all the advance studies is the new interest in the **catholicity** of the church. This is so pervasive and so integral to the various reports that it is worth culling a few of the more strategic statements from the documents. The interest in this term runs so deep that one may safely speak of a hunger for catholicity. But few terms are more controversial and more opaque. None of the conventional definitions are adequate. There is a growing agreement among Roman (e.g., T. A. Sartory) and Orthodox (e.g., N. A. Nissiotis) scholars that our conceptions of catholicity must become more qualitative than quantitative, dynamic rather than static, but this agreement makes it all the more difficult to arrive at any formulation. It would seem that those who are least hungry for this reality are most able to define it, while those whose appetite is most acute are least able to do so. They are least satisfied with the invidious definitions inherited from Reformation and Counter-Reformation. They are inclined to doubt whether in a divided Christendom any Christian or church can apprehend the full range of meaning.

Some of the basic ingredients of meaning are, to be sure, quite inescapable. One of these is **universality**. Catholicity points to a realm which spans the continents, binding men from all places into a single fellowship. Moreover this universality also spans the centuries, designating a communion of saints from all times. But to stress quantitative extension as the definitive element distorts thinking; it ignores the reality of qualitative intension, according to which locality is not the antonym but the necessary mode of expression of catholicity (cf. the New Delhi emphasis on "All in each place").

Is then the major ingredient that of **wholeness** and **fullness**? These terms are nearer to the mark than universality. By derivation (**kath'olos**), catholicity speaks of the whole as being the standard of measurement. Fullness comprehends the dimensions of height and depth as well as of length and breadth. But these terms may lead the mind away from the harsh particularities of God's action (e.g., the cross), from the immediate

cies of God's Word (e.g., "the kingdom is at the doors"), from the dynamics of communal experience (e.g., Pentecost). The term catholicity embraces both localized events like these and the horizons of that Kingdom which comes upon man in these events.

Men are hungry for participation in such a Kingdom: ecumenical work both satisfies and whets this hunger. Each encounter with a Christian brother-enemy helps to break down the provincial horizons of each person and to replace them with more catholic horizons. It helps to dislodge those subjectivities which are shaped by denominational or cultural histories, and to replace them with those subjectivities which inhere in God's creative and redemptive conversation with the heart. It is the appeasing and the whetting of this appetite through ecumenical study which impel men on both sides of every theological wall to slough off the monological habits of centuries and to relish open discussion with enemies, so-felt and so-called. (Cf. K. Skydsgaard, *Ecumenical Review*, July, 1962, p. 430 f.) Through many centuries this



LET US PRAY
FOR
UNITY
IN OUR TRUE
AND HOLY
FAITH.

ARMENIAN LITURGY

appetite has been anesthetized by the use of specious disjunctions, the mutually exclusive choice of Catholic vs. Protestant, Scriptural vs. un-Scriptural, valid vs. invalid, orthodox vs. heretical. Once a dialogue has been initiated across the chasm created by these disjunctions, men discover how facile and artificial and destructive they have become. (Cf. The Bishop of Bristol, *Ecumenical Review*, July, 1961, p. 466 f.) For some, this discovery comes by way of theological study. For others, it comes through the realities of worship, shared with those on the other side of these verbal barricades. The annual Week of Prayer for Christian Unity surprises many with its demonstration that these barricades are often as obsolete as the Maginot Line. For others, this is the theological lesson which is taught by Interchurch Aid and Joint Action for Missions. These ancient disjunctions have their merit. The alternatives to which they point are real enough. But they have been used to build again walls which Christ demolished. So in rejecting an invitation to conversation with an alien tradition a church may continue to hide behind its wall of division. Once it joins in genuine dialogue, however, it learns that persons who represent the ecclesiastical opposites are almost magnetically drawn to each other and it is when they yield to this magnetism that they begin to learn the meaning of catholicity.

Although this process goes on in all ecumenical activities, it comes closest to the level of verbalization in the studies of the Faith and Order commissions. Now a report on their efforts to articulate the meaning of this attribute of the church. The document produced by the European Section of the Commission on Christ and the Church includes a systematic summary:

"The catholicity of the Church is the counterpart in space and time of the whole fulness of God. It is shown in its universal mission, by its horizons which are bounded only by creation itself, since the Church derives from the universal love of God. Because he is the same, yesterday, today and for ever, the Church keeps its identity, continuity and universality throughout all ages.

"'Catholic' is the designation of the true Church over and against a false, and only so-called, Church. The false Church chooses to go its own way. Against heretical sects and apostate communities the catholic Church keeps its cohesion in the truth which binds it to the one Lord through the gospel, as it distinguishes the Church from the world and all who deny the lordship of Christ. The Church is catholic or it is not the Church.

"The Church is catholic because it shares in the love of God as it moves toward the whole world. It is therefore essentially missionary, reaching out in all directions, geographically to the ends of the earth, socially through all the diverse racial, cultural, economic and political forms of human society, persisting through all the changing movements and circum-

stances and events from generation to generation.

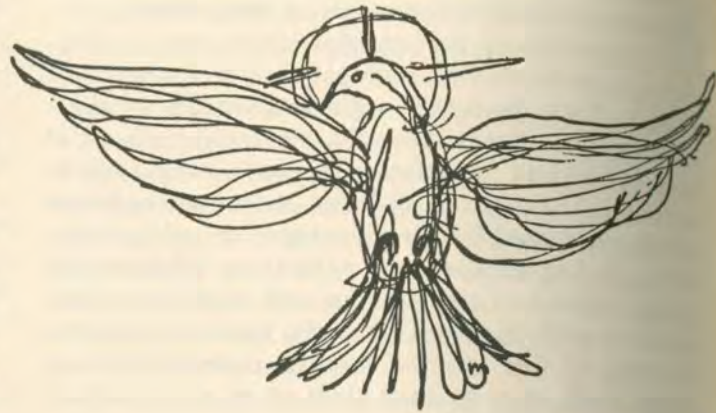
"Behind this catholicity of extension in the mission of the Church, there is a catholicity of depth in the Church's ever-growing understanding of the fulness and comprehensiveness of the Holy Trinity. To be catholic means that the Christian is first and foremost a member of Christ and therefore of his Body, and only as such can he be an individual Christian in his own private existence, in his calling and duty. This catholicity in depth is shown in the Eucharist, which is the Lord's Supper as distinct from a private supper. It is not the private possession of any particular church, for it is the Lord's Table. Similarly the Christian faith is that of the whole Body of Christ, and not simply a set of ideas which are common to the members of the Church in association with one another. But it is as the faith of the one Body that it is confessed by the individual members of the Church. Insofar as individual opinions are regulated by obedience to Christ they are catholic opinions, but they are reached through the relations of the members of the Body with one another, in which each serves the other, as they jointly share in the truth which is in Jesus Christ.

"This Church is not to be measured by worldly standards, nor known by historical inspection, but through faith in the Holy Trinity. It cannot contrive its own catholicity, any more than it can achieve holiness or unity by its human efforts. It is Christ who makes it catholic, the pillar and ground of truth against which the gates of hell cannot prevail."

In the above statement, the commission focuses upon the catholicity **of the church**. But in each paragraph the key assertions about the church are based upon a more ultimate referent: "the whole fulness of God," "the Lordship of Christ," "the love of God," "the comprehensiveness of the Holy Trinity." There is also a recognition of the dynamic element: "the love of God **as it moves** toward the whole world." Moreover, the fulness of Christ's action through his body is seen as inseparable from the individual's action of faith.

When we consider the report of the Commission on Worship, we do not anticipate the same sort of statement. They had quite a different assignment. They speak in a different idiom. Yet they see in liturgical action the same movement of the same love:

The decisive event of the death and resurrection of Jesus Christ as the culmination of the mighty saving acts of God forms the living centre of all worship, and the Holy Spirit is the energy which creates and preserves it. . . . There is in the New Testament a greater variety of forms and expressions of worship than in the majority of the divided churches and traditions today. On the other hand, the unity is particularly striking, because it combines diversity of shape with concentration around a single heart, the source of life and power.



