



Bill Cozart:

liturgy and the theatre

THE MORE I STUDY WORSHIP AND DRAMA, the more I become convinced that the fundamental dimension in which both of them participate is that of *Movement*. Here, as we find ourselves at the very beginning of a new age in which almost every day some projectile soars into the heavens and beyond into the dark boundlessness of inner space, we are beginning to grasp what Movement is. All that lives must move, from the flowers who turn their heads to welcome the sun to the commuter who dashes to catch the 8:15; for both have a future that comes from God and both must rush forward to embrace it.

In theology and the arts — now more than ever — God is encountered as the One “in Whom we live and *move* and have our being.” The Church is learning to dance again; so is the Broadway musical: at least one third of *The West Side Story* is told through motion, rather than song or speech. In our whole life, we are discovering those movements of the physical conversation in which we become selves in a unique way. To move is to be alive, and the *meaning* of this movement is made clear to us in the service of Christian worship; it is also expressed in ritualistic theatre, for those who have eyes to see.

The recent off-Broadway production of Tennessee Williams’ play, *Orpheus Descending*, is an excellent example of such ritualistic theatre. It makes clear that one goes to the theatre to participate in a rite in which the ultimate meaning of his existence is held before his eyes and offered to him as a live possibility for his choosing. Here is a ceremonial enactment of the ultimate and final possibility that is presented to a human being: freedom before God. Every aspect of the drama deals with the movement from unfaith-to-faith-to-unfaith-to-faith, within the context of freedom.

There is, for example, the inner movement of the characters; they are dynamic; they change as human beings change; they are not the same at the end of the play as they were at the beginning; they participate in the *becomingness* of life. There are many non-verbal symbols in the play — sacred objects which point to the presence of the Holy within human experience. There is a priest and a prophetess. There is hate and love, death and new life. All take part in the enactment of a mystery as old as creation, a mystery without a name because it has had many names — the Messianic Age, the Kingdom of God, the New Reality, the Final Judgment, the Second Coming.

By whatever name, the mystery is that at every moment of our being we come from the Eternal God, who enables us to receive all modes of time (our broken past and our unknown future) in a present situation which is a manifestation of His love. In life, this mystery is a mystery because it is not obvious. Neither is it obvious in the play; one can only grasp it indirectly and then be grasped by it. This mystery is a mystery precisely because it is continually forgotten; for that reason, one needs liturgy and ritualistic theatre as an everlasting reminder that the mystery and its accompanying movements *are what happens all the time*, and that there is *only* the mystery. Everything in this happening world points to it, and in pointing to it, points beyond — to the Eternal One from whom the mystery comes. At the end of this play it happens that two characters die. But it is not a sad ending. No, the effect is just the opposite. One feels like dancing out of the theatre into the street where he will hear in his life what he has heard in the liturgy of the play. One wants to hear and hear and keep on hearing — until he forgets and must return to the ritual again.

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Letter to Laymen



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FRIDAY DINNER PROGRAMS: CHURCH-WORLD INTERCHANGE

A SIGNIFICANT PART of the College House program is the structured effort to provide a continuing dialogue with the culture of the current day. Throughout the entire program, this concern is implemented in various ways; through the use of art-forms, the after-dinner conversations at meals led by the students, and by the constant reminder that is in the third act of Christian worship: the act of dedication in which the free, forgiven people assume responsibility for the orders of life.

The concern to create a living dialogue between the Church and culture takes its most explicit form in the lecture-discussions of the Friday Dinner Programs. These programs are of three types: evenings in which the College House community is confronted by a guest lecturer chosen simply on the basis of his competence in his field, whether it be in the humanities, the natural sciences, or the social sciences; evenings in which the lecturer's subject is upon some aspect of the symbolic life of the Church, considered in a broad historical context and evenings in which the students probe their own relationships to the orders of life, corporately

investigating the meaning of being a mission in all situations of life.

THIS CONTINUING PROGRAM, developed over the past several years, contributes a sizeable accumulation of knowledge about the world and draws this knowledge through the general Church-world interchange by which we are enabled to grasp with greater clarity the meaning of being a person of faith in our day and by which it becomes possible to speak and listen to other people in articulating the Christian faith.

During the fall semester, the College House has had the opportunity to participate in a series of outstanding lecture-discussions including the following:

—"Art as Metaphor," by Hiram Williams of the University of Texas Art Department. (See *Letter to Laymen*, Nov. 1959.)

—"Kruschev in America," by H. M. MacDonald of the Government Department, U.T.

—"America and Intellectual Life," by Martin A. Kraemer of the Philosophy Department, U.T.

—"New Discoveries in Molecular Biology,"

by R. P. Wagner of the Zoology Department, U.T.

—"Student Exchange Between Russia and the United States," by former Second-Year Fellow, Dorothy Dawson, the second College House alumnus to tour the U.S.S.R. under the auspices of the Y.W.C.A.

Evenings devoted to the symbolic life of the Church are a series which includes lecture-discussions on worship, art and symbol, the Christian calendar, Church architecture, the Sacraments, the classical creeds, Christian rites, and Church music.

Other guest speakers included William Barrett, author of the current best-seller, *Irrational Man*; Dr. William A. Irwin, Post-Retirement professor of Perkins School of Theology, S.M.U. (See *Letter to Laymen*, Oct., 1959); Harry Daniel, general secretary of the Student Christian Movement of India; Mlle. Albine Isch, district secretary of the French *Alliance des Equipes Unionist*, Paris; and Miss Ruth Hughes, human relations secretary of the national Y.W.C.A.

Friday Evening Programs in which the students participated in an investigation of the meaning of mission began early in the semester with a kinescope of the television program, *The Twentieth Century*, which dealt with the contemporary college student in a documentary entitled, "Generation Without A Cause." Two other discussions on the Church as Mission were conducted during the term.

Planned for next semester is a roster of exceptional guest lecturers in fields such as literature, psychology, drama, education, law, history, physics, and sociology.



From art as metaphor to Kruschev in America: Four of many guest lecturers in Friday Dinner Programs included Dr. William A. Irwin (upper left), Dr. H. M. MacDonald (upper right), Dr. William Barrett (center), and Dr. Martin Kraemer (bottom).

The Prodigal Son

Out of the distance of our lostness
comes a sound as if Some Blacksmith
struck a pond'rous anvil.

In the dried-leaf quietness of our
far away lives, stop still and hear.

The low sound is Far far away as from
earth to constellation.

Time's steady eye. We are seen.
In our land of broken pieces
we are known . . . but do not know.

The Huge Heavy motion calls us and we
feel that we must be. The challenge of a
single note pierces our stillness.

What we must be we never know

But the Hammer Strong Beat is always
there.

—Wesley Seelig

THE COVENANT OF THE COLLEGE HOUSE

In entering into covenant with one another whereby for this academic year we assume concrete responsibilities for and to each other for the sake of the common experience of the College House . . .

I.

We must remember and ever remind each other that all the structures which bind a people can in no wise be made explicit. There ever remains in every community the unwritten and unwritable law, and relationships between human beings as persons ever remain mysteriously beyond the capacity of human reason to articulate. Though a community of free persons must and do articulate the structure in which they live, their life together is in no sense and at no time synonymous with or reducible to structures of any kind, hidden or revealed, written or unwritten.

II.

We must remember and ever remind each other that structure is for community freedom and selfhood. Wherever there is community, there is structure and without structure, implicit or explicit, there is no community; and only where there is genuine community is there authentic freedom, and only where there is both freedom and community is selfhood possible. Through the covenant, therefore, we are concerned with finding out what it means to be free persons in community and what it means to be a community of free persons.

III.

We must remember and ever remind each other that such promissorial or covenantal living demands that we make our common structures as explicit as possible and that every individual be given the opportunity to decide freely for himself to be involved in it as a responsible self. Our covenant must never become an alien pressure but always remain an imperative from within ourselves. Only within this awareness do we take upon ourselves the responsibility of making our covenant of common living explicit.

IV.

We must remember and ever remind each other that, since free and self-conscious decisions to become involved in a structured relation with others is for the sake of being persons and never for the sake of escaping selfhood, we are, though utterly bound by our structure, ever free to break the covenant: never by default, but by free decisions made in the light of other claims which other covenants of life place upon us.

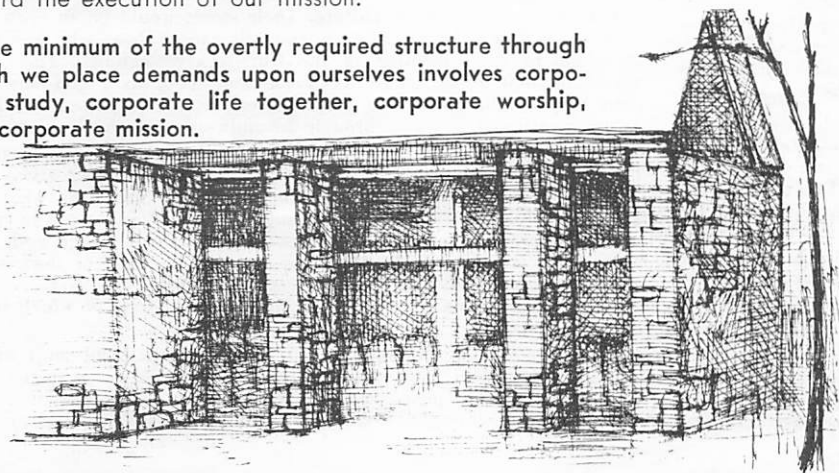
V.

We must remember and ever remind each other that in the decision to enter into such a covenant, we assume obligations and responsibilities for the others in the covenant up to the point of their freedom to be responsible, and open ourselves to the obligations and responsibilities the others must assume for us, up to the point of our freedom to be responsible.

VI.

We must remember and ever remind each other that such explicit opening of ourselves to our promises, though not determining objective guilt, brings our guiltiness to the surface of our lives and intensifies our sensibility to it, which can in turn, disclose the acceptance and forgiveness by which we unconsciously live, and without which we cannot live, and only through which community on any level is possible. The law is always a schoolmaster which leads us beyond itself to the possibility of life, in dependence upon the Word of our acceptance, and therefore toward the execution of our mission.

The minimum of the overtly required structure through which we place demands upon ourselves involves corporate study, corporate life together, corporate worship, and corporate mission.



OUR CORPORATE STUDY

I. WE COVENANT TOGETHER to be present at the weekly lecture-discussions held each Monday evening from 9:30 through 10:45.

II. WE COVENANT TOGETHER to attend and participate in the hour and one-half Seminar per week as scheduled at the beginning of each term.

III. WE COVENANT TOGETHER to give a minimum of one hour of study each week to the assigned essays prior to the meeting of our seminars; to write a one page report on the one article so designated; and once each term to prepare and read a paper in our seminar as assigned by the instructor.

OUR CORPORATE LIFE

I. WE COVENANT TOGETHER to live self-consciously before the regulations of the University governing student housing and before the specific living arrangements of the men's and women's residences of the College House.

II. WE COVENANT TOGETHER to responsibly participate in the fifteen minute conversation periods regularly held at the close of the evening meal, Monday through Thursday.

III. WE COVENANT TOGETHER to be present at the special lectures and discussions held immediately after dinner on each Friday evening from 6:15 to 7:15.

OUR CORPORATE WORSHIP

WE COVENANT TOGETHER to attend the evening worship service of the College House, 5:15-5:40 p.m., Monday through Friday, either as a self-conscious participant or as an empathetic spectator. (The morning worship of the Community, 7:00-7:20 a.m., Monday through Friday, is not required of the College House members, but all who choose to do so are welcome to attend. If a member cannot attend the evening service he may substitute the morning worship.)

OUR CORPORATE MISSION

WE COVENANT TOGETHER openly and honestly to strive to discover anew and in depth what it means to be genuine free men in action — responsible, critically intelligent persons — in a university situation in our family relationships, in our friendships and in all the orders of social existence.

IT SEEMS SIGNIFICANT TO ME that people who give evidence of having the most profound insights into the nature of our culture and its effects on people, are not to be found, characteristically, within the Church. With some important exceptions, they are secular novelists and dramatists, social scientists, political analysts. They seem to know what is going on, but they are not able to look at what is going on through the spectacles of faith. Meanwhile many of those of us with the spectacles of faith seem singularly unable to look at and see what is going on, around us and within us.

There have been any number of surveys by various and sundry social scientists, and much of their data is confusing and conflicting, but there seems to be pretty general agreement about one aspect of religion's relationship to culture. Survey after survey has shown either implicitly or explicitly that the attitude and behavior patterns of Americans are much more deeply the product of their socio-economic environment than they are of the religion they profess. That is to say, that so far as life goals, standards of value, things that people regard as most important, least important, or choose to ignore, their behavior pattern and their attitude pattern, there is much greater similarity across faith lines than there is across class lines within the same faith. In other words, a typical, white, upper-middle-class Presbyterian would tend to be more similar to a white, upper-middle-class Roman Catholic or Jew than to the white lower-middle-class Presbyterian.

Socio-economic factors stratify American attitudes and behavior, much more than religious or faith factors. This is one of the most important characteristics of our culture, and it would tend to render much of what I tried to suggest in "The Church in Culture" irrelevant. (See *Letter To Laymen*, Vol. IV, No. 6.—Ed.) You may recall some of the suggestions that I made in that presentation: that the local church desperately seek again what it means to be the Body of Christ; that it begin to give some serious attention to corporate ethics as well as to personal ethics; that it learn how to exercise power with love, in the economic, political and social spheres; that it find ways to enter social controversy and conflict; that it begin to act for social justice as well as for public morality; and perhaps most important, that it learn how to exercise disciplined, corporate action toward the patterns and structures and forces of our culture, and more immediately, of its community.

Trapped in Culture

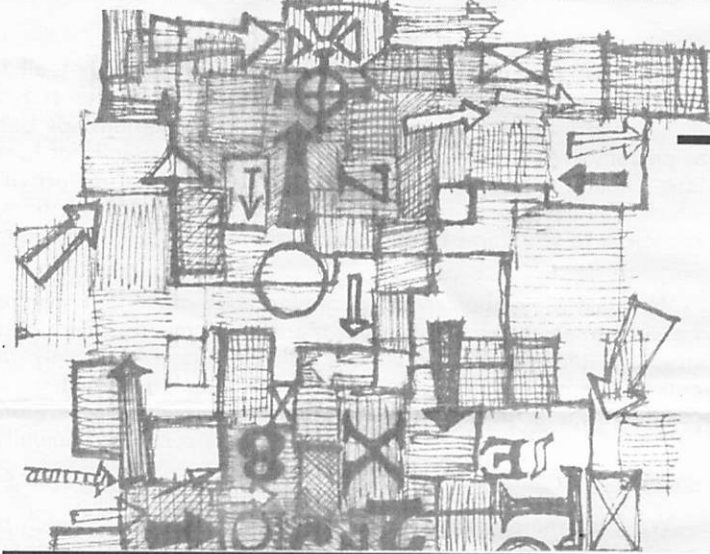
SUPPOSE A LOCAL PRESBYTERIAN CHURCH seriously undertook some or all of these suggestions. What might they mean for that church? They might mean, first of all, that a major portion of the preaching of the pulpit, the teaching of the church school, and the programs of the various organizations be devoted almost exclusively to forcing the members to consider honestly what it means that they are enmeshed, immersed and trapped in their culture. The need for this is something I feel existentially. I don't know whether I could be regarded as typical of the people who sit in the pews or not. But I'm like them in many respects. I have strong political and racial attitudes. I live in the suburbs. I am buying my house, which has two mortgages on it. My skin is white. My friends are all upper-middle class college graduates. I read *The Philadelphia Bulletin* — nearly everybody does in Philadelphia, you know. I have two children. I am also a Christian.

Which of my attitudes stems from the fact that I am a Christian, and which from one or more of these other involvements of my life? What does it mean that I am all of these other things, as well as Christian? Husband, father, Democrat, white skinned, college graduate? When I make a political judgment, for example, is that judgment more the result of the fact that I am a Democrat than it is a result of the fact that I'm a Christian? What is the difference between my sitting down with a group of Christians to discuss an ethical dilemma in an adult Bible class, and my sitting down with a group of friends in my home, most of whom are also Christians, to discuss the same ethical dilemma? Is it possible for a Christian community, provided it has the facts, to bring a judgment on a political or social issue that cannot be brought by any other group of people, or is the Christian community made up simply of an agglomeration of people who are Republicans, Democrats, liberals, conservatives, segregationists, integrationists, etc., and who incidentally are people who meet together at the church every once in a while for prayer and sacraments, and to hear the Word of God?

What difference does it make? I wish that the preaching and teaching and study and activity in my church would help strip from me some of my illusions, would help lay bare some of my idolatries, my conflicting loyalties, so I could understand them better. I wish it would help me and my fellow members in the Body of Christ listen for the word of God rather than the word of my white-collared, white-skinned, upper-middle-class culture. I wish it would help take from me the luxury of believing that because the pews of my church are filled every Sunday, and the Sunday School is well-equipped, and everybody is friendly and smiles at me, that I necessarily belong to a faithful and obedient church.

In the first place, then, a major portion of the preaching, teaching, and program of a church that takes seriously some of the changes that have been suggested, would be devoted to forcing its members to con-

AN APPROACH TO CORPORATE ACTION



sider honestly what it means to be a Christian immersed in a sea of culture.

In the second place, a church that took this seriously, might call together a group of its more sensitive, mature, and intelligent members and lay upon them the responsibility of spying out the land of Canaan. Their job would be to infiltrate, either as members or observers some of the local "secular" groups where decisions are being made — the City Council, the School Board, the Chamber of Commerce, the Trades and Labor Council, civic associations, the NAACP if there is one, the PTA, etc. Their responsibility there would be to report back what is going on in these groups, so that the church would have some idea of what kind of education and action the church ought to be engaging in to make its response to what God is doing out there. Once it has the facts, and can evaluate the facts, not as a group of upper-middle-class white Americans, but as a community of Christians, then why cannot a church through its session, or other governing body, take corporate action, issue clarifying, critical or supporting statements with respect to some proposed action of the City Council, or some other developing situation?

An Open Secret

IN THE THIRD PLACE, a congregation that is beginning to discover what it means to be the Body of Christ, is not simply an aggregate of white-collar, upper-middle-class individuals who come together occasionally. It might feel compelled to create for itself a style or pattern of life. This pattern of life would be created out of careful discussion and prayer. It would be lived out in mutual support and criticism, and would be subject to controversy but it would reveal to the rest of the community that here, without pride or ostentation, these people knew a secret. This secret would have to do with everything — earning, spending, working, playing, eating, joining organizations, making friendships, breaking social taboos, creating new customs. All these things would be done, as the Christian community sometimes said "yes," and sometimes said "no" to its culture. Their secret would be an open secret — yet one that nobody really understands except those who know what it means to be a member of the Christian community. Their secret would be that Jesus Christ has come and died, lives and now rules. And they would know His great power, not as a possession, but as newly manifested in them through the indwelling of the Holy Spirit.

God has a word for the Church, and for Christians today, as they face the specific and concrete forces, the issues swirling about them, or else He has no word for the Church, or for Christians whatsoever. For these issues and conflicts are constantly being fought out by various secular groups, often without the local church's knowledge and awareness. Many of the church's members are also members of these various secular communities, and they are constantly being involved in cultural and social forces, caught in conflicting interests, some of which become open conflicts.

The School Board votes. The City Council acts. And most of their members are Christians. The Labor Union strikes; or management provokes a strike; people vote or fail to vote. They pay their taxes willingly or unwillingly. Employers read the newspapers and react one

TION IN THE PRESENT DAY CHURCH

—h. b. sissel

Increasing signs presently indicate that the contemporary local congregation is undergoing an awakening in the new image of the Church as Mission. For the congregation that would develop corporate disciplined action in radical obedience to God amid the cultural orders of life, the Reverend H. B. Sissel, Associate Secretary of the Department of Social Education and Action of the Presbyterian Church-USA, explores some of the acute implications of this thrust. This article is one of three excerpts from tape-recorded addresses.

way; employees read the same newspapers and react another way. The Negro community gets the news and reacts in one way; the white community gets the same news and reacts another way. Most of the people involved in this great complex of conflicting interests, this swirl of opposing forces — most of these people are Christians. They profess to be Christians. Now what's the relationship between their membership in the Body of Christ, however tenuous it may be and their membership in all these other communities? What is the word of God to them, and who will speak it?