JACK MORSE

The catholicity of worship lies in this very combination of unity and diversity, the center with the radii. Elsewhere the commission deals with ways in which Christian worship combines the particularities of history and the abiding presence of God. Both, as we have noted, are essential to catholicity.

Through Christian worship in all its manifold forms the congregations in every age make a proclamation and celebrate a memorial (**anamnesis**) of the mighty acts of God in history, in order that the world may share in the love of God, the love by which he created the world, gave his Son for its salvation, and will in the end bring it to perfection. When those saving acts of God are proclaimed (in preaching) and commemorated (in the Eucharist) and confessed (in the prayers, confessions and thanksgivings of the community and of the individual), they are certainly not a "dead" past which we can only "recall" like any other historical events. They are of course real historical events. They **took place** once upon a time, and thus they have to be mentioned in the past tense. But when they took place they were events of universal importance, since they were God's mighty acts which he performed for the salvation of all mankind. Therefore they are always and everywhere present, where God, the almighty and merciful Creator of all things, decides to reveal himself to men in his only-begotten Son through his Holy Spirit. This abiding presence of God's revelatory acts in history, made contemporary through the Holy Spirit, is a presence **sui generis** which cannot be adequately expressed by means of any philosophical ontology. We must realize that we speak of a "mystery," when we speak of the presence of God's mighty acts in Christian worship.

In still another way, this commission described the intrinsic character of worship so as to point to the

motive

meaning of catholicity. Worship celebrates God's action in creating all things. When man worships, he participates in this creative work of God. Worship celebrates the miracle of new creation. Redeemed by Christ, man worships as the new humanity, which represents all mankind in its thanksgiving, intercession and dedication of life. Worship is the point where man takes his share in Christ's threefold office, a work which is addressed to the world and consummated within the world. Whatever catholicity means, the circle of meaning is no narrower than the horizons of such worship.

A word must now be said concerning the work of the American Section of the Commission on Tradition and Traditions. They were dealing with quite a different problem, and therefore approached the matter from quite a different angle. It is in their efforts to define **the Tradition** that they approximate an excellent description of catholicity. Even in their discord and disunity, the major traditions in the Christian community point beyond themselves to their common source and ground and head. This divine origination and maintenance and prolepsis of the people of God in their historical existence—this is what we wish to denote by the term **the Tradition**. **The Tradition** is the history in and by which all Christians live—the history of Immanuel, the history of the Word made flesh in the Man of God's own choosing, the history of God in the history to which the Holy Scriptures bear witness and in which the Holy Spirit continues to bear witness. This **Tradition** is both event and advent, and in each, God takes the active part to manifest the "at-hand-ness" of his kingdom in our midst. **The Tradition**, in this sense, is the living history of all history, gathering up the history of Israel, centering in the history of Jesus Christ, and continuing in the history of the church, **in saeculo saeculorum**. **The Tradition** is also the history of the future since its final goal is Christ's victory over all "dominions, authorities and power"—and the consummation of all things. (1 Cor. 15:24-26.) "**The Tradition**" is a term that refers to our living Lord in his Body since Pentecost, to his intercession for the church on earth today, to his continuing presence among his people in heaven and on earth, to his promise that he will continue to renew and renovate his Church. **The Tradition** speaks of the travail by which men are transformed into "the shape of Christ" (Gal. 4:19), of God's activity in adopting men as his sons and in redeeming the body of sin and death (Rom. 8:33). Again, in sum, we have come to a virtual consensus in this usage: **THE Tradition is the self-giveness of God in the self-giving of Jesus Christ, for us men and for our salvation.**"

These fragments from the work of three study commissions indicate how various minds tend to gravitate toward consideration of the catholicity of the church. But it is no simple matter to analyze this gravitational pull, or to reduce it to a neat dogmatic formulation.

In this matter as in so many others, we are dealing with a topic which cannot be boxed in. How do you define a horizon or draw a map which includes it? The American Section of the Commission on Christ and the Church was more concerned with applying the term catholicity to its orientation and methods of study than to the object of study. This novel application of the concept to methodology has been challenged by competent theologians. It is perhaps vulnerable to such a challenge, yet I am loathe to surrender the point too readily. If catholicity is an attribute of God's activity, then it may be most accessible to men whose activity conforms to that pattern.

What then do we mean, in this context, by "catholicity" in method? We mean that thinking becomes a reflection upon the work of God as a whole, from beginning to end. It participates in the fulness of God's design to sum up all things in Christ. It deals with the church as a whole—its membership in heaven and on earth, drawn from all tribes and tongues; its common heritage from all ages; its apostolic mission to all people; its emancipation from slaveries to the provincial and the partial; its stewardship of the truth and holiness which God has bestowed.

A method which is rightly called catholic therefore stems from response made in faith to the triune God's activity; it seeks to understand the fulness and wholeness of God's activity; it is a form of response to the new creation, the new world with its new horizons. Catholicity does not mean a comprehensiveness unconcerned for truth and right. It is not a justification for indiscriminating eclecticism, nor does it permit vague inclusivism. It is essentially the recognition of the communion among men which God produces and nurtures through the living power of Christ and of the Spirit, and within which men may grasp aright the inclusive range of his love.

In the end, it is probable that catholicity can no more be confined to a methodology than to a definition. Yet it remains true that there are better and worse ways of defining it, better and worse ways of adapting one's mind and method to it. Among the better roads to take in exploring this realm is that of cooperative study in an ecumenical context by men who are sent on the same mission. Such men are likely to agree with the following confession:

"We have gone about our common task together, loyal to the one holy catholic Church, grateful for the tokens of oneness in Christ which we have glimpsed, humbled by the disclosure of our blindness, thinking together as those who in faithfulness to their own separate traditions would yet apprehend the wholeness and fulness of the one catholic tradition, and finding in the process ample evidence of unity in Christ—a unity which, even while it deepens our ecumenical despair, also heartens us and gives us ecumenical courage."

MONTREAL AND THE PROBLEM OF THE CHRISTIAN TRADITION

BY ALBERT C. OUTLER

WHEN this conference convenes, there will be a "new" problem on the agenda—not previously central in Faith and Order discussions thus far. This is the problem of "tradition." It will be focused in Section II, "Scripture, Tradition and Traditions" and it will be based, at least in part, on the Report of the Theological Study Commission on "Tradition and Traditions." At bottom, the problem of tradition has to do with the ecclesiological import of church history. It asks, in effect: "In our effort to understand the gospel in any given present age, what is the significance for the gospel of **the persistence of the church in time and space**, through the unfolding dramas of her historical experience?"

The problem of "history and faith" in the New Testament is a familiar one. The dominance of recent New Testament study by kerygmatic theology and the so-called "new quest of the historical Jesus," have, between them, redefined the urgency and relevance of both history and kerygma in the life of the New Testament church. The kerygma presupposes some sort of history—which is to say, the human actuality of Jesus of Nazareth. What we have in the New Testament is kerygmaticized history and contemporary attempts at interpreting the history thus kerygmaticized have produced as lively a confusion as we have had in the current epoch of theology.

The most curious thing about this controversy, however, is the fact that thus far it has been almost deliberately restricted to the narrow confines of New Testament theology and hermeneutics. But where does the problem of history and faith stand in the unmanageably complicated tapestry of the history of the Christian church **after the apostolic age**? In what sense, if any, has church history been the medium of authentic Christian faith from Pentecost until now? To what extent, if at all, can we correlate the history of the church over its nineteen centuries with the continuity-in-identity of the Christian message and the Christian life, from generation to generation, from age to age?

It is less important that questions like these have not been fully answered than that they have scarcely been **asked**. The plain fact is that neither church historians nor biblical theologians have wasted much agony on the question as to how the Christian church has survived the great crises and convulsions of its journey through time—or the matching query as to whether it is indeed the church that has survived these historical vicissitudes? Such omitted questions are linked to yet another: "How is the Christian faith received, renewed and transmitted from one generation, or one cultural milieu, to another?" It may, therefore, be

lamentable but it can hardly be surprising that the discipline of church history has played so slight a role in modern theology—nor have the theologians in their turn rested much significant weight upon "the time of the church" as an ingredient in their accounts of "the history of our salvation."

One difficulty, of course, has been that the bare mention of the word "tradition" arouses instinctive associations, in many Protestant minds, with the grim quarrels of the Reformation between the advocates of Scripture and the champions of tradition. Others, who have forgotten, or were never apprised of, those quarrels, tend to regard any notion of "tradition" as archaic, since they view the Christian past as having more to do with its fossil remains than with the life and blood of Christian faith and life today.

Another difficulty lies in the partisan character of the historiography most of us know from our study of church history, such as it is. Even at their best, denominational histories are demonstrations of the



lesions in the Body of Christ. At their worst, they defend and sanctify those lesions as if they belonged to the order of God's positive providence. In either case, the typical history we normally know is partisan history. What is more, we have all been converted to one form or another of historical relativism. This means that we have come to understand, in part, both the ambiguities and pluralisms of historical existence, including the fragmentation and pluralisms in the Christian community. It would never occur to us to seek or expect to find, anywhere in the history of Christianity, a single tradition which could then be identified as normative for all the others. Thus, for many reasons, contemporary Christians have not bothered themselves with the elusive notion that church history might well be the history of the tradi-
motive

tioning of the Christian Tradition—plus a critical appraisal of how well or ill this has been managed.

At the last Faith and Order Conference (Lund, 1952), one of the sections was set to explore the thicket of problems designated "Schism, Heresy and Apostasy." The discussions were conscientious and lively, but also discouraging—because at every point our perplexities had complicated historical backgrounds so variously understood by the different representatives of the different traditions amongst us that we could hardly recognize each other's histories.

Out of this experience, however, came a dawning realization of the importance of historical understanding as the necessary perspective for ecumenical dialogue. Accordingly, the section proposed to the conference that a major study program be developed that would take the problem of historical perspective more fully into account in ensuing Faith and Order discussions. The conference then adopted the following resolution:

We propose the establishment of a Theological Study Commission to explore more deeply the resources for further ecumenical discussion to be found in *that common history which we have as Christians* and which we have discovered to be longer, larger and richer than any of our separate histories in our divided churches. Such a study would focus not only on the hard cores of disagreement between us, but also on the positive discoveries there to be made of the various levels of unity which underlie our diversities and dividedness.

What was intended at Lund was an experiment in ecumenical historiography—but this was easier intended than achieved. It was subsequently suggested (by Professor Florovsky) that the theological core of the idea of "our common history as Christians" is **tradition** correlated as this is with the theological question of the identity and continuity of the Christian message and the historical-theological question of the survival of the church through the ages. It had long been agreed that the ecumenical fact of mutual recognition between divided Christians implies some sort of common identification. Now it was asked whether there was any possibility of delineating this common identity and of relating it in some significant way to what might be identified as **the Christian Tradition**? In the interest of exploring these questions, the Working Committee of the Faith and Order Commission appointed an interim committee "to study the problem of **tradition**, in its biblical and historical aspects, paying particular attention to the problem as it has been put before us in recent literature, in order to bring out the importance and need of such a study for ecumenical understanding."¹

At the next meeting of the Faith and Order Commission (Chicago, 1954) a report from the interim committee was presented and discussed and the following resolution adopted:

There shall be constituted a theological commission on tradition which will normally operate in two sections, one European, the other North American, in close cooperation. Prof. K. E. Skyds-gaard will serve as co-chairman of the European Section; Prof. A. C. Outler will serve as co-chairman of the North American Section.

This was the beginning of a project which will come to its formal termination with the submission of the commission's report to the Montreal Conference.

One of the practical aims of the Lund resolution was to stimulate a reformulation of the patterns and purposes of conventional church history and the conventional church history manuals taught and studied in seminaries. It was hoped, thereby, that younger churchmen would be better prepared to understand and participate in the glossolalia of ecumenical debate, in the light of some common recognition of their share in their common Christian history. But as the commission began its work, we came quickly to see that we had to explore, almost as if from the beginning, both the historiographical and the theological questions that cluster around the notion that there is such a reality in the history of Christianity as the Christian Tradition. It was quickly obvious that no single theological study commission and no one decade would suffice for the task which had been assigned us. Adequate investigation would require extensive historical, linguistic, sociological and philosophical studies covering the vast spectrum of world-wide Christianity and spanning at least eighteen centuries. What could be done, however—and what we attempted to do—was to become aware of the complexity and ambiguity of the problem, to plan specific research projects for various members of the commission and to provide a process of critical review of such studies as they became ready for scholarly appraisal. Our efforts have been largely exploratory and their actual harvest in visible results is almost embarrassingly meager. But the project has resulted in a definite heightening of attention to the problem of tradition as a significant item in contemporary theological discussion. We have noted with satisfaction that "Tradition and Traditions" has come to be more clearly visible above the theological horizon than heretofore. If we cannot claim sole credit for this, we can at least take it as evidence that what has exercised us for a decade is, or ought to be, a timely issue for many others as well.

In this space it is manifestly impossible to digest the basic conclusions of our study. It might, however, be worth while to quote, from the Report of the North American Section, **one** of the working definitions de-

¹ Minutes of the Working Committee, 1953; FOC Paper 16, p. 31.

veloped by the commission. It will appear here slightly out of context and yet may serve to establish the perspective of our work and, perhaps, to interest others in the report as a whole:

THE TRADITION. This term (with the article in italics and the noun capitalized) has given us much more trouble than the other two ["tradition" and "traditions"]—not because we are more doubtful of its referent but because there is a doubt as to its proper use in critical historical parlance. It is a fact, however, that "tradition" (as process) is omnipresent; it is a further fact that "traditions" (the resultant historical phenomena) are endlessly plural. The connection between the two is the mysterious activity of God himself in His active manifestation of the "at-handness" of His Kingdom in our midst. *The Tradition*, in this sense, is the living history of all history, gathering up the history of Israel, centering in the history of Jesus Christ, and continuing in the history of the church, *in saeculo saeculorum*. *The Tradition* is also the history of the future since its final goal is Christ's victory over all "dominions, authorities and powers"—and the consummation of all things. (1 Cor. 15:24-26.)

To speak thus of *the Tradition* is not to delimit the field of the traditions nor to nominate one of them as its only true exemplar. Rather, we wish to stress that all the manifold traditions are under the judgment of *the Tradition*—since the Lordship of Christ over history is exercised through his participation in it.

In some such perspective as this, one recognizes that the history of our salvation is but a part of the history of redemption, of which the church is "first fruit." "*The Tradition*" is a term that refers to our living Lord in his Body since Pentecost, to his intercession for the church on earth today, to his continuing presence among his people in heaven and on earth, to his promise that he will continue to renew and renovate his Church. *The Tradition* speaks of the travail by which men are transformed into "the shape of Christ" (Gal. 4: 19), of God's activity in adopting men as his sons and in redeeming the body of sin and death (Rom. 8:33). Again, in sum, we have come to a virtual consensus in this usage: *THE Tradition is the self-giveness of God in the self-giving of Jesus Christ, "for us men and for our salvation."*

We recognize, of course, that in speaking thus, we have long since passed beyond the boundary of critical historiography, of even the most pious sort. And yet we have come to see that some such supra-historical concept as we have here formulated constitutes a sort of prompter's clue even to the most pedestrian historical reconstructions. *Something* like this must be presupposed when the ecumenical historian undertakes to interpret the fact that divided and dissimilar Christians are still able to recognize and acknowledge each other as *Christians*, as they actually do in the WCC.