No Filling Station

I FEEL COMPELLED TO RAISE THE SERIOUS QUESTION of whether that Word *can* be spoken and heard at all in a situation in which our cultural loyalties and our loyalty to Jesus Christ have become so entangled with each other, and messed up with the language of piety, that we can no longer distinguish between them . . . a situation in which the Church of Jesus Christ has become a spiritual filling-station, concerned only about individual piety and private salvation. Am I wrong in assuming that the contemporary popular understanding of the relationship between faith and culture is something like this? The individual Christian receives his faith and renews his faith at the church, so goes the popular understanding, and in a very real sense, a true one, and this faith is supposed to enable him to go out into the world and bear witness to his faith, or do battle with the world, the flesh and the devil.

The more sophisticated versions of this contemporary concept of vocational witness have leaned away from thinking of it as a pious, verbal articulation of it, and have leaned toward "acting like a Christian lawyer — or a Christian doctor" out there in the world from Monday to Saturday. And, parenthetically, acting like a Christian father on weekends. Thus we can speak of Christian politicians, Christian farmers, Christian teachers, Christian fathers and mothers, Christian families. In actual practice, however, this has meant that we have had politicians, farmers, teachers, fathers and mothers who are Christians, and since all the *reasonable* claims for "Christian behavior" — things like good will, honesty, cheerfulness, and so on — since all these reasonable claims for "Christian behavior" are looked upon as normative for *everybody* in our culture, this has meant, practically speaking, that nobody can tell the difference between a good doctor who happens to be a Christian and a good doctor who happens to be a Jew. The terms "Christian politician," "Christian father," "Christian business man" mean almost nothing in our culture, in terms at least of the behavior, the attitudes, the patterns of people.

Radical Obedience

I THINK IT WOULD BE WISE to recognize that the "fringe sects" have made radical demands on their members, demands that put them in open conflict with our culture, etc. The main line Protestant denominations have, quite rightly in my opinion, looked upon these demands as moralistic, pietistic, and irrelevant to the Christian faith. But meanwhile, the main line Protestant denominations have spoken only vaguely, as I have done, about the more radical claims of God for obedience from the Christian politician, business man, etc. But when

the chips are down, when the concrete, specific situation develops, in which radical obedience to God really means laying down one's life, one's economic, social, political, or maybe even ecclesiastical life, that is to say, when the concrete situation demands the taking up of one's cross, then we have found it necessary to speak of "the necessity of compromise."

Now this tendency to speak of obedience to God in the abstract, and of compromise in the concrete situation has produced, I suspect, two whole generations of Christians whose guilt is neurotic, rather than religious. That is to say, people whose sense of guilt is not in relationship to God, but in relationship to some idol, the moral standards of their parents, the moral standards of their church, perhaps.

It seems rather obvious to me that what I have been calling radical obedience to God" in the concrete situation is going to put a Christian on a cross today just as surely as it put Jesus Christ and some of his disciples later, on a cross 1900 years ago. The cross may be a different kind of cross, a political one, or a social one, but I really question whether modern servants of Christ can regard themselves as above their Master in this respect, any more than first century servants of Christ. It is a liberal rationalization to assume that obedience to God today is possible without a cross, any more than it was possible for Jesus Christ without a cross. And yet there seems to be very little willingness on the part of 20th century American Christians — I see practically none of this willingness in myself. A friend of mine told me "I don't look good on wood." Now once again, we say of this nagging sense of guilt: "Why be sophomoric about it? You're no different than anybody else. Don't worry about it. Don't be morbid." But I submit to you that too many Christians today are too honest to be unable to worry about it, and the secret recognition that the power of radical obedience to God no longer seems manifest or available to us as individual Christians, has forced many of us into a state of hypocrisy, neurotic despair, or cynicism. A few have been forced to depend absolutely upon the free grace of God — because there is nothing else.

I don't know whether you're still with me or not, but if there's any truth in these things that I've been trying to say, then it seems further unrealistic to me for the leaders in our churches to engage in further *exhortation*, however it may be disguised, as education or doctrinal preaching, or what have you. It seems unrealistic to engage in further exhortation of individual Christians to obey God. This simply deepens the neurotic guilt, increases the hypocrisy, or intensifies the cynicism.

Shift the Target

SINCE THERE ARE SO FEW CHRISTIAN communities around in which one can find the free grace of God, it leaves them without hope. But I am feeling and I am believing more and more strongly, for a while, at least, that we ought to lay off the *individual* Christian, and stop talking about the ethical demands that God makes upon him. This seems to me to be the peculiar response that God is seeking from the Church right now. I hope that I will not be misunderstood. I am not suggesting that we say to Christians: "You are no longer under the claim of God for a week." I am saying that I think we ought to stop talking, and preaching, and writing, and discussing the claim upon the *individual* Christian. Write this in capital letters, and lay upon the shoulders of the Church as a *corporate Body* that claim. We have been shooting at Christians so long, and we have been shooting at the Church so infrequently, that we have produced a generation of moralists, who can't really hear the Gospel. Should we not then for a time, shift the target, and release the individual Christian from this intolerable burden of being exhorted constantly to do that which obviously he simply does not find the power to do in the kind of society in which he lives?

I was made awfully uncomfortable recently when I read these words from the 23rd chapter of Matthew: "The scribes and Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger."

Having said these things to you, and being aware of all the difficulties that lie therein, I should like to close by reading a passage of scripture for you. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. . . . If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it. . . . For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

Only when the Church can take again the emblem of the cross unto itself, will the Church corporately bring to bear the judgment of God against evil wherever it exists, and will it seek at every point to show the grace of God, the possibility for salvation and wholeness. This is in fact, the nature and mission of the Church. No church is faithful unless it is constantly trying to serve Christ in the midst of the demonic forces already overcome by Christ, who has given this Church power to exorcise evil in behalf of his kingdom.

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liturgy and the theatre

In the Greek myth from which the title of *Orpheus Descending* comes, Orpheus is a wonderful singer who leads a dead woman out of hell and out of the clutches of Death. Hell in the Williams play happens to be the interior of a general drygoods store in a small Southern town. All the scenery is shadowy and poetic as some inner dimension of the play. The large window at the back opens on a view of disturbing emptiness — an endless sky in which we watch the rainy season of late winter and early spring. But we know that somewhere out there is Two Rivers County, the land of two possibilities which the play will soon describe.

Appearing briefly, at regular intervals, as though they were on the edge of Hell (but not quite in it) are the priest and the prophetess: the ritual figures that keep the play in movement. The priest is an Old Negro Conjure Man, in tattered garments covered with talismans and good-luck charms of shell and bone and feather. These are the tokens which he brings to the ritual, the tokens which later are passed on to the audience. He carries bones always in his hand, and these bones are all he has to bring to the ritual, for he does not speak. He mumbles, but it is a soft, toothless mumble of words that sound like wind in dry grass. But he carries bones — bones that have lain long on a bare rock in the rain and sun till every sign of corruption has been burned and washed away from them — and these bones he passes on to the prophetess, who, in turn, passes them on to whoever will receive them.

Occasionally, when urged by the prophetess, the Old Conjure Man utters a wild cry — the Choctaw cry — a cry of wild intensity which is one of the many images of freedom in this play. For freedom used to be the nature of the world's existence, as the prophetess explains: "This country used to be wild, the men and women were wild and there was a wild sort of sweetness in their hearts, for each other, but now it's sick with neon, it's broken out sick with neon, like most other places . . ."



Bill Cozart, who plans to be a teacher in literature, is one of a host of young people in America who are equipping themselves as lay theologians in the Church. He writes this review of Tennessee Williams' *"Orpheus Descending"* from Cambridge where he is preparing himself for the ministry of the laity in the world by studying for his Ph.D. at Harvard.

Twentieth Century Elijah

The prophetess, who is a youngish girl named Carol Cutrere, used to be "what they call a Christ-bitten reformer." She delivered stump speeches, and wrote letters of protest about the gradual massacre of the Negro in Two Rivers County. Once, when a Negro was unmercifully sentenced to hang, she put on a potato sack and like some twentieth-century Elijah set out for the capitol on foot to deliver a personal protest to the Governor. But it was in the dead of winter, and winter was in people's hearts as they saw her walking barefoot in the snow wearing only a potato sack, so they arrested her. The charge? "Lewd vagrancy." Winter is in people's hearts and they cannot seem to hear what a prophet is saying nowadays, so they arrest him for lewd vagrancy! So, Carol Cutrere, the prophetess, no longer protests; she goes from place to place in her car and utters incantations and reminders and invitations to people to go with her to the cemetery: "Take me out to Cypress Hill in my car. And we'll hear the dead people talk. They do talk there. They chatter together like birds on Cypress Hill, but all they say is one word and that one word is 'live,' they say, 'Live, live, live, live, live!'" It's all they've learned, it's the only advice they can give. Just live . . .

But the Hell of the drygoods store with its priest and its prophetess is primarily Hell because it is where the dead woman lives. The woman, called simply Lady, is "dead" because she is crushed and suffocating beneath the burden of her unalterable past. On the surface, her heart is beating; yet within herself, she died fifteen years ago in a fire that destroyed her father's wine garden. That wine garden represented to her all of the joy that life had to give — love, meaning, fulfillment. But in that fire her father was burned alive, her lover was lost, her unborn child destroyed — all that gave her a reason to live went up in smoke. Moreover, that fire was not accidental; it had been set by a sort of Ku Klux Klan mob who hated her father because he was an Italian immigrant.

Destitute, homeless, Lady married the first man who asked her — only to discover later that he was the leader of the mob that had burned her father. This fact is common knowledge to the women gossips of the town: "She could live with him in hate, Dolly. You know, people can live together in hate for a long time. Notice their passion for money. I've always noticed when couples don't love each other they develop a passion for money. Haven't you seen that happen? Of course you have. Now there's not many couples that stay devoted forever. Why, some git so they just barely tolerate each other's existence. Isn't that true?"

Her wine garden gone, living with a man whom she could not bear to touch, who represented Death to her, Lady had just one reason to keep on living: to prove that, in spite of everything, life had not defeated her! To prove this, Lady was rebuilding the wine garden in a last desperate attempt to recover her past and all that it meant. To help the project along, it happened that her husband, Death, had a heart attack and was upstairs in his bed, dying, even as the wine garden was being reconstructed.

A Way Out of Hell

But into this Hell of hatred and revenge a young man comes one day; he comes from nowhere; he was just passing by on the highway that runs in front of the drygoods store. And, although no one knows it, he is Orpheus; and, although no one knows it — not even he himself — he is to bring the possibility to Lady of a way out of hell. His name is Valentine and he wears a snakeskin jacket and carries his life's companion, a guitar inscribed with the name of all the famous jazz singers and musicians of the world. He, too, has a song to sing; and his song is his story — a story called "Heavenly Grass." It's a story-song about being a wanderer in the world, about being free, about being not quite at home in things-as-they-are. It's a song born of deep aloneness: "Nobody ever gets to know nobody. We're all of us sentenced to solitary confinement inside our own skins, for life! You understand me, Lady? I'm telling you the truth, we got to face it, we're under a life-long sentence to solitary confinement inside our own lonely skin for as long as we live on this earth."

Yes, Lady understands. She, too, is lonely and alone (which are not quite the same thing). She listens to the boy with awakened ears for she has been married to Death for fifteen years and knows what he means when he says: "You might think there's many kinds of people in this world but, Lady, there's just two kinds of people, the ones that are bought and the buyers! NO! — there's one other kind . . ." Lady wonders, "What kind is that?" "The kind that's never been branded" is Val's answer and by that he means the kind that are free: "You know there's a kind of bird that don't have legs so it can't light on nothing but has to stay all its life on its wings in the sky . . . Those little birds, they don't have no legs at all and they live their whole lives on the wing and they sleep on the wind, that's how they sleep at night, they just spread their wings and go to sleep on the wind." Lady answers from the deep aching within her: "I'd like to be one of those birds. I don't think nothing living has ever been that free, not even nearly. Show me one of them birds and I'll say, Yes, God's made one perfect creature!"

A World With No Answers

Strangely, though, Val himself is like one of those birds and has been as long as he can remember. For the wind had blown through his youth and scattered his family and left him alone in the woods by the bayou. "I stayed there alone on the bayou, hunted and trapped out of season and hid from the law. And all that time, all that lonely time, I felt I was — waiting for something!" When Lady asks, "What for?", Val replies, "What does anyone wait for? For something to happen, just anything to happen, to make things make more sense. It's hard to remember what that feeling was like because I've lost it now, but I was waiting for something like if you ask a question you wait for someone to answer, but you ask the wrong question or you ask the wrong person and the answer don't come. But does everything stop because you don't get the answer? No, it goes right on as if the answer was given, day comes after day and night comes after night, and you're still waiting for someone to answer the question and going right on as if the question was answered." That is why Val is neither of those who are bought or one of those who buy, for he has heard, across the night of the world, an Answer that is no answer, but tells him somehow that he can live without answers for his question has already been answered. And knowing this, Val sings, sings about his being taken care of without knowing the answer, and tells Lady that she, too, can relax about not knowing the answer, for an Answer has already been given. And Lady does relax, and they fall in love, and Lady has a taste of what it feels like to live as a bird that sleeps on the wind, having no home in things-as-they-are but having a home on the wind — the wind that she hears the sound of, but knows not where it comes from or where it is going.

And so they fall in love and one day this Lady, this Lady that has been coupled with Death for fifteen years, discovers that she has life in her body: "True as God's word! I have life in my body, this dead tree, my body, has burst in flower! When a woman's been childless as long as I've been childless, it's hard to believe that you're still able to bear! We used to have a little fig tree between the house and the orchard.

(continued on next page)



Gerlinde Wagner

INTERNATIONAL VISITOR INTERN PROGRAM

Since the College House first opened its doors in 1952, students from many nations have been sponsored in the Community's Austin Experiment. The College House membership has brought together each year a broad cross-section of the many religions, races, nations, and cultures represented on the University campus.

Until this year, however, international participants were students who had come to America primarily to engage in their studies at the University of Texas. With the inauguration of the International Visitor Intern Program, the Austin Experiment has established a venture in which a small number of European nationals come to America specifically to participate in the Community's programs. This is one of a series of projects for persons who share responsibilities with the staff in doing the work of the Community while they also engage in the corporate worship, study, life, and mission of the Experiment. Another internship program (for seminary students) was given a detailed description in the last issue of *Letter To Laymen*.

The four young ladies whose pictures appear on this page are the international interns this year, known affectionately in the Community under the abbreviated title, "IVIP's."

They are Gerlinde Wagner from Frankfort, Germany, daughter of a Lutheran clergyman; Mecheld Douwes from Rossum, Holland, daughter of a minister in the Dutch Reformed Church; Gerda de Leeuw, also from Rossum, whose father is a farmer in the Netherlands; and Hetty Heule, who was born in Singapore and who with her family, was imprisoned by the Japanese during the Second



Mecheld Douwes

World War, later to move to Hengelo, Holland, after the liberation.

The Community arranges for the IVIP's passage from their homes in Europe to Austin and provides them with room, board, health-accident insurance and an allowance for incidental expenses while they are engaged in the University Theological Studies of the College House.

During their stay, they have the opportunity to be in the homes of American people, to travel in the vicinity of Austin, to live in an American University environment, to come to know American students, and to master the English language. In the Austin Experiment, they are in the atmosphere of a pioneering ecumenical movement of the Church, and have an excellent opportunity to think through for themselves what it means to be the Church in the world.

The normal period of internship is September through June. After that, the interns may travel at their own expense in the United States, Mexico, or Canada before returning to their own countries via the passage provided by the Community. It is expected that some of the participants in this program will want to take part in the summer work camps, seminars and conferences held by various church and ecumenical groups throughout the U.S.A.

IVIP's pay no fees, but offer their services in the domestic work of the Community under the direction of the resident hostesses.

They are currently pursuing the first course in the University Theological Studies of the College House, entering into the rigorous dialogue entailed in that section of the curriculum which deals with contemporary theologians such as H. Richard Niebuhr, Paul Tillich, and Rudolf Bultmann.



Gerda de Leeuw



Hetty Heule

It never bore any fruit, they said it was barren. Time went by it, spring after useless spring, and it almost started to — die. Then one day I discovered a small green fig on the tree they said wouldn't bear! I ran through the orchard. I ran through the wine garden shouting, 'Oh, Father, it's going to bear, the fig tree is going to bear!' — It seemed such a wonderful thing, after those ten barren springs, for the little fig tree to bear, it called for a celebration — I ran to a closet, I opened a box that we kept Christmas ornaments in! I took them out, glass bells, glass birds, tinsel, icicles, stars. And I hung the little tree with them, I decorated the fig tree with glass bells and glass birds, and silver icicles and stars, because it won the battle and it would bear! Unpack the box! Unpack the box with the Christmas ornaments in it, put them on me, glass bells and glass birds and stars and tinsel and snow! I've won, I've won, Mr. Death, I'm going to bear!"

Land of Two Possibilities

She tells the joyful news to Val, but he has news for her — not so joyful. Earlier she had hired him on as clerk in the drygoods store; but now the people of Two Rivers County are becoming suspicious of his free ways (just as they are suspicious of the prophetess) and he must leave. For this is the county of Two Rivers, the land of two possibilities, and he must choose one of them. Either to remain and adjust to things-as-they-are, put a sign "For Sale" on himself and live as the world lives in its sick half-light of neon or else to continue being a bird that sleeps on the wind, a free man who knows that he is received in a world with no answers. He chooses the second, and so must leave. He urges Lady to come with him, but she, this very night, is about to open her new wine garden. And her husband, Death, is upstairs, dying. The wine garden must open tonight to prove to the world that she is not defeated! But Val tries to tell her that she does not need to prove anything, that she *already* has her Answer, that a life of freedom is waiting for them. But she wants justice — her justice — the justice that springs forth from her hate. This is the county of Two Rivers, and she, too, chooses . . . to remain and open the wine

garden. The other possibility is now gone, but at that moment, Death appears on the stairway with a gun in his hand. He points it at Val, but Lady, terrified, shields him with her body, and is shot by Death. Val escapes, but is soon torn to pieces by the hounds that are sent to search for him. The possibility for freedom went unchosen; the Lady refused to leave her Hell. But that is not the end of the play, no, for it is a ritual-play, and the county is still Two Rivers County — the possibilities for living still remain. The priest and the prophetess now enter, the Conjure Man still carrying his tokens, and among them now is Val's snakeskin jacket. This, he gives to the prophetess, who, in turn, faces the audience, walks toward the footlights, and kneels, stretching out her arms to them, her arms which now carry the jacket. At this moment, she becomes one with the prophets of all ages who have witnessed to the mystery of the Eternal and proclaimed the coming of the New Age. As she speaks, her words are full of the sound of another ancient prophet, who, too, proclaimed a mystery:

I ignore the troubles of the past.

I shut my eyes to them.

For, behold, I create new heavens and a new earth.

The past shall be forgotten

And never come to mind.

Men shall rejoice in what I now create.

Do you not perceive it?

"Do you not perceive it?" is the question the ritual puts to the audience, and that question haunts them till they answer. But now, in the darkness at the end of the play, the prophetess stretches out her arms carrying the jacket, and with a voice full of the ages, pronounces: "Wild things leave skins behind them, they leave clean skins and teeth and white bones behind them, and these are tokens passed from one to another, so that the fugitive kind can always follow their kind." The curtain is slowly falling; and behind, we see through the open window that the sky is reddening. It will soon be day.

VOLUNTARY SUPPORT, INDEPENDENT RESEARCH AKIN TO FREE PRESS

In a society whose public welfare is supported through voluntary philanthropy to such an extent as in modern America, the role of the large foundations is establishing responsible procedures to aid charitable, religious, educational, and scientific projects and research is invaluable.

It is gratifying that large foundations have been willing to offer support to the Austin Experiment of the Christian Faith-and-Life Community. For five years, the confidence placed in this work by the Danforth Foundation of St. Louis has engendered courage and creativity, particularly during the early, struggling years of getting the Experiment started. The Danforth Foundation has made possible a national advisory council, staff salary, and direct aid to students.