The church's one foundation is *the Tradition* of God in Christ. She has lived on since Pentecost by her memories and hopes of the *actus tradendi* of the Holy

Spirit, whenever and wherever the Word is truly preached and the Sacraments rightly administered. Her prospects for survival, or renewal, are bound up with her awareness of whatever it is that identifies Christians in their variety and yet also unites them in their diversity.

The Christian Tradition may be discerned—but never defined exactly—in the church's experience of pilgrimage in time and space, in her great seasons of reception and renewal, of revival and reformation. But it may also be "foreseen"—proleptically and eschatologically—as the *traditum* yet to be received by faith, yet to be handed on. The church, living as she does by *the living Tradition*, still cannot make the slightest claim to possessing it by right or merit; must never pretend that she can, or would even wish to, confound it with the manifold of the traditions. All *traditiones interpretativae* are each and every one under the judgment and jurisdiction of the *traditio constitutiva*; and the "charter" for this *traditio constitutiva* is uniquely and decisively present in *the Scripture's witness* to God's sovereign grace in Jesus Christ our Lord.

These obviously partial, and somewhat oblique, comments on the baffling study in which we have been engaged are designed to alert young churchmen to the fact that this business about tradition is one of the really live issues in ecumenical theology, today and tomorrow. For this problem is as pervasive in, and relevant to, the whole range of theological topics as tradition itself is pervasive in, and relevant to, all the dimensions of the life in the household of faith.

One of the "practical recommendations" of our report that will be reviewed at Montreal is to the effect that the ecumenical movement greatly needs a conscious and corporate cultivation of what we call "ecumenical historiography." It is high time that church historians began to pull their weight in the ecumenical ark—and that ecumenical theologians pay more serious attention to the theological implications of the historical experience of the Christian community in the transit of traditions through the centuries that divide us from—and connect us with—the apostolic community, with *its* kerygmaticized history.

Those of us who, for the past decade, have groped around in the foggy preliminaries of locating and defining certain aspects of this problem have found some hope that the upcoming generation will be disposed and able to take up our work and carry it forward, far past the faltering beginnings we have made. But it should be said, by way of both warning and encouragement, that the men who propose to share in such an enterprise will have to be equipped, as few in our present generation are, with a mixture of lively historiographical competence (be able to *do* history as well as to *talk about* it) and a vivid sense of "*ecumenicity in time*" (Florovsky) as well as in space, from Pentecost to the Parousia!



"JUDAS"

T. T. BLADE

yesterday they sold the baptis

Yesterday they sold the Baptist cemetery at Heliopolis, a dusty town in Egypt land. Ebenezer Cemetery, they called it, out on Kingdom Road. They auctioned off the white and colored sections separately, and Lucas McCord bought both of them. The people at Heliopolis had a feeling against white ground and colored ground being sold together. But Lucas didn't mind a bit. He said just as good corn came off colored dirt as came off white dirt. Even better, as any good bottom farmer knew. Besides, Lucas had always wanted to join two of his seven farms, but Ebenezer had lain in the way. Lucas didn't mind at all.

For the few firm old Baptists left, yesterday was a sad day. They had no more place to be buried at Heliopolis, unless they were sneaked into the new cemetery of The Greatest Assembly of God. Or unless they became full-fledged Assemblers, which was about the last thing the firm old Baptists at Heliopolis would become. Especially after the way the Assemblers went about upturning the Baptists.

Lucas McCord had brought The Greatest Assembly of God to Heliopolis, and the Assemblers made him deacon for it. Next to joining the two of his seven farms, Lucas wanted most to be deacon. He wanted to be deacon badly. But he said and did bad things (that is to say, nearly unspeakable things), and for that the Baptists would never make him deacon. So he had fixed them good as he once did a cranky seed corn dealer. He dumped him and took up with a new one who was going places. What had happened to the Baptists when Lucas brought The Greatest Assembly of God to town wasn't altogether fair. At least it didn't seem so to the Baptists who didn't become Assemblers. The whole thing started with the Pope, an inter-church discussion which began about the Pope after Lucas brought in the Assemblers. The Baptists, holding fast to the tenets of their old religion (and being somewhat cautious), said the Pope would come to Washington. The Assemblers said he would come to Heliopolis. So the Baptists lost right on the spot. The young Baptists sought the counsel of the far-seeing and voted to go over in a block to The Greatest Assembly of God. Becoming Assemblers, they lost no time in changing things. They built an Assembly "church," selling the Baptist church to the Grange for a meeting hall, and laid out a new cemetery, at the prodding of Lucas McCord. And so when they sold Ebenezer to Lucas yesterday, the few firm old Baptists ended up with no place to be buried.

For Lucas McCord, yesterday was a pretty good day. He had a new piece of land at a fair price, two of his seven farms were joined together, and the firm old Baptists had got what was coming to them. The only thing bad about the day was the thought of headstones. There were an awful lot of headstones, since Ebenezer was nearly twenty acres. Over the years a lot of Baptists had died, white and colored, even though there might have been room for plenty more. Clearing the land was going to be a problem, but it had to be cleared. A good farmer can't plant corn around headstones, let alone pick it.

There were indignant remarks, especially from the old Baptists, about the Ebenezer Cemetery being sold, and about what would happen to the headstones. Lucas stood firm. Why would a man buy a cemetery if he didn't want to put it to good use? For what other reason would a cemetery be sold? Ebenezer was his, fair and square. Who ever heard of headstones in a cornfield? To hell with the cranks! Lucas took refuge in Assembly prayer, of which he thought well.

On the other hand, Old Billy Thomas prayed too. He was a firm old Baptist, and as an elder deacon knew all about Baptist prayer spite. He started praying before Ebenezer was sold, but everything went so fast, albeit down a serpent's path. Damned old Billy Thomas, Lucas called him. He also called him worse things (it was because Lucas said bad things and did others that the Baptists would never make him deacon). Old Billy Thomas said Lucas McCord was the Lord's personal abomination and the Lord's sun would never see Lucas' plow sink into Ebenezer's earth. This the firm old Baptists took for a prayer, but Old Billy Thomas took it for prophecy and Lucas McCord for a curse.

Lucas cursed Old Billy Thomas right back, only more roughly, and then prayed for reason. A patch of ground for a few old people is a waste of land, he said. A few old people can be buried anywhere. The world's always changing. Lucas said, and the people got to change with it. Imagine if the times and people never change! Finally, Lucas reasoned that two farms together were better than two farms apart.

Old Billy Thomas always quivered angrily when he thought about it, which was nearly always. A buried man's got a right to stay that way, the way he is, he said. No two ways about that. The world doesn't change that much, he said. If it did, man'd better stop it, or else the Good Lord would.

Lucas McCord, weary from reason, cursed again. Old Billy

motive

cemetery at heliopolis

by ROBERT BENSE

fiction

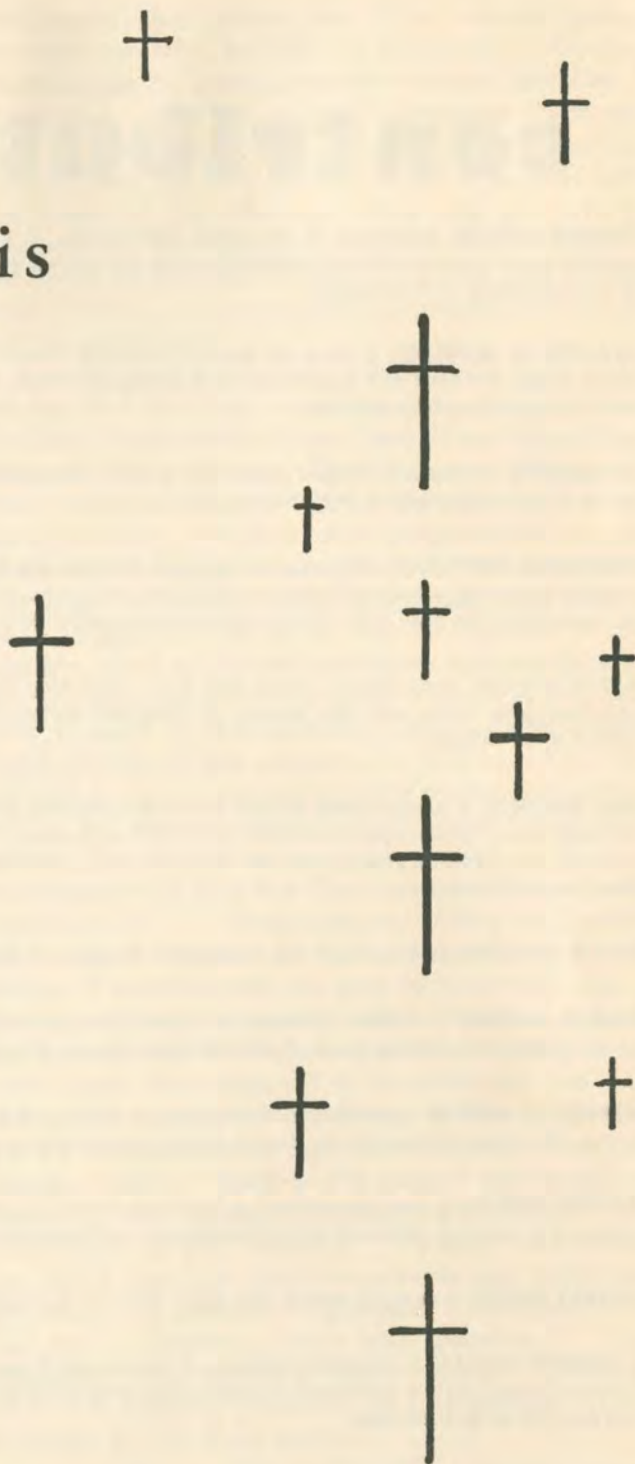
Thomas would never understand that things do change and that nothing can be done to stop them from changing. All'd been fair: the Baptists were slow, Ebenezer was sold, he'd paid for it and Ebenezer was his. No two ways about that either. And he planned to let them know it.

Yesterday evening Old Billy Thomas hurried about the countryside stirring up the few old Baptists left. Lucas called him a silly old bastard. But Old Billy Thomas didn't mind. As he said, if he didn't stir them up, someday McCord'd plow them up. He found five Baptists and had a meeting. They prayed a lot. They prayed aloud and frevently. Old Billy Thomas intoned "abomination" loudly and repeatedly. The five other Baptists shouted "Amen!" It was while deep in prayer that Old Billy Thomas decided to shoot the first Devil to touch any headstone (or in any other way disturb the sleep) of the Brethren gone to Ebenezer. All the Brothers, including Old Billy Thomas, shouted "Amen!" And the few firm old Baptists organized the Ebenezer watch. It was to be a daylight watch (for it was assumed that the Devils also slept), from sunup to sundown. The few old Baptists would take turns standing watch at Ebenezer, with Old Billy Thomas volunteering to stand first. The anger-quaked Brothers decided to sing the old hymns of their Fathers while they walked, and when the hymns were no more they would pray.

But, as Lucas McCord said, the Baptists were slow. And, moreover, they weren't far-seeing. Last night Lucas McCord plowed up the Baptist cemetery at Heliopolis. Shortly after midnight, when all the firm old Baptists lay in a comatose suspension of their faith, Lucas, his three sons and five sharecroppers, all of them good Assemblers, drove up to Ebenezer and pushed over the headstones, pounded them into pieces, carted them away and plowed up the cemetery. By dawn the fecund black earth of Ebenezer lay glistening beneath the rising sun. Lucas McCord, as he drove away down Kingdom Come road, remarked that the soil wouldn't need fertilizer for a generation to come.

When Old Billy Thomas got to the plowed field this morning, he saw the extent of the new order. The other firm old Baptists came later and took him away. They're still arguing in Heliopolis just where to bury him, but Lucas McCord says something can be worked out. Lucas smiles ever so much, because he has a plan and everything will work out, he says.

April 1963



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JOHN UPDIKE'S new novel is *The Centaur* (Knopf). This poem appears courtesy of the author and *The Christian Century*.

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QUESTION 7

BY ROBERT STEELE

THE Lutheran Church is due a mighty salute. It has been a pioneer in film. Its **Martin Luther** was an enlightening and entertaining feature that was made professionally and distributed commercially. One does not salute the church especially for its commercial distribution and, probably, that is not the reason for the church's having financed two feature films. Its new one is **Question 7**. One does cheer this church for having a larger vision than other churches, for taking film more seriously, being willing to make large investments in film, refraining from settling for a little opus to give a preacher a Sunday night breather by having a film instead of another sermon, having a ministry to non-Lutherans and all people who will enter a cinema. Such films seem like a service to the public and world rather than examples of self-service. An audience could learn a lot worth knowing about Martin Luther by way of that initial venture into feature-film production. The film may not be a great one, but it is a valuable film biography.

Because of the validity of **Martin Luther**, I expected to come away from **Question 7** to affix a second feather in the Lutheran cap. Despite an obvious sincerity of intent, it is a highly questionable work. Were it not for Lutheran money that made the film possible, one would brush it off as a passable cloak-and-dagger film with a fresh antagonist—Hollywood struggling out of a rut. The film makes one wonder why Lutherans felt such a film needed to be made. The film can only do harm.

Life says, "It's a hit!" Chicago **Tribune** says, "A 'must see' movie for everyone." The National Board of Review that publishes **Films in Review** says, "The best film of the year." (Henry Hart, editor, is both well known and often damned for the conservative political emphasis that permeates his publication.) The film was given a Grand Prix by the International Catholic Office of the Film, and it got an Edison Foundation Mass Media Award for being "a film best serving national interest." Awards, however, need not stop with these: if the American Legion, the Pentagon, the D.A.R., and the Birch Society gave film awards, **Question 7** would be a mighty contender. And what would such endorsements have to do with sharing what one would expect to be the Christian ideals and **modus operandi** of the Lutheran Church?

The film is striving for audiences by way of area committees working in cities over the nation. The producer, Lothar Wolff, is doing a lot of traveling to meet with these committees and the press prior to the opening of the film. Educators and clergy are invited to assist in advance ticket sales, contact local

newspapers, civic groups and clubs, organize groups to attend the film, and aid the telephone committee. Pastor Elmer B. Sterner, chairman of one **Question 7** committee, writes, "In promoting **Question 7** you will want to use bulletin announcements (see sheet enclosed), and you may wish to tie in a sermon with the theme of the film—in which case you will be interested in knowing that the biblical texts used in the movie are: II Cor. 4; Matt. 24:15-18, 36, 42, and Matt. 18:6. . . . Your immediate request for tickets will be appreciated."

A study guide for student groups to use before seeing the film has been circulated. Other handouts are "A Special Note to the Clergy" and "Copy Suggestions for Local News Releases, Church Papers, Bulletins or Pulpit Announcements." Some excerpts from these statements are: "It's difficult to pinpoint why in some places only a handful of people have bothered to see this film." Dr. Paul Empie of the Lutheran Church says, "What puzzles us is that the church in this country, all of which are spiritually involved in both the set-backs and the triumphs of faith in this historic struggle in East Germany, haven't demonstrated much interest in the subject. . . . Lutheran Film Associates is not a business to make money but, rather, to put on theater screens a film which is of great relevance for Christian mission in our time. Our primary concern is that the film communicates and that people see it. . . . Unless we are willing to abandon the powerful medium of public theaters to the purveyors of violence and sex, and concede that even if it is a powerful medium by which Christian insights can be presented to the general public (much of which never sees the inside of a church) we can't be bothered—we must devote energy to seeing that **people are motivated to see such films as this.**" More promotional blurbs: "**Question 7** is a superb motion picture depicting the struggle between Communism and Christianity in East Germany." "Parents, what would you do if the state tried to separate you from your children? The parents in **Question 7** are faced with just such a problem. Don't miss **Question 7.**" "See **Question 7**, the authentic motion picture that brings alive the gripping problems of Communism versus Christianity." And on and on.