The Community has now received a grant of \$16,000 from the Charles E. Merrill Trust of New York. It is to be expended over a two year period, and will help meet the needs of the Austin Experiment which has in the past year expanded to include many new programs (See *Letter To Laymen*, Nov. 1959).

With the expansion, it recently became necessary to raise afresh the problem of establishing financial stability for the operation of the Community. The best counsel has indicated that the total program can be maintained only through an intelligent, organized, intensive effort. In the near future, you will be receiving formal information about this effort that will be conducted among the total constituency of the Community.

As most readers of *Letter To Laymen* know, the Community is dependent for its sustenance upon the slowly increasing number of persons who are alert to the need for concrete, intellectually honest, unfettered research within the Church. Its work has continued thus far only on the money received from persons who are concerned to break through superficiality in religious life and struggle at depth with the backbreaking task of renewing the Church in this new age of Twentieth Century man.

The need for free research in the Church is somewhat akin to the need for a free and independent church press expressed by the 1956 General Assembly of the Presbyterian Church, U.S. In a widely circulated letter signed by a host of ministers of that denomination, readers were reminded of the action of the assembly on this matter: "It would be most unfortunate and foreboding if the only avenues of information and opinion open to the church were avenues over which the church maintained control and of which the church exercised that custodianship which is always given to ownership. The independent church press has a large, significant and continuing service to perform to our church and to the whole religious community."

The letter continues: "It is important that our people be made aware of the significant place of independent journalism in the life of the church.



With members of corporate ministry Allan Brockway and Robert Bryant, W. Jack Lewis shares news of grant from Charles E. Merrill Trust of New York.

It is free to do much that cannot be done under other auspices. It will inevitably provoke dissent. This is a vital part of its life — and health."

The church press is pardonably proud of the history of independent journalism. The spirit of open dialogue in all matters of Church life has been central in all periods of awakening within the Church. The necessity to keep the dialogue open is equally essential to the current lay awakening, theological recovery, and ecumenical movement. The Christian Faith-and-Life Community, as a corporate research center, is concerned to experiment concretely in worship, study, life and mission for the sake of discovering new ways and means through which the Church in our day may continue and extend the ongoing, free conversation that is engendered wherever the Gospel is proclaimed and heard.

The increasing number of local congregations, individuals, foundations, business corporations, and civic clubs who are willing to invest their resources in such a pioneering, corporate venture, is a heartening sign that the Church in our day will respond in faith to the radical demands of a brand new era of history given of God, and that she will wrestle creatively with the problem of being free people in Jesus Christ for the sake of her mission to the present day world.

IN ANSWER TO NUMEROUS REQUESTS

Reprints of the brochure entitled "Breakthrough" that appeared in the November issue of *Letter To Laymen* are available upon request. This pamphlet describes in some detail the Austin Experiment of the Christian Faith-and-Life Community.

Dear Everybody:

The new decade is off with a dash and I reckon we've all been dashing. For me it meant a flying trip to Athens, Ohio, to spend two days participating in the Ecumenical Student Conference on World Missions along with 3700 students and leaders. It was an amazing gathering of young men and women from all over the world. Five students from the College House attended, and we hope to offer a sort of symposium on the Conference in the February issue.

We were overwhelmed at the keen interest expressed by so many in the Austin Experiment being carried on by the Christian Faith-and-Life Community. I led a couple of fireside conversations on the two evenings I was there and talked with two hundred students and campus Christian workers for an hour or more. 2000 pieces of our literature on various phases of the Austin Experiment were snapped up by folks who wanted to know more about the Community. Many subscribed to *Letter To Laymen*. Still others wanted detailed information of the curriculum, the College House Covenant, the monograph on worship, etc.

Roy LaMarsh, General Secretary of the Canadian Student Christian Movement and several of the Provincial Secretaries asked me to meet with them in a special session for two hours one afternoon. Two universities in Manitoba and Saskatchewan are already adapting facets of our College House program to their situations, and the whole Canadian SCM seems to be heading in the direction of genuine experimentation in these areas. I saw many friends at this Conference whom I had met a year ago at Winnipeg.

Carl Zietlow and some of his students from the University of Buffalo joined me in some exciting conversations about the possibilities of adapting some of the insights of the Community in their particular place. There were a host of others.

I returned home more convinced than ever of the great need for corporate research, training, and experiment within the church for the sake of her mission in this decade.

W. Jack Lewis

January, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

Chaplain Gene W. Marshall

Hqs. 24th Inf. Div. Trains
APO 112
New York, N. Y.

FOR A LONG TIME I have had an uncomfortable feeling that we churchmen are working industriously away in our parishes without asking too many critical questions about what we are doing or why we are doing it. This discomfort achieved acute proportions when for a period of five years I stood outside all parish life as Director of the National Department of Christian Education. It is amazing how sharp the edge of one's critical powers can become when you are looking at work for which you are not primarily responsible. The conviction grew stronger and stronger, as I traveled from one end of the American Church to the other, that we Episcopalians are not only failing to clarify for ourselves what our basic religious goals are, but much that we take for granted in parish life is so contrary to those goals, it actually prevents God from reaching men savingly.

I believe evidence can be seen that the true function of a parish is obscured today by the attitude most men have toward the Church's proper and constant claim that the Christian religion alone can save the world. The average American is not impressed with this claim at all. The reason is that he simply cannot imagine the local church in his community in any such heroic and revolutionary role. Whether we like it or not the only picture he has in his mind of organized Christianity in action is that of a local church on Main Street. If what goes on there is a sample of how the world is going to be saved, we can hardly blame him if he fails to be impressed.

It is customary for all of us to lay the blame for public indifference to religion at the door of the secularism and materialism of our age. It is my personal opinion that neither of these does us as much harm as does the constant parade of trivialities which the typical church program offers to the public. This program is only rarely related to the *real* issues which are clawing the soul of modern man to shreds. This program speaks with no commanding voice to the multitudes perishing for lack of certainty. This program gives the distinct impression that it is concerned exclusively with its own self-preservation.

THE REVEREND JOHN HEUSS..

A SMALL COMMUNITY OF QUIET FANATICS

WANTED:

What most parishes are habitually doing is so prosaic and so little related to anything except their own hand-to-mouth existence that the public cannot imagine in what way they can possibly influence the great affairs of the world. What the local church has become makes it impossible for the average American to take its life-shaking Gospel seriously. Its day-to-day triviality is its own worst enemy.

If I am correct in my attempt to understand our situation, we have gone wrong precisely along those lines which our native talents as Americans would most strongly tempt us to go. The local parish in America is a remarkable and a unique institution. There has never been anything like it in the history of Christianity and there is nothing like it in other countries abroad. Its remarkableness consists in its amazingly successful organizational and financial accomplishments. Its uniqueness lies in the fact that it has a constant uncritical tendency to mistake its promotional activity for religious accomplishment. It consistently thinks of itself as a Church and gives the largest amount of its time and energies to its business affairs.

As Americans we share the national trait to "make a go of things." The leaders of our parishes and their congregations are willing to work hard for the success of the Church. What is more, we enjoy doing it, and have a lot of fun together most of the time; but the net effect of all this has been that it is now difficult for us to distinguish between promotional activity and religious activity. We have all gotten so caught up in the successful running of the Church that it is common for many to think that business activities are identical with religion. To pay mortgages, to build new parish houses, to put on a drive for new members, to hold bazaars, lunches, dinners, and bake sales—all of this is admirable, but it is not religion. To confuse it with religion is the ever-present temptation of the activist American.

So little does much of it have to do with religion that it has brought into existence a new doctrine of the Church. To many people the Church is a pleasant community activity where one's children attend Sunday School, where adults go occasionally, and where one goes during the week to meet other nice people and raise some money so that the Church can stay open. On Sundays the parish is a religious institution. During the week it is a series of promotional, organizational, and semi-commercial activities. The Gospel proclaimed on Sunday finds no translation into the relationships of the weekday.

(continued on page two)

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ADVISORY COUNCIL SEMINAR SCHEDULED

FOUR YEARS AGO when the variegated reflections of the world-wide lay awakening began to come into sharp focus as possible avenues for Church renewal, the Christian Faith-and-Life Community's experiment in Austin, four years old at the time, discovered that the horizon of its task was ever receding.

When laymen of post-college age began to hear of the internal program for University students (they were being asked to support it financially), they not only became interested as benefactors, but began to raise the question of whether they, themselves, might not benefit from serious theological study. The establishment of programs for them (Parish Laymen's Seminars and Laic Theological Studies) led further to programs for their ministers (Parish Ministers' Colloquies).

Even with the currently operating internship programs and the Campus Ministers Symposium (announced in this issue), the horizon continues to move further into the distance as each new thrust produces its own multifarious set of possibilities. It is of course intended that any of these experimental programs are subject to cancellation should they prove to be ineffective or if the experiment has achieved its end.

As the Community's role became firmly cast as one of experimentation, it became evident that its research would be in continuous need of as much non-provincial wisdom as it could garner. A principal means of meeting this need was developed in 1956 when a council of outstanding laymen and clergymen, especially qualified by their professional status in various fields, were constituted as the Community's National Advisory Council, bringing insights from diverse areas to bear upon the venture.

Every other year for the past four years, the council has been called together in Austin. The third bi-annual meeting is now scheduled for May 6, 7, and 8. The meeting will center upon the emphasis of the current year in the Community, the question of the meaning of the Church as mission in the world. This is the practical concern which is receiving the full attention of the



Thirty-eight ministers of all denominations were recent guests at special luncheon orientation for clergymen of the Austin area.

Austin Experiment that was given in past years to the areas of worship, study, and corporate living.

Representatives from other lay centers and denominational boards are being invited to this meeting which will be a seminar on the theme of the Church as Mission in the Twentieth Century. These special consultants are George Webber of the East Harlem Protestant Parish in New York City; Arthur Brandenburg of the Community of Lay Scholars in North Carolina, and Robert Spike of the Judson Memorial Church in New York City.

At each session, a member of the Advisory Council will be asked to speak to an address given by a representative of one of these experimental movements in the Church and to guide the thinking of the group in the light of the insights of the presentation. This procedure will be an invaluable service to the Community and will no doubt be an enriching experience for all who attend.

SYMPOSIUM DATES SET

The Spring-1960 Campus Ministers Symposium, announced on pages 3 through 6, is now scheduled on the following dates:

First Session:
March 20, 21, 22, 23

Second Session:
April 24, 25, 26, 27

Fifty-six Presbyterian ministers in Austin for Mid-Winter Lectures at the Seminary attended luncheon orientation on the Austin Experiment.



continued from page one

a community of quiet fanatics

If the absorption in promotional activities is not the true function of the Parish, we have the right to ask, "What should its true function be?" It is fairly easy to put this down in an idealistic way. It is no easy thing to change a modern parish over so that its true function is predominant. I make no claim that I know any secret which will magically accomplish it; But I am sure of one thing! We shall never get near to realizing the true function of a parish until there is a wide restudy by the clergy and by the laity of a Biblical theology. We all need to get a clear grasp again of what the fellowship was like which came into existence immediately after Pentecost. What it did to people, your parish and mine, it should be doing to people now. Its all-absorbing emphasis should consume our thought and energies. Its motivating spiritual dynamics should drive and dominate us. We should take it as our model and be sharply critical of anything in our parish life which does not conform to its predominant characteristics.

If we look at this first parish, for that is what it was, since a parish is nothing other than a fellowship of people, what were the marks which distinguished it?

● It was a fellowship which had had a soul-shaking personal experience with Jesus Christ. Living, walking, working, talking, eating, arguing, daily Christ had stamped Himself upon the disciples' minds. They knew that He was like nothing they had ever known before. No matter what else happened to them they could not forget Him. He had polarized their lives.

● The second quality which distinguished the Pentecostal fellowship was the genuineness of its trust in God through Christ. It was a believing fellowship and its belief was so powerful that it was willing to commit its ways in confidence to God. It did not worry much about its own self-preservation. It worried about getting God's will done. Because it believed, it had no fear. Without fear it was enabled to confront the world with a challenge. Because it challenged, it was listened to.

● The third mark of this first parish was that it knew itself to be a Spirit-filled community. The Holy Ghost had come. Nothing was now impossible. The task of the parish was to proclaim the Gospel of Jesus Christ to the whole world. The early Church was like a beehive in reverse. There was much coming in and going out; but the coming in was to get renewed strength from fellowship, prayer and the Breaking of Bread in order to take the Word of Salvation out to the uttermost parts of the earth.

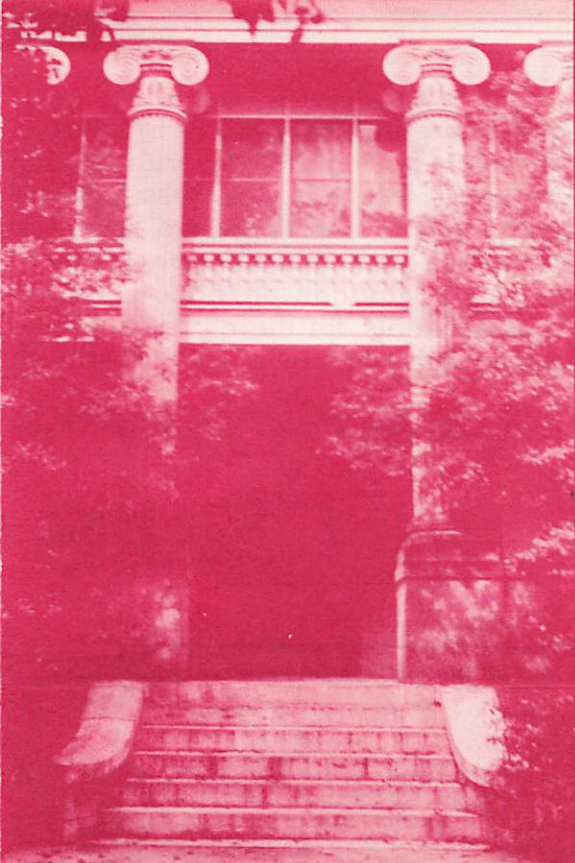
● The fourth characteristic of the Pentecostal fellowship was its glad awareness of the forgiveness of sin. Trust in God through faith in Christ brought with it a remarkable new freedom, with the burden of anxiety, dread and guilt lifted from the believer's heart. How conspicuously lacking this awareness is in our modern parishes. Not only is there no sense of the forgiveness of sin, but there is hardly any awareness of sin. In many places it is not thought good taste to mention the idea. Yet the Christian of the early Church knew this freedom. His faith and God's forgiveness made of him a new man in Christ.

● Lastly, it was a fellowship that placed very little value on any organization or activity which did not contribute directly to three important things. What organization it boasted was for worship, for teaching, and for the collection of alms for the needy brethren. Being a member of the fellowship meant a changed relationship to God. It meant a new quality of life between believing Christians. It meant a joyous expectancy that the future would be good. These are the five basic qualities which have so largely disappeared from our parishes. To provide this is the true function of a parish. Until these are provided, the most successful church by our statistical standards stands before God as a colossal failure.

I said a bit earlier that it is no easy thing to change a modern parish over so that its true function becomes predominant. I have tried to set the deeper purpose of our true religious task over against the unpretty picture of what our activist American parishes have almost unconsciously become, and now I lay before you, with much soul-searching and hesitation, a number of positive suggestions.

It seems to me that one of the places to begin is with a critical examination of our Sunday worship services. The worst thing about them is that they tend to generate a spectator attitude on the part of the people. Whenever this happens, the full power of the worshipping, participating fellowship is destroyed. Simplicity and congregational participation should be the keynote. I am sorry to say it, but it was my experience, as I went about the Church for five years, that I felt heart-sick more times than not at the stilted formalism, the impersonal coldness, and the downright sloppiness which I witnessed on Sunday morning. I firmly believe that every effort a local parish makes to increase the meaningfulness of its corporate worship will do more than anything else to restore that parish to its true religious function.

(continued on page seven)



THE LAOS HOUSE

THE AUSTIN EXPERIMENT

Christian Faith-and-Life Community

Austin, Texas



FOR THE RECOVERY OF THE MINISTRY OF THE LAITY
TOWARD THE CONTINUING RENEWAL OF THE CHURCH
IN HER MISSION TO THE TWENTIETH CENTURY WORLD

THE CAMPUS MINISTERS SYMPOSIUM

The thrust of the Church's work on the college campus in America has taken four directions roughly corresponding to the four decades of its formal existence. Beginning in the 20's, the concern was evangelistic: save the world for Christ in one generation. During the 30's, social action was the informing principle: all was activity as the Kingdom of God was being built here and now on earth. The next decade of the 40's brought the emphasis upon community in a negative sense of togetherness.

Then came the 50's during which the so-called silent, waiting, seeking, anxious, futile, beat generation brought the whole student movement into radical question. No positive slogans emerged; just revelatory words such as "confusion" and "bewilderment." Yet this decade was in no wise negative. Indeed it produced the sensitive campus leader and pastor who in the 60's is, in renewed commitment to the Church of Jesus Christ, turning from the past toward the brand new world of the future, restless in his searching for new ways and means to proclaim effectively the Gospel to this generation of our colleges and universities.

The sensitive campus minister is raising the question of how to understand the university in a contemporary and Protestant sense rather than in the medieval and Catholic image which has long governed the thinking of the Church.

The sensitive campus minister is concerned to establish and maintain an open and authentic dialogue between the Christian faith and the various disciplines of the university.

The sensitive campus minister is wrestling through the problem of what it means for the Church not to **have** a mission, but to **be** mission, and in so being, embody the powerful Word in and to the university campus.

The sensitive campus minister is aware that the present historical manifestations of the Church are undergoing radical alteration, and that he, for good or ill, is on the fore-front of that change; he is, therefore, thinking through the meaning of his role in relation to the present structures and the means through which he may make a significant witness in and to them.

The sensitive campus minister, aware that the structures of "student work" are no longer relevant options of the new 20th century world, is taking bold, uncertain steps in the direction of radically new program devices and techniques, designed to carve toe-holds in the new world, upon which the Church of the future may set her foot.

The sensitive campus minister is actively concerned that genuine Christian worship, the self-conscious symbolic activity of the faithful community, replace current religious escapism; and is struggling with new modes of corporate worship discipline.

The sensitive campus minister is cognizant of the ambiguity relative to his role on the campus and in the denominational church, and is wrestling with the question of which direction the Church must take in her ministry to the university, as the future rapidly becomes the present.

The sensitive minister is aware of the chaos existing within his own life of study and his need for corporate self-conscious study discipline, that he may perform his ministry as the Church in the University.

All of this points to the meaning and purpose of the **Campus Ministers Symposium**. It is a gathering for mutual discourse and genuine dialogue among such sensitive campus ministers. It is for the sake of the needs they sense and the ends they seek as they serve the Church in this new reformation time.

THE KRISIS of faith lies precisely in the fact that one accepts one's own fallibility, one's ignorance, and all the distortion of one's sin, and is ready for the self-criticism which not only deals with oneself but with the institutions one serves and loves . . . Yet it is precisely here in this darkness that we have to obey God's will. Obedience can never be yielded by a retreat into the comparative safety of precedents, into the old securities. It can be offered only by a new act of committal into the hands of God, by a readiness to go out . . . into the unknown. Our contemporary situation provides us again and again with problems which cannot be solved by an appeal to precedents, for there are no precedents for our present situation. As we handle these concrete situations in faith, we move forward through the darkness.

M. A. C. Warren, *The Christian Mission and The Cross*

THE CAMPUS MINISTRY

THE RULE OF STUDY

The Symposium will involve three **COURSES OF STUDY** running concurrently through the two sessions: **I. The Church Today in Theology**—This course will deal with the theologizing of the contemporary church as she attempts to understand her message, and the way to proclaim it in the light of the needs and thinking of the twentieth century; **II. The Church Today as Mission**—This second course is on the problem of the Church's new image of herself as mission in the world, particularly as this relates to the enterprise of the university, and the concrete role of the church on the college campus in our time; **III. The Church Today in Community**—This final course will endeavor to analyze the central activities of the Church in her gatheredness such as the meaning of corporate worship, corporate discipline and corporate study. The backdrop of each course will be the practical concern of discovering new ways and means for student work authentically and significantly to be the Church as Mission to the academic community of our age.