One's liking or disliking this film revolves around what one considers a good film, how one understands the issue between Christianity and communism, and what one thinks the Christian way of life, theology, and teaching to the world should be. There is professional slickness in the film itself, and its message should be acceptable to those persons who readily equate evil with communism and good with a certain, particular line of Christian witnessing.

The film is old-fashioned and stereotyped in its form and style. It could be the work of any director who has been cranking them out in Hollywood for the past thirty years. The dramatic-tension device is ob-

vious and routine. A man is put in a tough spot. Then we get sequence after sequence which make his spot tougher and tougher. The climax comes when he is put to the toughest of all tests. Will he submit or risk being a martyr? We don't have to be smart to know which way he chooses, because the set-up is cliché.

Location shooting lends authenticity to the story. Performances are convincing. Editing is pat. A pan-up to the dove of peace in the chancel cuts to the dove of peace on a communist banner. Then the camera pans down to a factory meeting. The film opens with the trite hook: A man we have never seen before and never see again is sentenced to five years of hard labor for having offended the state by his preaching the gospel. Then the story gets underway. The film ends with the appearance of the chief of police at the back of the church, and we know that our new Herr Pastor is doomed to the same fate. However, if one has seen many films before, he knows the denouement long before the end of the film.

Pedestrian film making is not a grave offense. Everyone can't be expected to surpass Carl Dreyer's **The Passion of St. Joan** and **Ordet (The Word)**, Marcel Cloche's **Monsieur Vincent**, or Kaneto Shindo's **The Island**. A completed film of this magnitude is an achievement. But **Question 7** reeks of labor. No wonder it looks old hat filmwise, because Lothar Wolff, producer for Louis de Rochemont Associates, says the script was not set until four years of research had been done and "It took fifteen drafts to perfect the script." That amount of labor could annihilate the inspiration of a Blake and may have been necessary because of the lack of inspiration.

Even though the film may not be one to push and support, for some it may be worth seeing. The battle between freedom and tyranny is important, even if we have had it better presented many times before. Usually, we get it between fascist states and the people, or one country and another country. Baldly in this film, we have this same kind of conflict between a clergyman and police and officials who behave like fascists. To watch a filmed human being (Michael Gwynn) nobly resist suppression of liberty is not a waste of time or money. Mr. Gwynn's performance as Pastor Gottfried is believable. His battle is largely a quiet and inner one. Alan Sloane's screenplay does not force him to behave in any undignified or ludicrous way to give the film pictorial or theatric impact. He is admirable and a lesson for those persons whose non-admirable behavior tries to counter "communism" with fascism.

The film is talky. It could be a play as well as a film. The handling of signs in English strung over German buildings and the use of English for dialogue undermine some of the integrity of the film. It would have been better to have made it with a German-speaking cast and supplied English subtitles. It is offensively bad taste for the director, Stuart Rosenberg,

to have cast his "goodies" so that they all sound like undiluted Americans, and his "baddies" so that they all have strong German accents. The Lutherans may not win the British with the film because the villain-ness from Moscow speaks very, very British English. Making the villains sound "foreign" and the pastor, his wife and son all-American is a nasty slur against which I hope Martin Niemoller will protest. The mixture of German and English signs in what is supposed to be East Germany is gauche. No doubt it was thought necessary to be sure Americans would know all that is going on.

Lutherans should think about the portent of this film. Have they any business making this kind of black-and-white statement? Are they working and witnessing on behalf of great religion or pint-sized Christianity that could be Christianity only from a worm's level of vision? Have the makers and financiers of this film missed learning from Kierkegaard, Berdyaev, and Jesus the lesson that when you scratch a villain you uncover a frightened, sick, resentful, unloved human being? This has been said well in the November 1, 1962, issue of **Fellowship**: "The trouble is that if you concede a hero, you must also acknowledge a villain, and somehow it is hard to believe that God really wants us to think in terms of villains. A villain is not just someone who has done evil, but an evildoer because of some inherent quality of evil-doing beyond the normal capacity of the other human beings around him. Villains are an excuse for villainy—not their own, but ours. It is all too easy to decide that villains understand nothing but villainy, and consequently we are driven to use villainy ourselves, though of course much against our better inclinations! What we do then, as Tolstoy pointed out, is to double the amount of villainy in circulation. Villains make it possible for us to overlook, or at least minimize, our own evil-doing, too, and this is not what the mote-and-beam story was meant to teach. . . . Scratch a human being and you uncover a hero-villain or a villain-hero waiting to be summoned to the stage."

When Herr Pastor talks with his son about his filling out question seven on a form distributed by the school to ascertain allegiance to the Party, he says, "But, Peter, the truth, **the** truth, Peter." There is dogmatism and authoritarianism on both sides of the wall bisecting Germany. The pastor uses his son as a lookout for the police, so that he will not be caught at the font conducting a baptism, and hides one of his parishioners on a balcony of his home when the chief of police makes an unexpected visit. At the beginning of the film he joins the chief of police in prohibiting children and choir from welcoming the visitor with a song.

The film presents a grave problem but does not help us an iota in solving it unless we take the solution of our grossest anti-Nazi films of the early forties, such as the **Cross of Lorraine**, which says you'd better

kill the bastards before they kill you. Certainly, this is not, despite the shallowness of this film, what the Lutheran Film Associates wish to tell the cinema-going public by way of "this powerful medium by which Christian insights can be presented to the general public (much of which never sees the inside of a church)." *Question 7* does not present any Christian insights which set it apart from the thinking and demeanor of our secular press. In fact, it contributes fuel to a hate-mongering press that is devoid of a spark of Christian insight, motivation, or concern. The film would have chugged along essentially in the same way and with the same resolution had our pastor been a rabbi, teacher, or former mayor who believed in democracy.

The beginnings of the trouble (and, in turn, the futility of this film) start long before our pastor goes to East Germany to get himself in hot water when his son becomes a target for fascist-Nazi inroads into the church. (One really can't believe in the film that so many Soviets could be so enormously concerned about one church, one pastor, one boy, and that they could seem to have little work to do other than to be everywhere and do everything in order to insure their success in getting another convert. The already intimidated church does not seem like a worthy or plausible foe for the mighty Red machinations against it.) All could and would, according to the film, probably be all right if Christians would keep their noses close to their prayer books, keep the church out of politics, and like a radish be red on the outside only. Would there have been no occasion for a film, and would the Lutherans be content, if worship could succeed by deft self-control, so it would not get into trouble? Is a village church where a baptism must go in night in secret something worth battling for, or is the battle already lost, although some have yet to hear the sad news? Or are some persons still so preoccupied by kicking a dead horse that they are immobilized when it comes to taking on a man's job?

Many a Christian could not tolerate Pastor Gottfried's cooperation with emasculating forces. Many a clergyman could not be hedged in by the walls of a church building. Such a minister would know that stringing along with such repressive measures would in reality make him a pawn of propaganda and even malevolent intentions. He would know his Christianity is real to the extent it does not cooperate with, let alone entrench, compartmentalization into economic, political, and "religious" spheres. Therefore, his willingness to compromise would be an undoing of their way of life and make a tool of him being played with by the "enemy." Question one—Do you serve God or capitulate to the demands of mammon?—rather than question seven, would take priority in his ministry. If we accept life as presented in the film as authentic, then our pastor is doomed from the beginning and his witness is wasted and weak, because he came on the

scene too late and submitted too readily and completely to tyranny. Were his religious insight and foresight sufficiently Christian, he could not have refrained from identifying himself with his imprisoned predecessor at the beginning rather than at the end of the film.

and other films

A Kind of Loving surpasses **Room at the Top** and **Saturday Night and Sunday Morning**. Persons and problems are not monumental, but there is not a moment in the film that deflects from saying, this is the way life is.

Phaedra gives us soap opera instead of Greek or contemporary drama. Lots of passion here, but it adds up to coarse contrivances.