A combination of **lectures and seminars** will be used in the over-all study program. The emphasis, however, will be placed upon the seminars. Particular subjects will be discussed and opinions gathered; gearing the whole enterprise toward **MUTUAL DISCOURSE** and interchange of insights. The lectures and the assigned readings will serve the purpose of providing a backdrop for the **continuing dialogue** among the Symposium. Serious, independent, creative **study** will be required of the participants. This will include both general foundational reading as well as the more specific study of selected articles to be discussed in the seminars. In addition to the preparation before the sessions, certain specific hours for **reflection** have been scheduled during the meetings which are an important part of the over-all rule of study which all parties of the Symposium covenantally enter.

In addition to the formal courses, each session will provide the opportunity for **DIALOGUE WITH CULTURE**. A **guest lecturer** who has been chosen specifically on the basis of his competence in his field, whether it be philosophy, literature, art, sociology, political science or whatever, will speak on one evening, followed by several hours of open conversation. On the third evening of each session, one of the great **current movies** will be shown and discussed. In addition, attention will be given to other **contemporary art forms** such as poetry, painting, short stories, and sculpture. This is not only for the sake of the general Church and world interchange, but is a direct aid to the participants in discussing new methods of communicating with twentieth century man on the campus.

Program of Studies

The Church as Mission on the Campus

FIRST SESSION

Sun. Mon. Tue. Wed.

Seminar Topics

- Theology — The meaning of the God-relation
The meaning of the Christ-event
- Ministry — The Church as Mission in the world
The Church as Mission on the campus
- Community — The gathered Church at corporate worship
The gathered Church at corporate study

Guest Lecture

"The New Methodology in Contemporary Theology"

Art Form

Movie: "The Shrike" from the play by Joseph Kramm

SECOND SESSION

Sun. Mon. Tue. Wed.

Seminar Topics

- Theology — The meaning of the freedom of faith
The meaning of the dis-relation of sin
- Ministry — The Intensive Campus Ministry
The Extensive Campus Ministry
- Community — The gathered Church and corporate discipline
The gathered Church and corporate action

Guest Lecture

"New Possibilities in the Campus Ministry"

Art Form

Movie: "An Inspector Calls" from the novel by J. B. Priestley

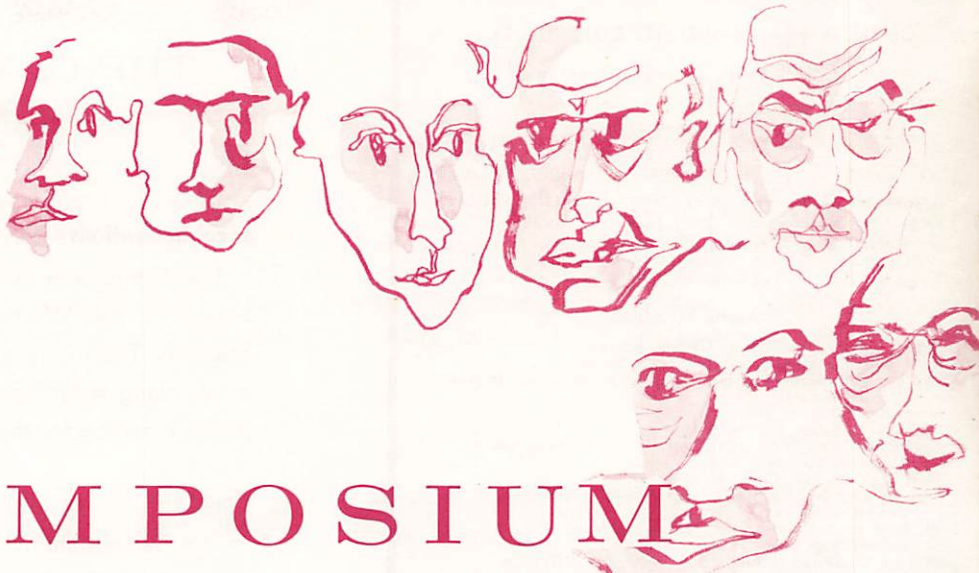
THE AUSTIN

IN 1952 the Christian Faith-and-Life Community established in Austin, Texas, an ecumenical lay training and research center for the purpose of pioneering and developing new ways and means in the training of the laity for the sake of the renewal of the Church.

As its first experimental project the Community inaugurated its College House to provide a residential program for theological education of students at the University of Texas. Today the College House continues to offer its program of study, worship, and life together to both single men and women students, and University married couples.

IN 1958 the Community developed its Austin Experiment to include the Laos House with programs for adults beyond college age, and initiated the Parish Laymen's Seminars and the Laic Theological Studies.

corporate mission
corporate discipline
corporate study
corporate worship



TERS SYMPOSIUM

General Schedule

S U N D A Y	4:30 — registration 5:00 — dinner and orientation 6:00 — LECTURE I 7:00 — study period a 8:30 — SEMINAR ONE 10:30 — evening office 11:00 — the day's end
	6:30 — rise and coffee 7:00 — morning office 7:30 — breakfast and conversation 8:00 — LECTURE II 9:00 — study period b 10:30 — SEMINAR TWO 12:30 — lunch and conversation 1:30 — LECTURE III 2:30 — study period c 4:00 — SEMINAR THREE 6:00 — dinner and art form 7:00 — GUEST LECTURER 8:00 — discussion and coffee 10:00 — evening office 11:00 — the day's end
M O N D A Y	6:30 — rise and coffee 7:00 — morning office 7:30 — breakfast and conversation 8:00 — LECTURE IV 9:00 — study period d 10:30 — SEMINAR FOUR 12:30 — lunch and conversation 1:30 — LECTURE V 2:30 — study period e 4:00 — SEMINAR FIVE 6:00 — dinner and art form 7:00 — ART THEATER MOVIE 8:30 — discussion and coffee 10:30 — evening office 11:00 — the day's end
	6:30 — rise and coffee 7:00 — morning office 7:30 — breakfast and conversation 8:00 — LECTURE VI 9:00 — study period f 10:30 — SEMINAR SIX 12:30 — lunch and summing up
T U E S D A Y	
W E D N E S D A Y	

THE RULE OF LIFE

Perhaps more important in the Symposium than the rule of study is the corporate discipline of "devotion" or the rule of life, or our COMMON LIFE-TOGETHER. For the four days during each session a group of campus ministers of various denominations, all with unique backgrounds, problems, insights, concerns and frustrations, yet bound together by a common commitment to Christ and a common task in the academic community, partake of common meals, engage in corporate worship, and submit as a community to the discipline of study and reflection. The **corporate worship** will occupy the central place in the rule of life and will bracket the day's activities with a morning and evening office. The **common meal** will be approached as a secondary symbol of the Christian self-understanding with intercessions, readings from the Scriptures and the Church Fathers, and serious group conversation. We shall be dealing together also with the problem of **corporate discipline** as it relates to our individual and social existence. We know abstractly that the recovery of the meaning of Christian freedom in our time has raised anew the theological problem of Christian discipline, and we know concretely of the problem of discipline in our personal lives relative to our work, our study, our homes, our worship and other areas of life. By participating corporately in a discipline and discussing the meaning of such, perhaps we may come to some common wisdom and insight.

One of the deep concerns of all of us is our spiritual isolation and the problem of finding the courage to maintain our life of faith. Throughout the Symposium, we will be endeavoring to discover anew the meaning of COMMON MINISTERING, the meaning of being priests to one another, and the meaning of our fellowship in Christ, for our own sake as men of Christ, and for the sake of those to whom we directly minister, as well as for the sake of the renewal of the total body of Christ in our time. The whole Symposium is a practical experiment toward a new understanding of GROUP MINISTRY. It is an effort to discover how, though separated by geography and specific tasks, we may support each other in the wrestlings of spirit, thought, and strategy in our **corporate mission**. The hope is that, by our common living and thinking and sharing, we may arrive at new and very concrete possibilities for the life and mission of the Church in the academic community and the role of the campus minister; and thereby creatively contribute to the response that the whole Church of Jesus Christ is making to the mighty acts of God in our time.

EXPERIMENT

IN 1959 the Parish Ministers' Colloquy was begun in response to the requests of numerous clergymen who saw their primary task to be that of equipping the laity to fulfill their ministry in the world today.

IN 1960 the Austin Experiment again expanded the program of Laos House in response to the numerous requests from campus ministers. The Campus Ministers Symposium provides those men engaged in the unique ministry within the academic community an opportunity to engage in study, inquiry, and reflection concerning the nature of their mission within the new world of the twentieth century.

Further information concerning the Campus Ministers Symposium, the Parish Laymen's Seminars, Parish Ministers' Colloquies, or any of the other programs of the Laos House or College House may be obtained upon request from the Austin Experiment of the Christian Faith-and-Life Community

CHRISTIAN FAITH-AND-LIFE COMMUNITY

W. Jack Lewis, Executive Director

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THE CAMPUS MINISTERS SYMPOSIUM

accommodations

The Symposium is held at the Austin Experiment's Laos House at 700 West 19th Street which is the old Wooten Mansion. The nicely appointed rooms and carefully prepared meals along with the atmosphere of the old house provide a pleasant setting for the discussions.

time

The Symposium is held periodically as announced in the spring. Each Symposium comprises two sessions which meet in consecutive months. The sessions last three full days beginning with the evening meal on Sunday and closing after lunch on Wednesday.

cost

The cost of the program is highly subsidized by the Christian Faith-and-Life Community as a part of the Austin Experiment which is made possible by the generosity of individuals, congregations, foundations, and other organizations. A twelve dollar tuition charge for the two sessions to cover the cost of materials is the only cost to the campus minister over and above a nominal room and board fee of \$12 per session which includes accommodations for three nights and nine meals.

staff

The Symposium is led by an interdenominational group ministry composed of eight theologically trained faculty members of the Community. In addition, an associate faculty of guest lecturers are involved in each session, including such men as Dr. William Arrowsmith of the University of Texas, Dr. Schubert Ogden of Perkins School of Theology, S.M.U., Dr. John Silber of the University of Texas, and Dr. Don Weismann of the University of Texas.

Never in the history of the campus ministry has a greater opportunity been given to the Church in the academic community to be the Church, significantly serving the on-going Church as mission to the world.

FOR APPLICATION

write

Director of Studies

Christian Faith-and-Life Community

2503 Rio Grande

Austin, Texas

Telephone GREENWOOD 7-4471

a community of quiet fanatics

The second place it can improve matters is in a fresh appraisal of its teaching opportunities. The whole parish program is a great unused opportunity to teach the Good News of the Gospel. What a pity that so many parishes think of teaching only as something that takes place in the Sunday School, the Confirmation Class or an adult study group. Our worship services, week-day organizations, pastoral calls upon the sick, baptisms, weddings, funerals — all should be used for interpretation and instruction. The periods when people bring their troubles and their joys for discussion are invitations to make religion relevant. The "Every Member Canvass" is not so much useful as a money-raising device as it can be a device to teach canvassers and, through them, those on whom they call many aspects of the Church's faith and life. In short, the total program of the parish ought to be looked at as a teaching program.

I would like to suggest a third and perhaps more revolutionary thing which can be done. I believe there needs to be some thoughtful group made up of the laity in every parish, which has the responsibility of asking three questions and finding the answers to them: (a.) What is the true religious job of this parish? (b.) How can all that is done in this whole parish set that true religious task forward? (c.) To what extent is everything which we are doing changing the lives of the people involved?

In the average parish nobody ever asks these basic questions. It is generally assumed by the laypeople that this is something the Rector is taking care of. It is not possible for him to do it by himself. If he is the only one caring and thinking about it, it will never happen. This is the job of the vestry. It is the job of the leading women. It should be the most widely discussed subject at all gatherings of the parish leadership. The entire program should be judged by the answers given to these three questions. In a number of parishes, where such a group of laymen are doing this, startling things are happening.

My final suggestion may also startle you a bit. It is a growing conviction of mine that no parish can fulfill its true function unless there is at the very center of its leadership life a small community of quietly fanatic, changed and truly converted Christians. The trouble with most parishes is that nobody, including the Rector, is really greatly changed; but even where there is a devoted self-sacrificing priest at the heart of the fellowship, not much will happen until there is a *community of changed men and women*. We think this is so centrally important to the evangelizing work of the Church that in Trinity Parish now we send in a team of three priests. We do not want ordinary men. Ordinary men cannot win the brutally pagan life of a city like New York for Christ. We want quiet fanatics, men who will out-live and out-suffer the worst sufferings of the slums and within their community reveal to others a kind of Christian relationship that is so different that it cannot be resisted. That little changed community must be ever anxious to admit those who wish to share its life *whatever their race or condition may be*. Whenever any parish can create at the center of its leadership life a similar small but truly different nexus of relationships, then nothing can stop that parish from realizing its true function.

These then are a few stumbling suggestions of one who would be the last to claim that he was in possession of any formula which will cure our spiritual maladies. Many among you will doubtless be able to find far more effective ways of restoring our parishes to their true function than I have yet found. My only plea is that thoughtful rectors and thoughtful lay leaders will pray and think and talk about these things.

Modern parish life places many obstacles in the way of Jesus Christ. It lays heavy burdens on all conscientious leaders. This does not mean that we should find these obstacles too great to be removed, or the burden too heavy to be borne. Perhaps our contribution in these days is not so much the evangelizing of the world as it is the Christianization of the Church itself.

At any rate, no one should be discouraged. We are like the birds were alleged to be before they could really fly. Heavy and ungainly things were growing on their shoulders which made them clumsy when they tried to run. Many complained of the awkwardness and futility of this new growth upon them. Then suddenly one day, one sparrow more adventurous than the rest, ran harder than ever and suddenly found himself gracefully sailing above the earth. What he thought were burdens, were really wings.

God is surely preparing His Church for some decisive role in history. If we can work with divine discontent and candid self-criticism, He will help us to make His Gospel heard yet by a generation that suspects at present that we do not mean what we are saying.

This article is from a sermon entitled "The True Function of a Parish" by the Reverend John Heuss, D.D., Rector of Trinity Parish, New York City. It was preached at All Saints Church, Worcester, at the Missionary service of the 27th Synod of the Province of New England. Additional copies of the complete sermon, printed at the order of the Synod, may be obtained from the Rector's Office, 74 Trinity Place, New York (6), New York. Single copies—ten cents.

THE NEW LAYMAN

The lay movement's astonishing development since the end of World War II shows no sign of slackening in 1960, according to the publications of various lay centers and the personal reports of their representatives who visit the Christian Faith-and-Life Community. The Austin Experiment must also witness to the floodtide of concern that is sweeping the Church in area after area.

The new layman of today is searching for the opportunity to participate in what Stan Carmichael (Warden of Thompson House; see page eight) calls in his latest newsletter "no-holds-barred discussions." The new layman is accepting responsibility for his own theologizing, reading first hand materials from contemporary theologians as well as the Church Fathers, and is turning to the Bible with tools of understanding in broader proportion than ever before in the history of the Church.

This growth in interest would make it possible for the Austin Experiment to double its current programs if the necessary financial support for staff and facilities could be secured.

Of recent import in this regard, many advance registrations for the first Campus Ministers Symposium were received even before the program was announced. The third series of Parish Ministers' Colloquies had to be postponed until the fall even in the face of much preparation and a large pre-enrollment. (The Third Parish Ministers' Colloquy is now scheduled for the following dates: October 3,4,5; November 7, 8, 9; December 5, 6, 7; and January 2,3,4.)

One of the churches of the University area has requested a Laic Theological Studies weekend for University faculty members of that church. This tentatively scheduled program will be an experiment in the direction of establishing a University Faculty Seminar.

Near the end of March, the first group from a Southwestern church to return for advanced study is slated for a Parish Laymen's Seminar weekend.

Meanwhile, the Thursday evening Laic Studies have been operating at capacity and it has been necessary to establish three separate groups with separate dining areas to meet the needs of the seventy persons en-



Jack Lewis with recent visitor Dr. Alan Walker, Supt. of Central Methodist Mission, Sydney, Australia. (See "Dear Everybody," page 8.)

rolled. The last six weeks courses for the three groups included the basic course (*The Meaning of Human Existence*), an advanced course in the thought of Albert Camus, and an advanced course in Paul Tillich's *The Courage to Be*.

Currently, the Thursday participants are engaged in the prerequisite course, an advanced course on the modes of human existence, and a course in the works of Rudolf Bultmann in Biblical theology.

The Laic Theological Studies are part of an experimental lay theological seminary for people of all ages and occupations. It is a pilot project aimed in the direction of an effective secular ministry in contemporary society.

It appears that the layman of today is seeing more clearly than ever before the possibility of being a creative mission precisely in the situation he has been given, in the trappedness of the culture that surrounds him.

ANNOUNCEMENT

When programs of the Austin Experiment are not in session, the Laos House is available to groups of thirty or less persons as a conference center, providing comfortable living quarters and carefully prepared meals at very reasonable rates, and including the use of lecture and seminar rooms. It is located at 700 West 19th Street, the old Wooten Mansion. For details and open dates, inquire: Director of Studies, Christian Faith - and - Life Community, 2503 Rio Grande, Austin, Texas. GRenwood 7-4471.

Austin Experiment's Joe Mathews (right) at Danforth Seminary Intern mid-year evaluation meeting in St. Louis with interns Jay Rea, Reid Huntley and director Al Payne of Virginia Tech YMCA. Community's seminary intern Hal Germer participated in meeting with supervisors and seminary representatives for purpose of sharing accumulated insights of the year.



IMPRESSIONS FROM THOMPSON HOUSE

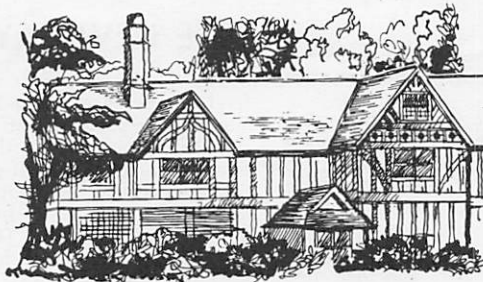
"Tempo," monthly publication of Thompson House, an Episcopal lay training center at Webster Groves, Missouri, recently carried the following report on the Christian Faith-and-Life Community by the Rev. Standrod T. Carmichael, Warden of the center, after his visit of several days amid the programs of the Community's Austin Experiment. It is particularly meaningful to receive impressions of the Community's activity from someone engaged in similar work.

Adjacent to the vast, sprawling campus of the University of Texas in Austin is situated one of the most notable attempts to prepare laymen for proficiency in the Christian faith to be observed in the Western hemisphere, The Christian Faith-and-Life Community, an ecumenical and interracial venture. It is no accident that Faith-and-Life are hyphenated, their inseparable relationship being thus stated. For the laymen and clergymen who come to its Laos House programs from over the Southwest and for the ninety undergraduate and graduate university students who are resident members of the Community College House this year, Christian faith is a responsible and response-able choice made in the face of the infinite and unceasing demands for significant and self-determining decisions compelled of each individual in the unique and repetitious moments and events of his life.

Through *common worship*, they re-live the dramatized story of their lives as the people of God, making self-conscious use of symbols through which it is possible to re-enact the understanding of themselves they have chosen as Christians. In *common study*, on the basis of their confrontation with the challenging and thought provoking substance of lectures presented by one of the seven full-time clergymen and laymen on the teaching staff of the Community, or the Bible, or contemporary essays by theologians, philosophers, novelists, dramatists, and poets, they engage in searching dialogue about the personal meaning



Charles Baldwin, Sam Newcomer, David King: "Wise men from the East" (See "Dear Everybody").



Thompson House: "Let the Church be the Church."

of the issues which emerge from such an encounter with another's comprehension of truth. Through such encounter and dialogue, they are enabled to think through their faith and the meaning of their lives and actions with earnest seriousness.