The Connection is to be seen **and heard** because it is an evidence of another winning battle against absurd censorship, but the intent is to shock and make us squirm rather than to make sense.

The Kitchen maintains the power and insight of the play until it takes us out of the kitchen for a walk in the park. Keenly observed human problems with bold slugs of propaganda for peace.

Devi shows us Satyajit Ray cannot always avoid putting out minor and provincial works. The eyes of Sharmila Tagore are worth going to see.

The Reluctant Saint should have been a fine film but sadly cracks up. Not even Maximilian Schell could cover for the confused points of view of the film makers.

Billy Budd shows us Peter Ustinov can give a performance that is not another Ustinov clown and that Melville's thinking of long ago is cogent today. A deeply involving and winning film.

The Wonderful World of the Brothers Grimm is the slowest and dullest Hollywood musical of the year. Lawrence Harvey and Clare Bloom are forgivable if they are being threatened by internal revenuers.

Paris Belongs to Us is a pretentious collection of **non sequiters**.

ECUMENICAL GLOSSARY

By J. ROBERT NELSON

ECCLESIOLOGY (Greek *ekklesia* = church + *logos* = reason or science): the study of the Church both as theological concept and historical community and institution; this meaning has been adopted rather recently, for the term previously referred only to church buildings and furnishings.

PNEUMATOLOGY (Gr. *pneuma* = spirit + *logos*): thought about the Holy Spirit, the Third Person of the Divine Trinity, both as to His nature and effective presence among men.

CHRISTOLOGY (Gr. *Christos* = Christ or anointed + *logos*): the attempt to give intelligible answers to two basic questions for Christians: Who is Jesus Christ? and What has he accomplished for mankind?

CONFESSIONAL (Lat. *confiteri* = to confess): the word used mainly by Europeans when Americans mean "denominational," deriving from the historic confessions of faith—Augsburg, Westminster, etc.—which give distinct statements of faith of the various churches. An equivalent to "Confession" often employed is "Communion."

INTERCONFESSIONAL refers to the relations between confessional or denominational bodies.

SEPARATED BRETHREN: the name applied to non-Roman Christians by tolerant Roman Catholics, indicating that these are baptized brothers in Christ even though not members of the Roman Catholic Church.

INDIGENIZED CHURCHES (Lat. *indigena* = a native): churches which, though universal in essence, have taken root in a particular culture in respect to language, architecture, music, etc.; e.g., churches of Japan, India and the United States.

KERYGMATIC THEOLOGY (Gr. *kerygma* = what is proclaimed): theology which lends itself to the preaching or proclamation of the Christian message, as distinct from theology which is speculative and abstract.

HERMENEUTICS (Gr. *hermeneuo* = to interpret): the science or discipline of rightly interpreting the Bible according to text, historical context, language, and connotations for faith and theology.

KOINONIA: a New Testament Greek word meaning participation in something in which others equally share, such as sharing in the Holy Spirit, in the body and blood of Christ in the Eucharist, in the love and sufferings of Christ, in the bonds of unity, or even in common property. The Christian community of persons is not itself *koinonia* but derives from it.

ESCHATOLOGY (Gr. *eschatos* = last + *logos*): the idea of the end of life, the end of history, and the fulfilment of God's kingdom. Some would minimize the time dimension and stress the ultimacy of God's judgment constantly impinging upon man in his finite life.

PAROUSIA: a New Testament Greek word meaning the advent, arrival and presence of Jesus Christ, used especially in the eschatological context, i.e., Jesus Christ's final coming.

ECUMENICAL or OECUMENICAL (Gr. *oikoumene* = the whole inhabited world): this adjective has come through a development of definition and now refers to the wholeness of the Christian faith for the whole Church in all the world.

INTERCOMMUNION: the state resulting from an agreement of churches of different denominations whereby the communicant members of each may participate fully in the Communion services of either. Churches which practice "Open Communion" do not require Intercommunion agreements among themselves.

INTERCELEBRATION or CONCELEBRATION: the practice whereby ordained ministers of different denominations celebrate or administer the Holy Communion together.

letters . . .

In your January issue, I certainly enjoyed the divine dignity with which Jim Huffstutler treated the cough drop.

jim mcguire
RENSELAER POLYTECHNIC INSTITUTE
TROY, NEW YORK

Your magazine makes me furious. It asks all these embarrassing questions and keeps making us decide about things. It's dangerous and a threat to the well-being of the old guard of the Kingdom, namely, us Presbyterians.

stewart coffman
FIRST PRESBYTERIAN CHURCH
EL PASO, TEXAS

As an old contributor to *motive*, I feel entitled (after observing recent artistic developments in our magazine) to make a plea on behalf of a more communicative Christian art than that which increasingly adorns *motive's* pages. . . .

Our revolution has now cleared away the sentimentality of a shallow art, both Christian and secular. The battle cries have been originality and individual uniqueness, although the inspiration lay notably in a reinvestigation of such older art as the great Christian forms from A.D. 300 to A.D. 1400. Most of this art was fabricated in dedicated anonymity. Its mid-twentieth-century secular shell, however, can only glow in pallid reflections of decayed beliefs. For this revolt, zestful in its earlier aspects, bore the seeds of excess in its own stormy rise. The road to Zero (a current art movement in Europe) and Congo (an artist-chimpanzee in residence in the London Zoo) has led us through such absurdities as Dada and Neo-Dada in an endless marching through its "novelty" desert.

This cult of negation now invades the but hardly reformed premises of Christian art, just when the latter, reinvigorated by fresh draughts of the ancient traditions, is beginning to speak to more of the church. Yet many serious Christian artists seem compelled to enter the obscure and cryptic "Message" regions inhabited by their logical-positivist brethren, regardless of the simpler needs of the many within the church for clearer statements with artistic force.

Surely it is the primary task of Christian art to dramatize the tragedy and glory of Christ. This differentiates it, for example, from Jewish art. Paul Tillich has made some very influential utterances upon the nature of "religious" (not Christian, however) art today.

motive

He has called for a bridging of the gap between what Amos Wilder terms "Athens and Jerusalem"; though, since beauty is now rejected as an aesthetic criterion in fashionable circles, "Athens" seems inappropriate. Tillich has concluded, if I read him correctly, that religious art with a religious subject is perhaps not possible today. In New York's 57th Street perhaps, but surely not in the church?

If one has to choose (and extremes make the choice more and more necessary), I must vote for Tolstoi's communication over complete abstraction. But why should such a choice between Sallman and Congo be necessary? If we of *motive* wish to be unconventional today, I suggest moderation as the really different thing!

The nostalgia of the secular contemporary artist for more solid ground is a melancholy footnote to the great statements of the past. Naum Gabo, an honest practitioner, writes, "If I were an academician, or a believer in a higher reality outside me, as most people are (lucky creatures!), I would have no need for any justification for painting landscapes, portraits, or social realism. . . . I would give myself to intolerance, obscurantism and prejudice, and would become one of those who deride the fellow artist who is seeing things otherwise. . . . But I am an artist who is doing so-called abstract work. . . ."

In this revealing statement, only one point needs comment. In 1963, the "academicians" are the nonobjectivists. They are the intolerant ones who look boredly upon, rather than deride, fellow artists seeing otherwise. Obscurantism is their province *par excellence*! The monotony of the "uniqueness" of contemporary exhibits is as unrelieved as the kitsch of earlier ones. Can we not preserve in healthy balance all the wonderful variants of art God has shown us?

It is commonly averred that merz (A term used nonsensically by Schwitters to describe his torn paper pictures. I use it as an opposite to kitsch, or oversweet art.) mirrors the human predicament in its chaos and absurdity. But does this *per se* constitute art, any more than junk heaps (real) or excrement? The tragedy of man is mirrored starkly by many a medieval artist in terms all could read. They knew, further, wherein lay Redemption, and mirrored it as well.