The Community assumes its form through the common commitment of its members to a covenant of relationships and discipline. Undergirded by their covenant, their *common life together* becomes one in which honest, supportive conversation and a common search for answers to the fundamental questions of life may take place. Indeed, the Community is extended to include in its covenanted relationship non-resident laymen and clergymen for special courses of training during intensive week-ends or a succession of evening meetings. Through a shared sense of *common responsibility in the world*, the members of the Community address themselves to matters pertaining to the ministry of Christians to and in the world, where and as they live in the world. Of the mission of the Church, the Community would say, "As an evangelistic community, the Church must go out into the world and live with the people to whom the Church would speak, a cup of water in one hand and a cup of wine in the other, representing the blood of Jesus Christ." The Community's entire program is oriented to the relevance of the Christian faith to all aspects of life. Its basic conviction is that, at every moment of personal decision, the only relevant word which can be communicated to people is the Word of forgiveness through which they are set free to live creatively and responsibly, responding in faith to the possibilities which lie before them as they live their lives.

On many lips of our time are eager words, "Let the Church be the Church." Many voices are raised in various appeals for the renewal of the Church's life and the brightness of her beauty. I recently visited the Christian Faith-and-Life Community for several days. There I discovered anew the confirmation of its life which the planners of our own lay center and post-ordination training center for clergy have envisioned. If the Church is to be the Church, there must be more Christian Faith-and-Life Communities and Thompson Houses — not alike in organization or in structure, but alike in function — for their function is to help the Church be the Church in the renewal of her life and in the brightness of her beauty.

Dear Everybody:

More and more of you from all parts of the nation and abroad are writing for additional information of the work and experimentation of the Faith-and-Life Community. We are now preparing bibliographies to accompany the syllabi for the course work offered in the College House and the Laos House. Monographs on worship, study, and corporate discipline are much in demand.

The past two weeks have overwhelmed us with visitors from far away places. First, we had a delightful week-long visit by "Three wise men from the east," Charles Baldwin, Chaplain of Brown University; Sam Newcomer, Director of the Student Christian Association at Brown; and David King, Chaplain of Amherst. The two men from Brown are working with a "Residential Seminar in Christianity" at the heart of their campus and came to observe our work at first-hand. King is especially interested in theological education of laymen and is thinking about setting up a training center near Amherst. All three are congregational ministers.

While they were here, Dr. Alan Walker of Sydney, Australia, came for a visit and shared with the staff his concerns for evangelism and mission. He preached to a million people in Australia and emphasized both the personal and social impact of the gospel. He employed "existential evangelism" as his basic approach, addressing youth, laboring groups and others in terms of the way life is experienced by each in his own situation.

Following in rapid succession, Professor Schweizer of Zurich, Switzerland; George Macleod of the Iona Community in Scotland; and Robert Spike of New York, author of *In But Not Of The World*, came for visits and to dialogue with staff and students. In each case, they went home loaded with materials, syllabi, and other publications. It is a great gift to have fellowship and exchange of experience with these men.

Before us this spring stretch out endless possibilities for the service of this continuing experiment. As I write this, I am leaving for Parishfield, Michigan, for the third annual conference of the leaders of lay-centers of North America. Between now and Easter I must go to Penn State, Southwestern at Memphis, University of Georgia, Emory University and the University of Florida to confer with students and leaders in the various denominational foundations and ecumenical groups. Joe Mathews, who has just returned from the Danforth Seminary Intern mid-year evaluation meeting (see photo, page seven), goes to State University of Iowa, University of Illinois, Colgate University in Hamilton, Yale and Harvard.

Meanwhile, College House and Laos House programs are operating to the limit. We need your intercessions and your sustaining financial support as together we assume responsibility before God to continue this mission for the sake of the Church in her mission in and to the world.

W. Jack Lewis

February, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

Chaplain Gene W. Marshall

Hqs. 24th Inf. Div. Trains
APO 112
New York, N. Y.

letter to laymen

dialogue



on the beach

ON A SATURDAY night last month, in a popular time segment usually allotted to westerns, central-Texas televisioners discovered themselves sitting in on an Austin Experiment seminar-discussion. This change in television fare represented the first in a series of programs produced by the corporate ministry of the Christian Faith-and-Life Community under the title, *Dialogue*.

The format of the series is geared to the use of current motion pictures, an art form that may be a potential tool of evangelism for the Church somewhat in the same way as the legend, parable, and myth were tools of the ancients in communicating their understanding of life.

The accompanying transcript of the program will indicate the direction of this latest project of the Austin Experiment to discover new ways and means for the Church to speak with increasing relevance in and to the culture of the twentieth century.

The pilot program was produced in cooperation with the representatives of Director-Producer Stanley Kramer and used his recently released *On The Beach* as the center of attention.

The Kramer staff in New York provided the Community with a 16mm print of the movie from which dramatic segments were included in the TV discussion to heighten interest in the dialogue.

Although such use of an art-form to engender significant conversation does not exhaust the meaning of art, it has proved invaluable in all of the Community's projects, enabling group after group to experience their own times and lives in greater dimension of depth.

Early in the development of the Laos House programs, great movies

transcript of dialogue

MATHEWS: (*Narrating over film clip from the movie.*) Ladies and gentlemen, you are watching the United States atomic submarine "Sawfish-623" as it passes through the Golden Gate in Stanley Kramer's film drama, "*On the Beach*," created out of the now famous novel by Nevil Shute. In a moment, you will look through its periscope at the sobering sight of a ghost city. That ghost city is San Francisco, U.S.A.

This movie is a film about nothing less than the end of the world, a literal Armageddon. The time is January, 1964. World War III is past. It was a nuclear war, actual causes unknown. Everything happened too fast, perhaps it was all a mistake, a fluke. But it's over now, and the entire population of the northern hemisphere is wiped out. The radioactive fallout is slowly but relentlessly moving southward on the currents of the wind where the remnants of the race await death. Six months, maybe less, and the human race is extinct.

These last days of history are waited out by the Australians plus this crew aboard the American submarine. They are investigating the last vestige of hope for continued life on earth by their undersea voyage to North America. As you are seeing, the report is negative.

It's the waiting, the hopeless waiting that makes the drama. Or rather, it's the life responses forged by the five principal characters to the waiting for the slow, inevitable doom of nuclear fallout. Frightening? Maybe. But I am inclined to say that here is a drama of possibility; a picture of life, if you please.

(*As each crew member looks through the periscope:*) How do you live when life meets you as the destroyer of everything you've ever loved? How do you live when life comes to you in the form of slow, inevitable death . . . the future utterly cut off . . . just waiting for nothing? How do you live when life confronts you with the final extinction of the whole human race? How do you live when life faces you with the senseless irrationality of history, itself? How do you live when life involves you arbitrarily in tragedies over which you have no control?

MATHEWS: Good evening. My name is Joseph Mathews and I have a growing concern about the vanishing activity of serious conversation in our culture. I am convinced that the neglect among us of continued honest and open talk about the significant issues of life is having tragic consequences for our individual and collective destinies; and that all of us who are so concerned must strive to create opportunities, large and small, to do something about it.

Not long ago I saw "*On The Beach*." I was impressed to the point of urgency. So much so, that simply in the interest of promoting serious conversation, I have invited some friends of mine, who also saw the movie, to join me in an informal seminar discussion of this play.



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*"both the corporation
and the union think
the Church is on
the other's side..."*

BY W. JACK LEWIS

WHERE IS THE GOD WHO LOVES US IN SPITE OF US?

THE THIRD ANNUAL CONFERENCE of leaders of Lay Training Centers in North America convened at Parishfield about forty miles from Detroit the latter part of February. Fran Ayers, founder and leader of Parishfield was our host along with Roger Barney and their wives and Deaconess Robinson. All are Episcopalians, but Parishfield itself is ecumenical in program and outreach. Thirty men and women gathered for this meeting, coming from both Canada and U. S. A., representing various denominational and ecumenical pioneering projects among the laity. Hans-Ruedi Weber, Chairman of the WCC's Commission on the Laity was a special visitor. I will report on his comments in a future issue.

Bill Cohea, now the dean of the new Laymen's Academy of the First Presbyterian Church in Rahway, New Jersey, opened with a paper on "The Re-Formation of the Church" as it concerns the ministry of the Laity. He told of a man who had been in industry eighteen years and who finally decided to become a clergyman in order to serve Christ, feeling that "one cannot really be Christian in the industrial world." The problem of the Christian in the world is compromise and conflict. To try to escape the problem by becoming a clergyman is to turn our backs on *mission* in industry where no clergyman has access. The servant image of the Church needs to be recovered. What prevents laymen from fulfilling their ministry in midst of the world? What should be the relationship between clergy and laity? How can clergy and laity find out who they are and what they are supposed to do? Honest considera-

Bill Cohea: Rigidity will lead to destruction.



tion of these questions indicate reformation of the institutional Church. "Rigidity of ecclesiastical organization will lead to its destruction. What the changes will be, and how they will come, is God's business and our obedience."

Scott Paradise, Episcopalian working with the Detroit Industrial Mission, shared some observations in his work with laymen in industry; "The context in which men live in their organizations is so different from life in the Church that they can't bridge from one to the other. Even if the parish is renewed the Church must have professionals in the field of industry to discover the problems and the meaning of life in industry."

Scott said that the *context* in which the Gospel is heard is tremendously important. He suggested six main points to be grasped if we are to understand the world of industry for management and union leadership:

1) Institutions of industry are impenetrable from the outside; very hard to get at on the inside.

2) It is a *self-sufficient* world, very different from the world outside. Once inside, the factory has its own police, guards, passports, eating establishments, hospitals, even its own ethos and sense of values. Economics rules. Other values which conflict go by the board.

3) The world of industry is *all-consuming* for the men engaged in it. The corporation or the union is god. The purposes of God are easy to confuse with the purposes of both. The corporation or the union is the source of meaning in their life. To be fired is like a death sentence. The hours are terrific; 12 to 14 hours per day for men in management. Some have the practice of coming an hour early so they can meditate about the day's work. Scott called this "20th century pietism." He said it was considered bad form not to spend extra hours even if there was no work to do. None would dare to leave at closing time if his superior hadn't left. The corporation demands virtually all the energy a man has and exercises tyranny over the individual. The same is true of the union. "Him to whom you give the sceptre will be your ruler" holds true here also. Men are obsessed with success. They live for the approval of their superior, even adopt

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Structures for Freedom

THE FOLLOWING EXCERPTS are from talks given on the theme, "In, but not of, the world," at the College House retreat held at mid-term on Seven-Acres Ranch. Planned and executed by the College House students, the mid-winter retreat is concentrated upon the area of Church life to which the entire Austin Experiment is geared in the particular year. Last year, the area was that of corporate living and the theme centered upon life under a covenant. This year, the concern is to work through the problem of *being* mission in the world. In addition to the talks and group discussions, the students wrote contemporary worship services for the retreat, viewed the movie, *An Inspector Calls* and performed a dramatic reading of E. E. Cummings' play, *Santa Claus*.

Keith Stanley, on "Freedom From" —

I HAVE ALWAYS BEEN A LITTLE AFRAID to look another person in the eye and say what I had on my mind. It was not so much that I was afraid of what I might see. It was more a matter of what they might see: the facade I had built up behind which I could keep my past and my thoughts well hidden; my past of adolescent rebellion against family

EXCERPTS FROM

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and society, against all symbols of authority; my shifting of this hatred to the whole universe when I went off to college; my early attempts to escape from life through what I thought was freedom but was really only more sophisticated rebellion; the times when I wrote some very bad and very obscure poetry. In it all, the central villain was the so-called God I was taught about in Sunday School. But neither the escape into anti-moralism nor into sensual pleasure brought meaning.

In resentment, I shook my fist at Fate, and everything I did became a pout. I tried to find excuses for my existence: If only I had more money, a car, more ease with girls, if only my father were alive, or if only people would pay more attention to my needs, and so on... then my life would have meaning. I would be free.

Then, someone came to me with this message, this strange understanding of life in which we accept our limitations and receive all of life as a gift. I saw that I was in chains, enslaved, my own spiritual jailer. Other people came and witnessed that we are now, always were, and always will be free to live each moment to the fullest. Life and the freedom to live it are both given, they said, if you will be open to it and let it grasp you. When I first heard of this possibility, I laughed it off. I was too comfortable in my self-imposed bondage to want the sort of freedom this would mean.

I read a book by Paul Tillich in which he mentioned the freedom to look another man in the eye, before God, with nothing to fear. You may live, the book said. This is what the Christian message is all about, it said. You can be free from the bondage of those who worship particular things in the world. You can live as one who has received the word that everything in life reveals the will of the One who gives and takes away. You can live as one who receives all in life as good before that One. Dylan Thomas summed it up for me, "after the first death, there is no other."

This was the one Word, and I had been fortunate enough to hear it. Concretely, it meant that all those things and persons against whom I had spent my energy in rebellion, the teachers, parents, policemen, and even the whole universe that behaved as though it never knew Henry Keith Stanley existed... that all this now presented itself as a gift. "Surely," I said, "not *all* that happens, not *all* that is." But there it was, just as vivid as a dead Jew nailed to two pieces of wood. "You are a dead man," the Word said, "and you hate the One who gives you life. You are called upon to live, but you prefer death. You have been commanded to arise, but you remain still."

The awakened man—the free man—is the one who hears the Word and chooses to live before it. He is the one who is free from bondage to anything in the world. He neither controls history nor is controlled by it; he *is* history, he is the one who participates in and *lives* history.

He embraces his limitations, he embraces the law and authority, and at the same time is not in bondage to them. He is free, regardless of the external circumstances.

I come before you as a person who has been called upon by this Word to awaken, and as one who trembles at the thought of so living in freedom. In such trembling, we are called to be the children of God.

Mary Margaret Carlson, on "Freedom To" —

KEITH HAS REMINDED US in the words of Dylan Thomas of our situation: "After the first death, there is no other." Or, once we have been set free, we are indeed free to direct our freedom toward life. Such freedom is a dreadful gift: To realize one's aloneness in a world where all values are relative, and where we must decide, is an awesome gift.

But this free man is sustained in freedom only in a slavery. It is, in Paul's words, "slavery to Christ." Let me identify this man a bit more clearly. He is awake to life at every moment. He is participating in life with his *whole* being, not just his intellect or just his feelings, or with any other fragmented part of himself. He is responding to that which he encounters and is fully present to each situation. He is open to grief

must take into account his own creaturehood, but *never must his own limitations afford an excuse* not to perform his task. His own limitations, while recognized and known, are "hung out to dry" in his conscious awareness.

Once the free man has begun to understand the situation, his knowledge compels him to act, to respond, to commit himself overtly to this situation. I would guess that all of us balk at this notion. To know what's going on is one thing, but to throw myself without reservation *into this situation* is another. But the task of a free man is never performed until he takes this courageous step.

Why do we balk here? Why do the *outspoken* among us refuse to say what we know we are commanded to say? Why do the most *active* among us act in ways of escape from this responsibility? Why do those among us who are quiet and reserved equally use our gift of quietness as an avenue of escape rather than take responsibility for our involvement in this situation?

May I suggest a few reasons, and by so doing reveal what goes on with myself. First, I am unwilling to risk making an enemy out of the people in my presence. I fear they will destroy me because what I am

COLLEGE HOUSE MID-WINTER RETREAT BUT NOT



TALKS OF

as well as joy and knows he is faced with the unknown. He commits himself fully, but he never sells his soul to any thing, person, or structure.

If we are free people, we are aware that decision is constantly pressing in upon us with conflicting claims. We will find ourselves having to decide again and again, even before we have fully committed ourselves to claims that were upon us before. We will not flee doubt, but embrace it. We will be aware that we are responsible for the knowledge that we have, knowing that we have not all knowledge, and yet receive the demand to act. The free man accepts this kind of responsibility, knowing his own limitations, but not allowing his limitations to become an excuse for irresponsibility.

David McCleskey, on "Free Men in the World" —

THE PRIMARY ORDER in which we students participate is the educational order. Although this is our focal point, it is by no means the totality of our life. We are also members of families—not only in relation to our parents but also to our own family-to-be; hence our dating is a part of this task. We are members of the political order, some of us voters, some preparing to be voting citizens, all called upon to be informed and to criticize what we see. We are members of the religious order whether it be a denominational membership or simply the fact that we are creatures who must relate ourselves to life in terms of some value or values. The economic order involves everyone of us whether we ourselves work or whether we are supported by parents or by other persons. This brief list does not exhaust our complex relationships but these social structures define our lives, and provide the situation in which we operate.

The task of a free man is to be a free man in every situation of life. This means that he is to construct each separate relationship in the concrete situation. He cannot rely on advance prescriptions of behavior patterns.

As he enters a particular situation he must begin by being alert to discover *what is going on there*. He must know the psychological behavior patterns of the people involved with him and be able to formulate a guess as to the motivations behind what these people do and say. At this point he makes use of the psychological wisdom of his time, but his task is not to adjust these people to their society. This is not his point. He sees all their limitations, mental, physical, and otherwise. The more he knows of them, the better he can perform his task because his task is to demand of every man that he selfconsciously *relate himself to these limitations*. He is out to discover, first of all, just *how this person does relate to the limitations which are his*: do these limitations determine the way the person relates to every other person around him? Does the person hide from these limits? Does he defy them? To all of this, the free man must be alert in any situation. In order to do this he

called upon to do is confront them with their limitations. Secondly, I am falsely afraid I will destroy the other person. I have been brought up to believe that pain is evil, and I must not only avoid it myself, but I must not inflict it upon someone else. This perhaps is one of the greatest delusions in which we live. To be a human being is to suffer. More than that, to love as human beings together is to *cause* one another to suffer. The object is not to overcome our pain but to become free men in our relation to pain. Another reason I refuse to respond to the situation into which I have been thrown is that I do not wish to presume that I understand what human existence is all about. There are no doubt many other reasons, of which I suppose I am not totally conscious.

Nevertheless, the free man is called upon to thrust himself into every situation without appeal to anyone. He must risk an *F* in a course to confront his professor with that professor's limitations. He must risk hostility from his classmates because he constantly raises questions they do not wish to face. He must risk being thought of as unethical because he raises personal questions with people. Like the inspector in *An Inspector Calls*, he must do his duty regardless.

However difficult it may be to take these risks, all other roads lead to futility. Since I find these risks hard to take, I find it necessary to devise a strategy along with other free people which will demand that we be free men in every situation. No one can be free, in this sense, in isolation. Attempts to "go it alone" will not proclaim the Word. In isolation, our words will point to ourselves rather than toward the Christ. I must rely on you whom I have chosen to call *fellow free men*. I need you to press me to be this sensitive and active person in every situation.

Thus I believe the task of a free man can only be done in a community of free men. Such men will bear one another's burdens by holding each other accountable for all their relationships to everything in the universe. This means you must breathe down my collar by knowing how I am reacting in every area of life, and I must do the same for you.

Don Stodart, on "Free Men in the Church" —

FIRST, LET US KEEP STRAIGHT about the context in which I am speaking. I will not go into further detail about this now, but simply remind you that this context is all that we have been saying on this retreat about freedom from sin and death. Such context has assumed that this freedom is worth having and that the possibility of this freedom can be raised up before men by other men.

The only function of the Church, as *the Church*, is that of proclaiming that man can live in his actual situation as a free man. In seeking ways and means to carry out this function, reasonable and self-appointed

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such as *Moby Dick*, *The Shrike*, *An Inspector Calls*, and *Heart of the Matter* were incorporated into the pedagogical method for the concentrated three-day study periods of laymen and clergymen. The television experiment is the outgrowth of this experience.

Although the decision is not yet final, the second *Dialogue* will probably deal with *The Fugitive Kind*, produced by Martin Jurow and Richard A. Shepherd. This is the movie version of Tennessee Williams' *Orpheus Descending*. (See *Letter To Laymen*, January, 1960, for comments by Bill Cozart on the stage play.)

Whatever comes of the experiment, few movies would have been better for the first attempt than *On The*

Beach. As Bishop James A. Pike of the Protestant Episcopal Church commented: "It is possible to have a religious film with no religious value and it is also possible to have a motion picture containing no mention of religion that is deeply religious. *On The Beach* raises the ultimate question of life."

If, as the television discussion assumed, the future is not created out of our hopes and dreams but out of genuine decisions in the present, and if decisions are made through free and open discussion concerning the meaning of human existence, perhaps this method of breaking the risk-barriers to self-disclosure will be an effective method of proclaiming the Christian Gospel.



BROCKWAY: The scene that struck me was one of a terrifying automobile race, in which cars were running off embankments in flames, going up in smoke after crashes. The important thing in it for me was that the atomic scientist who entered the race finally went off and left all the other cars in their destruction, and was left . . .

BRYANT: I'm not sure how you would relate this scene to the whole theme of the movie.

BROCKWAY: Well, here was a man who had entered into a race knowing full-well that he might be killed, in fact I suspect he even intended to die in the race. Instead, he won. He lived. He was still left with the same question as everybody else in the movie, how is he going to live with the life that has been given him in the face of his death.

SLICKER: The next scene is the one that got hold of me. And that's where Dwight, the submarine commander, when he got the chance to do the one thing he had always wanted to do, and this was to go to some secluded spot trout fishing, to spend just a few days in quiet before the impending doom came upon him . . . When he got there he found the stream banks lined with lovers, crowded by wild drinking parties, and trout fishers all up and down the stream, and scouts hiking through it. He found the whole world was seeking diversion just as he was.

MATHEWS: I wonder if maybe under similar circumstances I might myself be seeking some kind of distraction, but anyway this isn't the scene . . .

BRYANT: I'm not sure that I know the scene you are thinking of, but the one I would choose would be the cocktail party which was shown near the beginning of the movie.

MATHEWS: What about the cocktail party?

BRYANT: As I remember it, there was a discussion going on at the party about who was responsible for this whole atomic war and this cloud of death. And then someone remarked, in the midst of the conversation, that it doesn't really matter who is responsible, that the radiation is going up steadily in the very room where they are partying. And this causes Mary Holmes, the hostess, to break up. She rushes in and cries out, "There must be some hope, there's got to be hope."

MATHEWS: Well, obviously that's my scene. Let's look at it.

(RUN FILM CLIP: COCKTAIL PARTY)

SLICKER: I must say that after seeing that scene again, it does get hold of me more than the fishing scene.

MATHEWS: Every time I see it, I have a deeper appreciation for Mary's feelings. But let's turn to the whole film once more. How did it impress you? Not what did it say, but how were you addressed by *On The Beach*? Perhaps this will help: What mood did it leave with you after you saw it?

SLICKER: When I came out of the movie, I had the feeling of—suffocation. Of being boxed in. Trapped.

BROCKWAY: I did too.

SLICKER: Here were these people who only had five months to live. Doom was approaching all of them. They couldn't go to another continent, they couldn't blow the winds back. They couldn't have another operation or take another shot of medicine to cure this; they were boxed in like a rat in a trap.

PIERCE: What do you mean that you felt trapped, though?

SLICKER: I'm not quite sure, but maybe it's the sudden realization that what's going on in this world includes pressures that I can't avoid in life; that my world, in a way, is a trap, I can't escape it.

BROCKWAY: But what does it mean to be trapped like that?

transcript: continued from page 1

The singular intention and hope of us all is that you will somehow find a way to participate personally in our dialogue and to continue it in the days ahead with the serious minded folk among your own friends.

Gentlemen, to save time, I want to read some informal reminders which may serve as the general ground rules for our discussion:

Instead of dealing with many issues, we'll be really wrestling with only one over-all question. This I will come to in a moment, but let me remind you that since we intend to talk seriously, the question will necessarily be somewhat personal in nature. We will be approaching this movie as a work of art, as we would any other art form. This means that we'll not be raising primarily problems of an abstract, relatively objective nature (as "what the message of the film really is"). Our concern will be of a far more intimate nature: "What does the film communicate to me?" Not "What does it say, but what does it say to me." This implies that what Nevil Shute, the author of the novel, intended to say is not our present point. Indeed we'll not be considering the book, at all, but the movie, which is a separate object of art in itself.

Neither will our interest be with what the producer-director of the film, Stanley Kramer, meant to convey. We must assume that he, like any other artist, said what he intended to say in creating a particular work of art—in this case, a film drama.

Now, before I put the major question, I have a scene that I wish to show the audience which I personally deem the most crucial episode in the whole movie, but I am curious about the scene you might have chosen. If you could pick only one scene which for you draws the whole movie together, which would you suggest?

PIERCE: Well, I know the one that most impressed itself on my consciousness. It was the one right after the scene we just saw, in which Yeoman Swaine, whose hometown is San Francisco, slips away from the submarine to await death which will come from radiation poisoning in three or four days. I mean that lonely scene in which he goes fishing in San Francisco bay, and there he is fishing, all alone. This for me portrays the total, resigned loneliness of the whole movie.



(continued from preceding page)

SLICKER: What Bob was pointing to. When he went to the ghost city of San Francisco and this stark, naked reality, hit him in the face.

BRYANT: But Joe, what did he do about the fact that he still was a naval officer? He never got rid of this image of himself.

SLICKER: Well, I'd like to disagree. Just because he had a choice to be a naval officer or be something else, are we to say that he should take some other alternative?

MATHEWS: But there's still even a more complex character perhaps, and that's Moira, and I'm wondering why she hasn't been mentioned already.

BRYANT: Well, the scene where Moira's character seems to come through is the one where she is with the scientist when he is working on his racing car just before the race. She is a person who has lived very carefree towards life, lots of parties, lots of romances, and now in the face of the emptiness of life, the uncommitted aspect of her life, she has nothing to hold on to. So she begins by trying to find some meaning and fulfillment in relationship to Dwight. In this scene I'm talking about, where Dwight has told her earlier that he can't give up the memory of his wife, she comes back to the scientist, an old lover. She's aware then of who she really is. She is aware of death, but she has a little time to live, and is trying to reach out towards anyone and to grab hold of anything that will give her life significance.

MATHEWS: Then are you saying, that in the life of this character there was a decisive, dramatic turning point?

SLICKER: Yes, there was. She saw that she was uninvolved with life and that all of her attempts of escape were impossible. Then, for the first time, she had new possibilities. I think this is dramatically shown in the last scene where she and Dwight are separating. She said, "Well, the time has come to say goodbye, and this has been life."

PIERCE: What does that mean, Slick, "this has been life?"

SLICKER: Well, it meant that in view of the doom upon them, they could not be married, they could not have children, but they lived the life that was given to them.

MATHEWS: I'm afraid I'm going to have to cut this off, for I want to show another dramatic sequence to the audience. This one, you have already mentioned. It's of Dwight and Moira at the railroad station, when he tells of the collapse of his plans for the future.

(RUN FILM CLIP: RAILWAY STATION)

MATHEWS: It has been helpful for me to re-live this motion picture through our conversation. It has enabled me to experience my experience in a new dimension, if you know what I mean. But we are not quite finished. If good art deals with the interior being of man, and I believe this is the case; and if this movie is good art, and I feel that it is: then perhaps each of us ought to try to sum up, by way of a conclusion how we personally feel that it addresses the human situation in general.

BROCKWAY: This movie says to me that existence is always uncertain and finally incomprehensible, and that I must decide to exist either in awareness of this reality or in an illusion.

BRYANT: The death at the end of this movie made me realize that I was alive. And I sense this both as a gift and as a condemnation, for to live means to be responsible, to take the burden of my own freedom upon me before all the open possibilities. And it means to face this world just as it is without any false dreams or hopes.

PIERCE: What the movie leaves me with is the arbitrariness of history, the arbitrariness of life, of all our lives, without any justification.

SLICKER: This movie forces our freedom upon us to accept and to creatively enter into whatever is going on in this world even if it's our own guilt and doom, without any absolute standards to pin our hopes on, but daring to decide what we will do and taking full responsibility for our actions.

MATHEWS: What you have just said brings to my mind the 19th century philosopher who suggested that when any man stands at the raw edge of life he has but two possible contexts in which to live and decide: that of affirming what is given or that of negating what is given. Just at this point, where the characters in this movie stood, it seems to me that there is but one relevant word for man: That he is received in this world; that history is significant—even the end of history; and that man can therefore dare to live and dare to make his decisions to our very end. For death awaits us all.

Finally, *On The Beach* has impressed upon me afresh that the future is not made out of our hopes and dreams; but that our actual tomorrows are forged out of the concrete decisions we make today. And, lest we forget, authentic, free, intelligent decisions arise out of open, honest, serious dialogue with others. Good night, and thank you.

in spite of us

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his habits such as pipe smoking, etc. The job is put first and all other things must accommodate themselves to this primary value.

4) In the world of management and the union, explicit ultimate questions seem to be excluded. The words, concepts, and phrases of the Church are simply out of place.

5) In the world of industry there is *suspicion of the Church and embarrassment regarding the clergy*, an outright antagonism and hostility on the part of some. They want the Church as a *beacon on the hill to inspire, but not in the valley of work*. Both management and the unions think the Church is on the *other's side*. Within the union there is a sort of self-righteousness and a personal defensiveness.

6) Most people in industry *think they know what Christianity is* (the Golden Rule). They have a feeling of conflict between what the Church stands for and what they have to do; this leaves them with a feeling of guilt and separation.

SCOTT THEN SUGGESTED three steps in the Church's mission to men in industry.

First comes the stage of contacting men in the context of industry, for this is the place where they are made or broken. Here the Church is concerned with listening and learning rather than preaching. Industry is an important area of study in its own right. The Church is not to use industry as a benefit to the Church but *vice versa*, to determine how the Church as a servant people can be of benefit to industry.

Second, the Church must learn to communicate God's concern and purpose to men in the context of industry. It is too easy to try to give answers and speak too soon. Through the Detroit Industrial Mission and other similar pioneering groups, the Church is trying to earn the right to be heard.

Third, the Church must try to construct appropriate groups for fellowship and discussion with people in industry. (Scott said the first two years of such attempts were slow-going; could hardly get any group to meet more than two or three times. Now, a dozen groups are meeting regularly. He thinks it will take many years of sustained effort to get the program going at depth.)

TWO CLERGYMEN of the United Presbyterian Church, USA, who are currently working on the assembly line of the Cadillac plant in Detroit spent a few hours with us at the conference, sharing their insights and perplexities as they consider what it means to be men of mission in a situation shared by millions of workers on assembly lines throughout the nation. They told us they had three goals in mind as they joined the union and worked in the automobile industry:

1) They wanted to experience the role of the layman, although they recognized their own handicaps such as the security of financial backing by the Church in the face of strikes which no other worker would have.

2) They intended to learn for, and share with, the Church for the sake of the Church's mission to *all men*.

3) They wanted to *experiment in behalf of the Church* as hourly-rated wage factory workers in Detroit.

In their talks with us at the conference they touched on four areas:

First, Jim talked about the *System*. "Paternalism describes the system. The department resembles a school room. Men act like children; receive detailed instruction about work, clothes, punching in and out on the time clock. Some are teacher's pet (the foreman being the teacher). Men perpetuate the system. The monotony and sense of insignificance increases the childish attitudes. They live by a religion of earned righteousness, by a strict set of rules."

Second, Jess spoke about *self-esteem*. He said one worker asked him why, with his education and the advantages of being a clergyman, he still wanted to work on the line. The man said "If I were a college grad, I'd sure get the hell out of here." When Jess asked the man why his self-esteem was so low, the man replied "Most people don't have any pride working here. They consider themselves about the same level with thugs, buffoons, fools, weaklings." They consider the automobile as a symbol of who you are and what you are. Class distinction is very clear in the worker's mind: They put themselves in the lower class, consider their type of work to be the lowest there is, even though to be able to work on Cadillacs has some element of prestige among other workers on other assembly lines.

Third, in commenting on the *work* itself, Jim read notes from his diary. A fellow-worker named Pete said "When I'm on the ten hour shift it's like living in a dream....not sure where I am or who I am....money doesn't mean that much." Ron said "I walk around in a daze, like a dream.... Reality is like somewhere else.... I couldn't even draw a picture of the machine I'm running.... don't know what it looks like."

Fourth, religion is mainly shaped by the backgrounds of the workers. Most are "Southern Whites" who left Kentucky or West Virginia to come north and seek higher wages. Some are Negro. Some are Polish. The sectarian "store-front churches" appeal to the majority of workers but only then in a crisis. Most think you "have to deserve heaven." They are constantly facing temptation and the Church only adds to it so far as they are concerned. Their bitter question is "Where is the God who loves us in spite of us?"

SLICKER: Well, you're forced to make a decision about how you're going to live. How to live in this kind of a world. Whether you are going to escape in illusionary hope or beat your brains out against the wall of the trap, or decide to live in the midst of this trapped life.

BRYANT: I came out of the theatre with a sense of lostness. In trying to understand this, I guess I realize that we are living in our dreams of the future *all the time*; that our values, even our moral systems, do not control what's going to happen. A mother is always making her decisions relative to the future of her children, students relative to their jobs and their marriage and what's going to be. And when everything is compressed down into a few brief months or a few moments, a question mark comes over everything in life. All our values . . .

PIERCE: Yes, I wonder if everybody's value system in the movie was destroyed, as you put it. I think that the picture put this problem, as you describe it, right in the laps of every character in the movie, and everyone in the theatre.

BRYANT: This is what came back to me. The people in the movie are forced to say, "*Why am I going to do this, why am I going to do that.*" All the rules, patterns, and standards that we ordinarily use seemed inadequate. There was a sense of freedom when the future wasn't there, but then there was a great uncertainty about what to do with this freedom when I don't have the old hopes and dreams and plans that I can structure a life around. This was the feeling that poured out upon me as I stepped into the street.

PIERCE: Yes, when I came out of the movie, I don't know exactly how to describe it . . .

MATHEWS: Wait a minute, Mr. Pierce, I want to ask a question here. What did the people in the movie *do* under these circumstances?

BRYANT: Well, some of them tried not to face up to the fact that the future was gone, they kept on "building their life," making their plans and their dreams; and yet all the time, in the back of their minds, there was emptiness, this hollowness, this frustration, this sense of hostility because of what had happened.

MATHEWS: I see. Excuse me, Mr. Pierce.

PIERCE: That's quite all right. I was just going to say that I felt something very similar, only I would describe it as a sense of embarrassment, a feeling of having done something foolish, and I guess the word that would best describe it would be embarrassment.

BROCKWAY: About what in particular?

PIERCE: I'm not sure exactly, it's the feeling of having done something that didn't need to be done, the consequences of it are pouring in upon me and there's no way to erase those consequences. In this case, the whole world has done something ridiculous; all mankind, and I, as a member of the human race, had done something foolish and that left me with a feeling of guilt, of cold, passive nausea, guilt . . .

BROCKWAY: In other words, you felt responsible for this atomic war.

SLICKER: Did you sense that the characters in the movie felt this guilt?

PIERCE: Oh, yes. From the way that they tried to get away from it. I agree with Bob. It was a matter with each character of either giving yourself a snow-job about life or letting life hit you with its reality just as it comes.

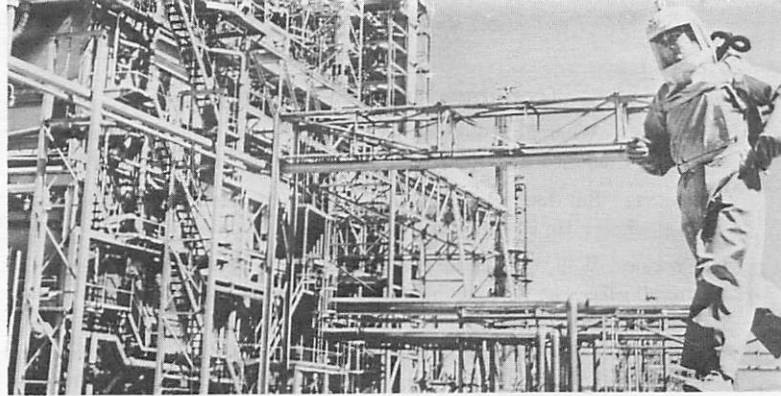
MATHEWS: As a matter of fact, I think that all of you have made in one way or another, something similar to this last point. That the movie boils down to the people being pressed to make a decision as to whether they were really going to live in this world as it was given to them, or whether they were going to find some illusion to live in.

SLICKER: Either live with your eyes open, or bury your head in the sand.

BRYANT: I saw it rather like somebody who wakes up in the morning and lifts the shade and sees a world outside that he wished wasn't there, so he pulls the shade back down and goes to bed and dreams some other world is going to come up while he's asleep.

MATHEWS: If this is the way you are going to put the problem, I want to hear you deal concretely with some of the characters in the light of it.

SLICKER: I've got one. Mary, the wife of the Australian naval officer. We saw her in the cocktail party scene. In hysteria she cried, "There is hope, there has to be hope, there is always hope, you can't go on like this." And throughout the movie she kept refusing to believe that the doom was coming. She grabbed every piece of gossip that said there might be hope. She never wanted to *talk* about what was going on, she wanted to hold on to the past. Indeed, in her illusion, she became a little child again and wanted to go home to her mother.



BRYANT: She was a person who had structured her whole life around the way her baby was going to grow up and the way she and her husband were going to fulfill their lives. When something comes to say No to this, well, she was not going to take the No, she was going to keep looking for some possibility that what she had dreamed and planned for her child and for herself would work out. No matter how clear it became that this *isn't the way it is*, she kept fighting against reality, rebelliously striking back at anybody who would try to threaten what she had anticipated.

MATHEWS: But do you think that, at the end of the movie, where she was resigned to having to take the pill to kill herself to avoid the agony of death by radiation, that she came to terms with her situation.

SLICKER: No, I don't think so, because her husband had to tranquilize her by going back and talking about the past and the nice moments of their courtship.

BRYANT: Well, even in this sense, Joe, you are saying that she is looking upon this adventure of death with her husband as a sort of romantic experience. . .

PIERCE: It's illusion either way, isn't it? What you're saying is that she chooses to go into a psychotic illusion.

BROCKWAY: Well, it's interesting to me that this illusion business comes out in Dwight just as much as it does in Mary, For Dwight was escaping from the present into his illusion of the future, just as Mary was escaping the present into some illusion of the past. But Dwight didn't realize this until that scene in a railway station in which he acknowledged that he was unable to cope with the absolute destruction of his carefully worked out plans for himself and his family. Although he knew that everybody in America was dead, he just couldn't acknowledge that his wife and children were really gone.

PIERCE: Yes, but we know, Allan, do we not, that it is because of his Navy training. As a naval officer he always had to train himself to think of himself as dying, but he had to go on thinking that his family would live.

BROCKWAY: But that's just as much an illusion.

BRYANT: One thing you can say about Dwight is that when he got back from the submarine trip to San Francisco, the illusion is gone, and he goes ahead and relates himself to life without holding on to the memory of his wife and children.

MATHEWS: You're saying that at least one character came to terms with what was going on and decided to live his life as it was given to him.

SLICKER: And it only happened when the bubble of his illusion burst.

BROCKWAY: Where was this?

(continued on next page)

Next TV Dialogue: "The Fugitive Kind" with Magnani, Brando, Jory





On Retreat: "Neither controlling, nor being controlled by history, but living it."

retreat talks

continued from page two

people have created, are creating and will create structures to do this task, symbols to articulate this word of possibility, and will take upon themselves the discipline that will do this job.

I do not wish to oversimplify the matter, but I submit that the Church has become increasingly enmeshed in an unconscious relationship to its structures, symbols, and discipline. This is so much the case that it no longer lives, moves, and has its being *in the world*, but in itself. In so doing, it has become irrelevant to, and defensive toward, the world, the only place where it has a function.

All of us in the Church are responsible for this situation, clergymen and laymen. The clergy have been absorbed in technicalities, in running a plant, and the plant has become of no more consequence to man as he is than reading a good book or seeing a play. The clergy have been hiding in tradition, the Bible, words, and scholarship.

Laymen have been content with sentimentality and superficiality, refusing to reflect critically upon the function we have as the Church. There has been little quest for depth in our thought about the relationship between the Church and culture. Although we have been excited in our activism, we have been inarticulate amid all the uncertainty. As we sit silently in the pews, we tempt the clergy to become authoritarian.

There are, however, some signs that give hope that the proclamation of the word of freedom is still a possibility. There are some prophets and there are some rebels. The rebels outside the Church write with telling frankness of the world in which we live. If we hear these men, we cannot hide from that which is. For me, the newspapers capture this as well as anybody. Any paper you pick up is telling you that life is blossoming and flourishing *and*, at the same time, withering and perishing. We are not without God's chosen people, those elected to remind us of the real world.