Is merz Christian art? This is the acute question we who are artists, teachers and learners (wanting to believe in a power higher than ourselves) face today. I suggest that it is not, save in the useless general sense that all art is of Christ's world. The young embrace the "freedom" of our new "art"—its revolutionary character and its illusory power of creation—and I do not deny that it results in fascinating designs of temporary interest. But it breeds despair to those who seek in it the deep answers to life. Gabo gives the honest answer.

In spite of my vehemence, I really pose this as a question we should argue, rather than continually congratulate ourselves as "outsiders" comfortably residing in the pages of *motive*.

jack b. kellam
CENTRE COLLEGE
DANVILLE, KENTUCKY

Until a year or so ago, I was involved in an institution whose tenets I only superficially acknowledged, whose creeds I only verbally recited, and whose activity I entered into with motives hardly equivalent to love. In spite of the fact that I held offices, including president of my high school MYF, had an impressive string of perfect attendance jewelry, and have been for three and half years a cabinet member (one and half as president) of our Wesley Foundation, only in this year have I come to realize what Christ and his Church are really all about.

Were it not for the live questioning confronting my dead faith through the concerned voices of renewal in the church, I am confident I would still be Mr. Organization Man of the Wesley Foundation, striving for more impressive programming and more members. To me, *motive* unquestionably represents the outstanding

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voice of renewal for the student Christian movement, for the whole of the church for that matter.

motive is interpreting Truth, whether through an Oden discourse, a Crane cartoon, or the creation of a new artist, to campuses and a church that sorely need relevant interpretations if they are to discover or rediscover the meaning of love in the twentieth century. A deified institution failed to make a difference in my life. A newly discovered awareness of the Spirit of Love and Truth manifest in the world in a Man has—and I pray—will.

doug miller
DRAKE UNIVERSITY
DES MOINES, IOWA

I have been reading some of the back issues of *motive* including the January, 1963, issue.

I hear grumblings from parents, teachers, and from some of the youth from time to time concerning the liberal slant portrayed in articles. I find nothing particularly obnoxious about the magazine except the fiction.

To me, the article "The Colleagues of Mr. Chips," in the January issue is typical of what you might expect from an inexperienced writer. Average story mixed in with some drinking and cursing. Why should a Methodist publication contain such, even though much worse can be found at the corner drug?

All churches protest many of the things portrayed in various articles and stories carried in *motive*.

In summary, I for one, believe that it is not proper for a church publication to lower itself to the literary form and language commonly used in nonchurch materials, particularly many of the paperbacks with filthy language.

h. d. haley
HOUSTON, TEXAS



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Pathology of the Young Theologian's Conceit

IT IS possible—and laymen have a very exact perception in regard to this—that theology makes the young theologian vain and so kindles in him something like gnostic pride. The chief reason for this is that in us men truth and love are seldom combined.

It is also possible to say precisely why. Truth seduces us very easily into a kind of joy of possession: I have comprehended this and that, learned it, understood it. Knowledge is power. I am therefore more than the other man who does not know this and that. I have greater possibilities and also greater temptations. Anyone who deals with truth—as we theologians certainly do—succumbs all too easily to the psychology of the possessor. But love is the opposite of the will to possess. It is self-giving. It boasteth not itself, but humbleth itself.

Now it is almost a devilish thing that even in the case of the theologian the joy of possession can kill love. It is devilish because the truth of theology is concerned with the very love of God, with his coming down, his search, his care for souls. So the theologian, and not least the young theologian, gets into a horrible internal conflict. He is studying Christology, which means that he is busying himself with the Saviour of sinners and the Brother of the lost. In connection with this he learns, shall we say, the Chalcedonian formula and the form-history of the Synoptics. And, in possession of this truth, he despises—of course, in the most sublime way—the people who as simple Christians pray to this Saviour of sinners and cling to each of his—even perhaps legendary—miracles.

In his reflective detachment the theologian feels himself superior to those who, in their personal relationship to Christ, completely pass over the problems of the historical Jesus or demythologizing or the objectivity of salvation.

This disdain is a real *spiritual disease*. It lies in the conflict between truth and love. This conflict is precisely *the disease* of theologians. Like a child's disease, it is often especially acute. Even ordained pastors can still catch this disease without its power to do harm becoming diminished.

Some years ago a student from Tübingen got into a discussion about Bultmann with his landlord, a worthy and well-established pietist from Swabia. Quite understandably stirred up by Bultmann's reputation, the pietist saw in Bultmann the embodiment of evil. Now it so happened that the student was what is called a Bultmannite—a type, by the way, about whom the master would have fully as much right to be unhappy as Karl Barth and Ritschl about their corresponding Barthians and Ritschlians. It was no effervescence of genuine chivalry which prompted the student to defend angrily and zealously his badly misunderstood master. Rather it was a

Pharisaic feeling of triumph, as he thrust into the hand of the man unfamiliar with Greek the Marburg professor's *Theology of the New Testament* underlined in blue and red.

His purpose unquestionably was to crush the man by the impression of an overpowering erudition to which he could never attain, and thus to reduce him to a feeling of helplessness. The combination of the pietist landlord's intellectual impotence and his agitation over heresies, which he was bound to regard as magnified all the more when underlined in red and blue, produced no doubt a very malicious joy in our student—and angered the pietist.

Nobody would maintain that this dubious pleasure of the student had even the least bit to do with Christian love for one's neighbor, not even in a much demythologized form. The purpose of his action was not to impart to the other man some understanding of what we theologians are driving at, or to lead him gently beyond the stage of his previous knowledge, but to render him helpless—this person who because of his previous education could not be equal to this literature set before him—and to suffocate his perhaps very simple objections to the historical-critical study of the Bible by throwing over them an overbearing and imposing blanket of arguments.

Here truth is employed as a means to person triumph and at the same time as a means to kill, which is in the starkest possible contrast with love. It produces a few years later that sort of minister who operates not to instruct but to destroy his church. And if the elders, the church, and the young people begin to groan, if they protest to the church authorities, and finally stay away from worship, this young man is still Pharisaical enough not to listen one bit.

On the contrary, he glances triumphantly over the empty pews and says to himself: "Take thine ease, my dear soul, by thy truth thou hast produced a legitimate scandal and mayest regard thyself as justified," or even, "I thank thee, God, that I am not a rat-catcher or ear-tickler like those colleagues yonder after whom half the city is running. My empty pews testify on my behalf."

The brethren in actual pastorates who with undeviating fidelity are wearing themselves out on stony ground must forgive me for that last remark. I did not mean them, and they are made of quite different stuff. Just as babes can praise God, empty pews can testify to the fidelity of the ambassador, but in a very different way from that of those fellows with their vexatious dialectic.

—HELMUT THIELICKE


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THE DIALOGUE



ROBERT HODGELL



seven stanzas at easter

*Make no mistake: if He rose at all
it was as His body;
if the cells' dissolution did not reverse, the
molecules reknit, the amino acids rekindle
the Church will fall . . .*

*It was not as the flowers,
each soft Spring recurrent;
it was not as His Spirit in the mouths and fuddled
eyes of the eleven apostles;
it was as His flesh: ours.*

*The same binged thumbs and toes,
the same valved heart
that—pierced—dies, withered, decayed and then
regathered out of His Father's might,
new strength to enclose.*

*Let us not mock God with metaphor,
analogy, sidestepping transcendence;
making of the event a parable, a sign painted in the
faded credulity of earlier ages:
let us walk through the door.*

*The stone is rolled back, not papier-mâché,
not a stone in a story,
but the vast rock of materiality that in the slow
grinding of time will eclipse for each of us
the wide light of day.*

*And if we will have an angel at the tomb,
make it a real angel,
weighty with Max Planck's quanta, vivid with hair, opaque in
the dawn light, robed in a real linen spun on a definite loom.*

*Let us not seek to make it less monstrous,
for our own convenience, our own sense of beauty,
lest, awakened in one unthinkable hour, we are embarrassed
by the miracle,
and crushed by remonstrance.*

—John Updike