The question is, where do we in the Church go from here? As clergymen or as laymen, what are we going to do? What sort of structures, what kinds of symbols, what discipline will we appropriate unto ourselves that we might perform the fundamental task that we take as free men upon ourselves? Whether or not you are prepared to commit yourself to this task, you cannot escape relating yourself to the claim in one way or another.

Where do we go from here? It seems to me that we can live as free men without the particular structures, symbols, and disciplines of the past; but let us keep straight what I mean by this. Out of these past ways and means has come the possibility of freedom that we now know. For any structure, symbol or discipline that we can establish relevance, let us do so. Those which are irrelevant, we must be free to dispense with. We may dispense with the form, but not the function, for we cannot be free men without our neighbor: the neighbor who is our enemy, who is our priest, who shares his life with us.

Whatever we may do, we must relate ourselves to the past, to the future (through our task), and this means we must relate ourselves to the present manifestation of the Church. What this relationship will be must remain an open question. It seems to me, at this point, that we can be experimentalists or empiricists: you go out and try something and see whether it works.

We will, in any event, either be re-creating or creating. To re-create would mean to go to the existing structures with ruthless honesty to discover whether these structures are, in fact, performing the task. It would mean, then, to attempt renewal of those that can be renewed. To create would mean essentially the same thing: that we move in the Church and in the world as people who have their being in the world, and we would

not lose ourselves in providing what we need to carry out the task. We would not become enmeshed in our own machinery.

How do we do this?

Allan Brockway, Summary Statements —

WE HAVE BEEN TALKING ABOUT what it means to be free men, to be free from bondage, free to respond to the world as it is given to us. We have seen the movie, *An Inspector Calls* in which we were able to discern that the enslaved man is enslaved only by his illusion that he is not responsible to and for the whole world. Then we read E. E. Cummings' play, *Santa Claus*, in which we could see that life comes to us as death and that death comes to us looking like life, that only as we are able to receive, at the core of our being, the death which comes to us are we given genuine life. Then, we have begun to talk of what it might mean to operate as *alive* persons, performing the works of free persons in the world that we have.

As the retreat approaches an end, we have begun to talk about what it might mean to develop structures for freedom: what it might mean to be self-consciously the Church in our world. Our world is the University... and the 20th century and all this would imply. And as I think back over what we have done and said in our worship and discussions it seems to me that we are now ready to begin to think seriously about what it would mean for *us*, not some hypothetical group, to become a corporately disciplined group. One that would thrust out into the university and the world.

What would it mean for us to decide to become a corporate experiment in this sense? That we in this room become experimenting people using ourselves as guinea pigs, to go out into the University to bear this word that it is possible to live as free men in the world? Not that we would go out to "preach" as such, but to work together to develop communal structures through which this word could be freighted to the academic community.

During the last semester, we have been working together to hammer out this understanding of freedom, an understanding of life in which we are enabled to receive ourselves as the persons we are... and not as some other person, some ideal or whatnot. We have worked on contemporary theology and the Bible, trying to figure out what kind of people we are. In so doing, we have suffered the temptation at every point to think of ourselves only as individuals, but now we would be stepping out to assume our responsibility as a group.

This next semester will be geared in the direction of trying to develop corporate structures for mission in the academic community.

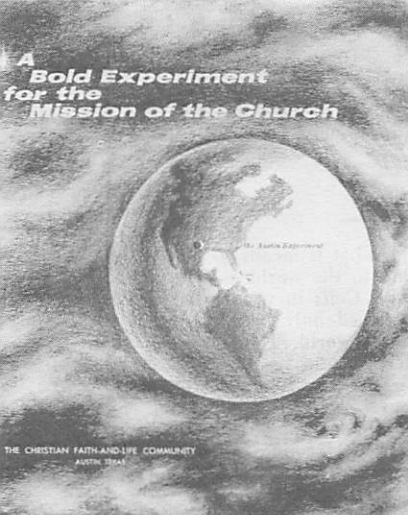
Since no one can start such a venture from scratch, we will begin by looking at where we are in history and what has gone before us, with a serious look at the Church, her history, and we will initiate conversation with our fathers in the faith. We will look at the way Augustine, Aquinas, Luther, and Wesley approached this task in their times. Then we will be raising the question of how the Church in the 20th century can do this job. What structures can be developed in which you and I can work.

As the semester progresses, we will continue this discussion on the question of how a forgiven man is related to all the structures of life. And there is no doubt just as happened this term, as we press one another's thought on these matters, we will suffer the frustration that goes with such conscious experimentation.

We will be extending the dialogue with the culture about us, in the same manner as we have already been doing in the Friday Dinner Programs. These will continue as guest professors come to speak. On other Friday nights we will deal with the symbols of the Church that she has raised up. Once each month we will have open meetings to raise the question of what is going on in the University and the world from the particular perspective already set by our study thus far. In this, we will also be giving attention to ourselves: what is happening to us, the guinea pigs? This dialogue will take place alongside the regular study in the curriculum that I spoke of a moment ago.

To further implement this dialogue, we will initiate open seminars on Tuesday nights. These will not be tied in directly with the curriculum, but will be totally open to any question, any thrust, that anyone wishes to discuss. This will give us the opportunity, whenever something is bubbling up from our thinking, to come together and talk it out with other concerned people. Friday evening "Open House" in the homes of the staff will be held each week. Come out when you can for coffee, cookies, and talk. Let us take every opportunity to converse that is available, for these times demand more and more genuine conversation. We will also be experimenting with contemporary forms of worship in our laboratory situation.

How do we go about making the decision to do these things corporately? I do not know, but this is the challenge I want to present to us all.



MEMORANDUM

FROM: Christian Faith-and-Life Community

TO: You (and other interested friends)

SUBJECT: The Austin Experiment

Just to remind you, in case you have forgotten, of the recent appeal to share in the Sustaining Fund. Will be grateful for your personal attention to this matter. Any consideration you give to the Community will be genuinely appreciated. Trust recent materials have given you a more complete understanding of the Community's programs and of the significance of this continuing experimental work.

Wm. B. Carssow

William B. Carssow, Chairman
Board of Directors

March, 1960

Christian Faith-and-Life
Community
2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

Dear Everybody:

I'm sure you've been trapped between a rock and a hard place as many times as I have. In faith, we know that every such situation is a gift from God, calling us to depend upon Him for the future and not upon our own dreams.

Well, we are again set between a rock and a hard place. Most of you already know that the problem is finances. I've told many of you how we operate from one daily mail to another, wondering whether there will be funds to carry on. And all of you have now received information about our sustaining fund campaign, an attempt to get systematic stability underneath our operations. If it works, and that depends on your response to the appeal, I will be released for active duty in the job that I feel must be done: relating our experimental work here to the world-wide mission of the Church among the leaders of denominations and in all aspects of the ecumenical movement, the lay movement, and the movement of theological recovery of our time.

At the present moment, for example, I have before me an invitation to participate in a Consultation on Evangelism from Roswell P. Barnes, Executive Secretary of the USA staff of the World Council of Churches. The meeting will be held in Switzerland in July. Fifty persons from North America, Europe, Asia, Africa, and Latin America, representing many different approaches to evangelism, are being invited. Ten representatives from the U. S. will include major denominational executives plus Canon Theodore Wedel of the Episcopal College of Preachers in Washington D. C., Marcus Barth of the Federated Theological Faculty in Chicago, and Billy Graham who will be in Switzerland preparing for a series of meetings.

Dr. Barnes said in his letter that he hoped I would be able to be there "as a representative of unconventional, pioneering work with the laity."

The "rock" is the fact that I feel this experimental work should be represented at such international meetings. The "hard place" is the constant necessity to spend most of my time, energy, and effort in getting enough funds for the Community to do the very work that should be shared at such a conference.

The significance of the work brings more and more inquirers to the Community each week. In a recent week, for example, we had three groups of campus Christian leaders and students from Montana, Mississippi, and Ohio as guests in the Laos House to observe the programs here. During the same period, we had special guests from the SCM in France, M. Jean Jouselin, and from the University of Florida, Mr. Lacy Harwell.

Do what you can in response to our need for funds, and be assured that your money will serve the Church all over the world, as new and creative ventures are brought into being for the purpose of proclaiming the Gospel relevantly to all men.

W. Jack Lewis

Letter to Laymen



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Slicker.

LAYMAN CHURCH AND SEMINARY

OUR SUBJECT IS, "Layman, Church, and Seminary." Of this triumvirate we take note that it is the first name, The Layman, who is not here this afternoon. To be sure, lay people are here. Lay friends and sustainers of Union Seminary are very much with us today as they have been through the years of this Seminary's existence. Laymen are here, too, as members of the faculty and of the staff; and it may be well to remind ourselves that most of us who are here as students are still laymen. Nor should we overlook the fact that the women present compose a goodly delegation of lay people. In many senses this is primarily a meeting of laymen.

Nevertheless, it must be said that this afternoon the layman is not here. The concern and the focus of this meeting has to do with the ordained ministry of the church in its various forms, and with the Seminary as an institution engaged in the education of that ministry. The ministry of the Church should serve the laity in due course, but just now this function is secondary. Our concern here is with the ministry of the Church and with the Seminary's responsibility for its education.

Yet it is just this situation that leads to the question involved in the subject: Does the absence of the layman represent a serious omission? Has the time come when the purposes and the functions of Church, Seminary, and Layman are so inextricably mingled that those of any one of the triumvirate cannot be realized apart from the others? Would a realistic conception of the education of an ordained ministry for the church by the theological seminary require that somehow the layman become an active participant in this enterprise? My purpose is to accept the affirmative answer implied in these questions, to point to some of the reasons supporting such an answer, and to make a general suggestion as to ways in which the question can be resolved.

We begin by noting that the Layman has been coming into prominence in church circles of late. For some time he has been indispensable in supporting the Church as an institution. "I belong to St. Brick's," said an automobile dealer, "but they don't pay much attention to me until they want me to help with the Every-Member Canvass." He—and She—have been recruited for denominational programs in Men's Work" and "Women's Work." At lunch a few years ago the secretaries of Men's Work for two denomi-

nations asked, "Whom would you suggest as key speaker for a national convention of 2000 men, who can talk for 25 minutes in language they can understand, with a touch of humor, and send them out saying, 'Boy, he said it!'" I was unable to be of much help.

Recently, the layman has been enlisted in courses designed to train him for "churchmanship"—as deacon, elder, teacher, canvasser, usher. More recently still, efforts to "reach the laymen" have taken the form of conferences devoted to exploring the ethical implications of his business or professional life. And crowning all these endeavors to do something for him are the attempts being made to describe the layman in Biblical and theological terms. He belongs to the "Laos," the "People of God," the "New Israel." Much of this endeavor goes on in theological circles; unfortunately or fortunately the layman may hear little of it, and if he does, might respond with the admission that he was not very clear about an "Old Israel," not to speak of the "New."

In these and other ways interest in the layman and efforts on his behalf have been growing in the Church, and to some extent, in the seminary. Yet it may be suspected that in all of these, too, the layman is often the missing member. All this is being done *for* him, *to* him, *about* him; hardly any of it is being done *with* him.

But the roots of our question lie deeper. Interest in the Laymen on the part of the church can be described as the counterpart, if not, indeed, a consequence, of a deeper movement going forward today, largely extraneous to the Church. This movement consists in the rising consciousness among men and women of their significance, their selfhood, their worth, in the world of work, society, and humane living. They have been described as the *Mass Man*; as units of the *Lonely Crowd*, as the victims of an impersonal, power-driven culture; as the *Organization Man* or the *Exurbanite*. All these diagnoses of the condition of modern men have some truth in them. But men and women, as human beings, have a curious way of escaping the net of our neatest—and our most fashionably despairing—diagnoses, and of reasserting themselves as beings of personal significance. Signs of this ancient perdurability can be observed on the contemporary scene.

(continued on page six)

A convocation address by Dr. John L. Casteel of Union Theological Seminary

Dear Everybody:

We have about 600 College House Alumni scattered around the world. Things have been popping so fast in the development of the Community during the past few years that it's hard to keep up with everyone.

For example, Allen Lingo has been studying in Germany this year; Bill Parish (see page three) is completing his Junior Year Abroad in Hong Kong; Pat Meyer is doing a three-year stint for the Methodists in Africa; Bill Foster is directing the Legislative Council for the new State of Alaska; Bill McDougald is with Army Intelligence in Laos; Ed Melvin is flying for the U.S. Navy and is stationed in Naples, Italy; Moneta Speaker Prince and husband Jack are still in Korea; Gary Evans is on the staff of his congressman in Washington; Glen Brooks is winding up his PhD in government at Johns Hopkins; a score of alums including their spouses are clustered around Harvard and M.I.T.; and of course most of our international alums are back in their home countries, working mostly as teachers and engineers.

Perhaps during this summer, we can get out complete questionnaires to all these and find out the latest developments. It will require a special supplement just to contain all this information, but it should prove helpful to re-establish contacts between the alums themselves and with our office.

A special bit of news has just reached us concerning our beloved Mildred Hudgins who worked so faithfully with the Community from 1953-1959. Last September she went to the University of Illinois to serve as Executive Secretary of the YWCA. A letter just received from her brings words that she has accepted the position of Director of Religious Life at Randolph Macon Woman's College in Virginia. Here's a quote from her letter: "I have been quite satisfied here at Illinois but this prospect excites me more than anything I've ever moved into . . . I am bubbling over with gratitude and can hardly believe it. I really feel like saying or singing 'Praise the Lord.'"

Former staff member John Lee Smith is working hard on his PhD at Yale Divinity School; Harry Wise is with the University Ex-Students Association; Charles Roberts is now Episcopal Rector in Taylor, Texas, after a long siege of major surgery and serious illness. Space limits further information on others just now. Adios . . . and Peace . . .



MacLeod

RELIGION IS ON THE SIDEWALKS

"WHY ARE WE AFRAID of the material world when this is the very place God works?" entreated the Very Reverend George MacLeod in a recent address to a gathering at the Christian Faith-and-Life Community of seminarians, professors, and Community participants.

MacLeod, former Moderator of the Church of Scotland, founder and leader of the Iona Community, and a key figure in the world-wide lay movement since its inception, took contemporary Christians to task for "being so airborne, so spiritualized, that we find it difficult in our day to understand our Hebrew heritage: that the way we meet God is in what we do about our neighbor."

"Holiness is not separateness, it is this horrible social involvement," he continued, "Religion is on the sidewalks. The whole creation yearns in waiting for the sons of God, waiting for us to come and say, 'We touch matter, economics, and all the other things such as are in the Ten Commandments, thou shalt not covet, steal, commit adultery, and so on.' Like the ancient Hebrews, we want to get back to Egypt when we hear this, back to that delightful dichotomy in which you can have a spiritual life that is separate from the material. And we go about saying this is not the job of the Church to deal in such matters, instead of seeing that this is the uniqueness of the Christian faith—that it is not about the after life, but the here and now, *God's here and now*, as you say in worship."

"Kings and priests have longed to see the day that we see and *haven't seen*. Because we are the only people that know that 'this very sogged earth is yet thine own by right of its new birth,' that it is the material situation that is redeemed."

This was MacLeod's second visit to the Community. He and Lady MacLeod were guests here in 1955, five years after W. Jack Lewis had been to Iona where, on a tour of European lay centers, Lewis was developing the plans for the Christian Faith-and-Life Community.

THE IONA COMMUNITY was formed in 1938, beginning with eight men, four clergymen and four laymen. They embarked on the restoration of the ruins of the buildings there, carrying out the wish of the 8th Duke of Argyll who had given the historic buildings in trust to the Church of Scotland in 1899. Their intention was to re-create the entrusted property on *St. Columba's Isle* as a symbol center for recovering "all that was best in the long story of the Church of Scotland."

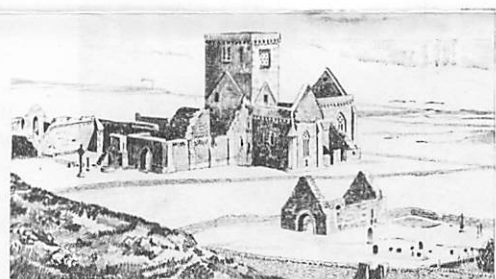
Twenty-two years later, the Community numbers 140 full members. With it are associated 575 ministers, laymen, women, and youth. The full members, located in the Dominions, United States, Asia, and Africa have a Rule of Life of mutual devotional and economic responsibility. Each summer, some six hundred young people come to Island study camps. Most are from industrial places. In all, some seven thousand persons have

participated in these programs from all parts of the world.

Convinced that "they were true to the Reformers whose sole concern was for men to show forth the unchanging Faith in such ways, ancient and modern, as would make Christ live again for men," and that "answers do not come from books but from experiment," the pattern set by the original eight men still holds at Iona. The Community is a missionary group, scattered most of the year in work on the mainland and abroad, spending part of the summer on the Island.

"The modern Reformed Churches are loyally served by men who believe that the pattern of the Church's life must develop if it is not to belong to an age that has ended," says prophetic Churchman MacLeod. Conscious of this need, the Church of Scotland has sponsored the Iona Community.

Information about Iona may be obtained by writing to the Community's headquarters, Candlemakers' Hall, Candlemaker Row, Edinburgh, 1, Scotland.



Iona Abbey before reconstruction began: "We touch matter."

MANY REQUESTS

We have a number of requests each month asking how 16 mm films may be secured. Since publishing the article about the television program, "Dialogue," last month, the number of requests has considerably increased. We are pleased to take this means of sharing the names and addresses of film distributors whose services are used by the Austin Experiment from time to time.

Each of the distributors listed below will be glad to send their catalogues, price lists, and rental fees upon request.

United World Films, Inc.
2227 Bryan Street
Dallas, Texas

Films, Incorporated
1414 Dragon Street
Dallas, Texas

Community Sound Film Service
2813 San Jacinto
Houston, Texas

Audio Film Classics
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REPORT FROM HONG KONG

YOU HAVE perhaps had the experience of driving rapidly through an unfamiliar city and wishing that you could slow down so that you might see more clearly what was going on there. I have been through the streets here in Hong Kong many times, and still, even when walking at a snail's pace, I have the experience of wanting to cry, "Stop! Stop for a minute so that I can see what is really happening here, so that I can sift out the pre-modern and the ultra-modern, the traditional and the industrial, the East and the West." But the jumbled race of lives never stops. To report a clear picture of Hong Kong is a difficult task.

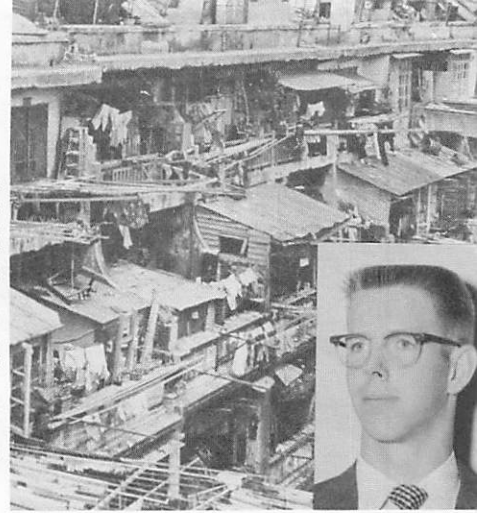
From the hills and mountains here, one may view a beautiful sea dotted with small islands, or the harbor busy with small boats and ocean liners; or looking inland, more rolling hills and villages in a few flat spaces dotted with rice paddies. But such a spacial view is a falsification. In the streets of the city, one becomes acutely aware of the problem of the refugee and over-population . . . the problem of almost three million people, two million living in an area of twelve square miles. The streets are teeming with people who are out to escape a dark, crowded, unventilated room, trying to earn a bowl of rice and some dried fish. Some are waiting their turn to use a bed space rented for a few hours a day. They might walk the sidewalks, but these are already crowded with people selling a myriad of things, or sitting or sleeping on cots, if lucky, or a straw mat or piece of cardboard if not so lucky. This busy shuffle slows down little even at night as business goes on thirteen to sixteen hours a day, seven days a week, in the struggle to get enough to stay alive.

ONE OF THE MOST DISAPPOINTING things about the student in Hong Kong, and the general population, is the lack of thinking about the problems of Communism and mainland China. There are many reasons for this. Traditionally, Chinese have been apathetic towards politics. Even when oppressed most have offered no physical resistance, but have simply attempted to withdraw from the society that was hurting them. Lack of food and improper government have brought revolts led by one leader and stirred up by intellectuals, but these have been far between. On top of this, there is the simple fear and inability to cope with such a huge thing as Communist China. We know this apathy well in the U. S. We could be annihilated by atomic bombs at any moment, but do you know of anyone who is honestly facing up to this? We go on pretending that the situation doesn't exist. The Hong Kong people do the same thing in relation to the possibility of Communist China taking over Hong Kong.

In addition, there is the fear that all who hold opinions will be prosecuted if the mainland takes over. In the thought control of mainland China, individuals have been separated mentally from one another and have become afraid to let their thoughts be known even to friends. This silence has carried over when these people moved to Hong Kong and has influenced the population here. After a person has moved to Hong Kong it is usually three or four months before he will reveal anything about himself. Some students who have come from the mainland hold strong opinions about Communist rule in China, but are afraid to talk because of their parents at home. The Communist government has been certain enough that the students with families will remain quiet.

Even with these opposing factors, I believe that there would be more political consciousness if it were not for the British policy in relation to schools. Though the masses have generally been politically apathetic in Chinese society, the intellectual has had definite responsibility in government. It was the scholar who became the official and led in condemning the government and making way for popular uprisings when the government was corrupt. Because of fear of uprising and extreme thought from Communists, or equally, the Nationalists (those following Chiang Kai-Shek's regime in Formosa), and possibly from fear of criticism of colonialism, all political thought in schools is discouraged. No groups for discussing political issues are allowed in any school. Because a Communist high school once used the opening speeches at a track meet for stirring up political fervor, all opening ceremonies at such events are now forbidden. The pressure in English speaking schools is particularly strong. Every effort is made to force the student to study only the specific subjects he is taking. Some of the students at the

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University have told me that the principal of their high school told them never to talk or make friends with their teacher, even when they had academic problems.

I myself do not see much hope in any new government in the near future. In his recent speeches, Chiang Kai-Shek has virtually admitted the impossibility of the Nationalist recapture of the mainland from Formosa. Though quite a few Nationalist flags are flown in Hong Kong, the Nationalist cause holds little hope for most people. Neither does there seem to be much hope in any "Third Force," which might have a program different from either the Communists or Nationalists. The few spokesmen I have heard speak about this movement in Hong Kong have been very impractical in their plans. In suggesting infiltration they have failed to consider the control which the Communist government extends down to the lowest peasant. They hark back to Confucianism with a vague suggestion of a new moral basis. There are not enough people who might be caught aflame by this movement. The potential revolutionary group, the students, are afraid of political issues. The Overseas Chinese in Southeast Asia are generally concerned more with making a profit or securing a position in their new country than with any part they might play in mainland affairs. The Nationalists in Formosa will permit no conflicting views to exist in their country.

It seems now that reform must come from within China. The most effective and realistic program I have seen so far is a group of writers in Hong Kong who critically appraise what is going on within Red China and publish these appraisals in whatever form possible. If any of their criticism actually hits-the-spot, the mainland newspapers and radio will immediately grab it up and attack it. In this way the writers get access to all of China. The ideas of democracy and freedom are kept alive within China even if presented in critical form.

THERE ARE MANY FORCES working for the preservation of Communist rule. The pride that has long existed in China has been strongly enforced by nationalism. This national pride is going to make a huge segment of the population want to catch up with the rest of the world and become a top nation as they were before the Western imperialists came. (This idea of imperialism destroying China was in existence long before China ever heard of Marxism-Leninism.) Such nationalism will cause a huge number of demand industrialization regardless of who is at the top. The pushing of industrialism brings the necessity of forcing austerity and national unity of action on a nation where the pattern has been to get as much as possible for one's own relatives and clique regardless of what happened to any other group or the nation as a whole. The added problem of overpopulation will also push for more totalitarian control to distribute food equally, open up desert land, and employ new youth profitably.

The need for rapid industrial growth is now forcing severe cuts and shortages in consumer goods. This is the main complaint in Hong Kong—that there just isn't enough food. Too much of the food is having to be taken from the local village or commune to be sold for cash to buy machinery. To a lesser extent, the leaders of the country are cutting down their use of consumer goods in the same manner.

If we Americans are to be of any help, one thing has become increas-

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¶ *The four major emphases of the Austin Experiment are corporate worship, corporate study, corporate life, and corporate mission. In all of these concerns, the Christian Faith-and-Life Community understands itself to be exploring new strategies for the theological education of the laity. Although special emphasis is placed upon one of these areas each year (current emphasis: mission), this does not mean that the cumulative insights in the other three are not in constant re-appraisal and development. It has, in fact, been discovered that putting the spotlight upon any one of these essential activities of the local congregation invariably contributes fresh insights and raises new issues in and about other activities. This article recapitulates a few of the issues in regard to the area of corporate study.*



STUDYING THE CHURCH FATHERS

IN ALL PROGRAMS of the Austin Experiment, the tutorial seminar has come to symbolize the conviction that every Christian must think through for himself in conversation with others the meaning of the faith which is his. The seminars are geared to the insight that the area of life which has to do with personal meaning—with a man's relation to his God and to his fellow creatures—cannot be learned directly as, for example, scientific facts can be assimilated. The Christian faith is of this nature and requires that kind of situation in which a reciprocal flow of insights can issue in the alteration of the participants. Among all the facets of the corporate study in the Community, the seminars are the heartbeat.

Perhaps a word should be said about the weekly assignments and student preparation. That which is assigned to be read by the student is, in the opinion of the corporate ministry, the best material which is readily available on the subject or area under consideration. Some relevant essay from a periodical or some particularly meaningful chapter from a book, or one or another of the books of the Bible, or a work of one of the Church Fathers is assigned for each session. All of the students are then asked to prepare a short report for the seminar, and one person is assigned a longer paper which is read and discussed. Works which are "written down," as is said, to the layman, are avoided. The experience of the Austin Experiment in all programs is that lay people in the church are just as capable of dealing with first hand and first rate materials from front line thinkers as anyone else.

The two papers which follow are by students of the College House. They were among those written for discussion during the course designated "Community Studies III" which is a course on the mission of the Church. It is significant that this section of the University Theological Studies is subtitled "Selfhood and Community," for the course presumes that persons neither appropriate nor are sustained in the Christian understanding of life outside of some kind of empathetic dialogue with the Christian community in history.

The serious dearth of such dialogue, both with the scriptures and with the post-Biblical fathers, is perhaps more crippling to the laymen of local congregations today than many of our other perplexities in regard to genuine study carried on in the Church. Our society at large suffers a similar problem. In all the orders of life, the lack of penetrating conversation with the past, not for the sake of the past but for the sake of clarifying the present and opening us to the future, is yielding social disintegration.

This can be illustrated by a recent poll in which people were asked to read sections of the Declaration of Independence without knowing the source from which they were reading. One result of the poll was that an alarming number of American citizens suggested that the material was "communistic." One cannot point to the religious illiteracy within the Church without facing the equivalent illiteracy on many fronts.

The counterpart in the Church of the educators' pleas for more genuine liberal education, is the revived concern among laymen to give serious reflection to matters of faith. This is manifest today in the theological recovery. In the Austin Experiment, this concern is witnessed over and over again as lay people of all denominations come to participate in the Laic Theological Studies and the Parish Laymen's Seminars, and as university students elect to spend the additional time and effort over and above their regular courses as they participate in the College House program.

The particular course for which the following papers were written, is set between a course in contemporary theology and a course in ethics, and immediately following a course in the Old and New Testaments. Four sessions deal with the ways in which the Church has come to grips with her mission in various cultural situations of the past, and three sessions focus upon the local congregation and its witness in the present day.

The assignments include first hand reading of certain pivotal thinkers of the Church. As representative of the Ancient Church in its dialogue with the gnostic and neo-platonist culture of its day, an essay by Augustine was studied. For the Medieval Period, the course moved to a selection from the writings of Aquinas and dealt with the newly resurrected thought of Aristotle as the Church wrestled with this movement and its conflict with the Platonic heritage from Augustine's time. Next, the key Reformation figure, Martin Luther, was studied as the students considered this period through his "Treatise on Christian Liberty." John Wesley was then studied as representative of the Church's witness at the time of "the Great Awakening." All of the foregoing set the stage for an examination of the Church in the post-modern world with its development of the Ecumenical Movement, the Theological Recovery, and the Lay Movement.

This course is not concerned with the Church Fathers' theoretical reflections about life, but with providing the student an opportunity to encounter these men as persons of flesh and blood, caught, as all men are caught, in the midst of their creatureliness. Its purpose is to meet them as they, in their times, raised the question of what it means to be a human being, a free person, and as they articulated in their situation the meaning of being a man of faith.

Probably the most significant learning events in the College House occur in the "unofficial" conversation moments in the rooms at night or over a cup of coffee. But the tutorial seminars help to make these moments possible. Here, the student meets once each week along with some other eight persons with whom he lives all the rest of the week. It is here in open conversation that the student may come to understand that people can and do conceal themselves from life, from themselves and from God, and more important, that he himself is "people." It is here in the common sharing of inner universes that one may have disclosed unto him some category which will bear the meaning of some part of his own world, thereby providing a toe-hold on the cliff wherefrom he can truly reach out into life. It is here that the student may be forced to see, by the pressure of mind upon mind, that every question presupposes an answer, that some questions cannot be asked if an answer is expected, and therefore that the *right question* is far more important than the answer. It is also here in the presence of others that one may come to the awareness that he is not alone in this perplexing and anxious existence of ours. All of this can and does clear the ground for genuine person-and-person meeting, and provides the structures through which the mission of being a free man in the world can be thought through.

ON A SERMON BY WESLEY — By Keith Stanley

JOHN WESLEY emphasized the liberation from the bondage of sin which comes to man when he acknowledges his dependence on God. This acknowledgement is like unto the voluntary obedience to which a child submits itself in its relationship with its father. This obedience, in so far as it is voluntary, is decided upon by the child only when it is made to see that the discipline or law which the father has created and

imposed, was created and imposed out of love for the child and for the sake of its freedom.

Wesley divides men into three groups: 1) the "natural man," who is similar to Kierkegaard's "naive man;" 2) the man who is "under the law" or "in fearful bondage to the law;" and 3) the man who lives in a state of grace or the "evangelical man."

The "natural man" fancies himself free and even experiences a sort of "joy." He has not yet asked the question of the ultimate meaning of his existence and he is not likely to do so, save as the law enters in and forces him to ask it. This man is likely to reject all forms of discipline and use as an abstraction the message that all men are saved in Christ as an excuse for his living death. This man lacks the fear which proceeds from a true knowledge of the law and of his own estrangement, and thus has no reason to fear God.

The second type of man, the man who is "under the law," has had his whole existence called into question. The movie "La Strada" gives us, in precise and selective language, a forceful picture of how this happens in the life of one man, Zampano, a circus performer. Throughout all but the final scene of the movie, Zampano lives his life as a "natural" or "naive" man. He is totally ignorant of his own limitations. He behaves as though he thought himself omnipotent and indestructible. He is completely unaware of his own contingency and solitude, and refuses to face them when they are put before him. In the final scene, the audience sees the agonizing transition which takes place when he becomes aware of his finitude, his limitations, or in Wesley's terms, when he finds himself in fearful bondage to or "under" the law. His circumstances force him to ask the question of the ultimate meaning of his existence, and he is horrified by the answer. Zampano, Wesley would say, is ready to hear the Christian Word.

The more sincere and concentrated a man's efforts to live by the law, the more he sees that by himself he can never fulfill the law. The uniqueness of this insight is not, of course, that Wesley preached it in his day and way and that Luther preached it in his. Its uniqueness comes from the fact that it is *always* the point at which the ground is broken for the sowing of the Christian Gospel. This man, who has been brought under judgment of the law, is forced, shoved, and pushed (at this point words lack power and cannot convey, but merely suggest, the overpowering force and fear which seizes the man under the law) into confrontation with his own estrangement. Nothing short of coercion can open this man's eyes to his separation from God.

WHAT HAPPENS inside the man who is forced to look at life by the coercion or limitation which is inherent in the law? Wesley answers the question this way:

"He see hanging over his head; fear of death, as being to him the gate of hell, the entrance of death eternal; fear of the devil, the executioner of the wrath and righteous vengeance of God; fear of men, who if they were able to kill his body, would thereby plunge both body and soul into hell — fear, sometimes arising to such a height, that the poor, sinful, guilty soul is terrified with everything, with nothing, with shades, with a leaf shaken by the wind. Yea, sometimes it may even border upon distraction, making a man 'Drunken though not with wine'."

This is parallel to the anguish and meaninglessness which overpowers the central character in Sartre's novel *Nausea*. There is no God for this man because he, in his vain striving to fulfill his own version of the law, attempts to become God. He sees no alternative, since "God is dead." When he sees that he is not, and can never be God (that he does not and cannot finally control his own destiny), death looms as a monstrous negation of both his own consciousness and of all external reality. His experience has no meaning, values are all lost, and, as a consequence, people become ugly biological machines. This, in the modern consciousness, is merely an intensification of what happens to the man who attempts to achieve salvation by his own striving under the law. The law here is a system of moral standards or values. It arises from man's rational nature which forces him to discriminate. Sartre's man (who retains his rational make-up, yet tries to refuse to make value judgments) is forced, in the long run, to *disvalue* all of life. This is the most extreme form of separation from God. This man, since he is a humanist at heart, wants with all that he is, to *justify his life through his own works*. This has to be the posture of the man who knows that man is defined by his action, yet has no law or value system with which to maintain coherence and direction in his living. The commandment comes, says Wesley, when man is forced to set up moral standards (which emerge from his rationality), and the fear and despair come when he sees that he is not capable of meeting these standards. A man has no problem with his creatureliness until he is forced to see it. When he sees it, he attempts to escape through the law and falls into its bondage. Thus, modern man is no different, in this sense, from man throughout history. Fear, bondage, and death beset him when he attempts to "justify" himself. This is just as true of the contemporary humanist or of the

atheistic existentialist as it was of the ascetic in the past, who attempted to justify himself and purify himself through various external practices.

The good news which Wesley preached says that the cosmic fear which paralyzes the man who attempts to live "under the law" is to be received as a gift from the Father to the child. The law with the limitations which it brings to light is not something that men, of themselves, can follow. The law is an edifying instrument through which man is made aware of his situation of being trapped, his "imperfection."

Wesley says that men do not achieve salvation through sincere efforts, as our own history well illustrates, and that freedom is possible only when, through the grace of God, or through the Word manifest in Christ, man is made to see that he can voluntarily submit to participation in the will of God. This is "evangelical man." He can relate to this God as does a child to its father: in simple trust. It is thus that he becomes free from fear of himself and from bondage to the law. God the Father affirms or adopts man the child and freedom for the child is dependent on whether or not the child chooses, in turn, to affirm the father and himself through *obedience* to the will of the father. Death, or bondage, comes when the child revolts against the father, mistrusts him and refuses to do his will. Thus the child who rebels against the father negates not only the father, but himself and his own possibility for freedom.

At this point we are reminded of Augustine, Aquinas, Luther, and all other Christian prophets throughout the ages who have declared that man is free to *live*. Wesley says that man must "put on Christ," if he is to have salvation, or freedom.

Perhaps I should make clear that "Salvation" or "Freedom" are words used by the man who understands himself Christianly simply to express his total dependence upon the acts of the One he now calls his Father. I did not mean to imply earlier that the freedom to which Sartre, for example, calls us is the freedom of Christian life, how ever much this call may clarify the options available to contemporary man. The motifs of existentialism are helpful to the modern theologian as tools to be employed in his re-statement of the Christian faith, but these tools are not the Word in Christ. To use Kafka's phrase, "It is enough that the arrows fit exactly in the wounds they have made."

We see then that the third type of man, the evangelical man, is the one who lives in grace. In his heart, at the very depth of his being, "the power of the Holy Ghost is reigning," as Wesley puts it. He has received the spirit of adoption.

In sum, Wesley's "natural man" neither fears nor loves God. The man "under the law" fears Him. One "under grace" loves Him.

ON A TREATISE BY LUTHER — By Mary Ruth Lankford

ACCORDING TO MARTIN LUTHER, the Christian man is *free and subject to none* and yet *dutiful and subject to all*. This thesis seems to contradict itself. Man struggles for freedom, but is subject to an inner bondage. The problem is: how can we free ourselves in order to be who we are? Luther answers that faith is our only liberator.

Luther had found that man's strivings to justify his existence through works have little relevance to the human situation. The soul does not profit from bodily pleasures, nor is it harmed by bodily afflictions. The soul can do without everything except the Word of God. If it has this it is rich. This Word is the Word of possibility which we receive in Jesus Christ, who experienced the utter desperation of being who he was, but, through the realization of his acceptance before the Father, was made free.

If faith *alone* offers so many benefits, why are works, ceremonies, and laws prescribed in the scriptures?

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Keith Stanley of Houston, Texas, is a junior in the School of Journalism. "The law is an edifying instrument."





Mary Ruth Lankford is a sophomore English major. "If faith alone offers so many benefits, why are works and laws prescribed?"

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layman, church, and seminary

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First of all, the commands of the Old Testament and the promises of the New Testament offer us freedom from the *Law*. These commands direct us toward the good, but do not give us the power to follow. Despairing over our inabilities frees us to become able. This is the hope we find in the promises of God's Word.

A second benefit of faith is freedom from *disobedience*. We honor with high regard that whom we trust, thereby ascribing to God all righteousness. Consenting to His will, hallowing His name, and giving of ourselves to be dealt with by Him, brings complete fulfillment of faith. Works can be done to glorify God, but only if faith is present. The faith which is in our hearts is the substance of our righteousness.

Another benefit is that faith unites the soul with Christ. Man's condemnation is taken on by Christ, who in turn bestows upon man the freedom which is His.

Finally, we are all kings and priests in Christ. As a king, man is lifted above all things that are subject to him. By this, Luther was not referring to physical power. Our experiences show us that men are subject to many evils, suffering, and death. The Christian is not exempt from this, but rather is more aware of it. Luther was referring to spiritual power. This means that man has the power in Christ to embrace any suffering in life — which is the "inestimable power of Christians."

As priests we are also granted the right to pray for others and to share with them God's teachings.

These are the benefits of faith, but as soon as we presume to become free by *good works*, we lose our faith and all benefits therein.

Christian liberty bestows upon us the possibility of receiving our acceptance. What then is our response? The knowledge of our acceptance alone will not make up life's conduct. It is not enough that Christ's life be taught as historical fact. We must make him live for us, that his death and victory become effectual in us.

IN THE SECOND PART of the essay, Luther deals with the outward man, who, misled by the "idea" of freedom, is content to do no works. In order for faith to grow, man must be subject to works — of the body, of his neighbor, and of things in general.

Disciplines for the body make it subject to the spirit. In obedience to these disciplines, the body conforms to, rather than revolts against, the inner life. The spirit of faith can hold in check the evils to the flesh. In as much as man's spirit is in the likeness of God, but is contradicted by the will of the flesh, he must discipline his body to help, rather than hinder, his spirit.

The soul, cleansed by faith, desires the purification of all things. Man's responsibility, then, is to do good works in order to drive all evil into subjection. In other words, *good works do not bring faith, because faith is a prerequisite for works*. The Christian acts out of "spontaneous love in obedience to Him."

At this point I can understand what Luther meant by his seemingly contradictory thesis. The duty of Christians is to assume the role of Christ for each other. A forgiven, free man, is set free to take upon himself his neighbor's sins as his own. Or, the gift of our acceptance opens us to the possibility of genuinely being a servant, yet Lord of all, as Luther puts it.

With the choice of complete freedom or complete service before him, what course is man to take in a concrete situation? Luther's answer is that both ways, taken alone, are in error. Man does not act in freedom by rebelling against structures and making that rebellion appear acceptable by merely acknowledging it. Neither does he accomplish anything (other than live in unawareness) by strictly observing structures. Faith does not free us from works, but from the false opinion that one becomes righteous through them. Works are deeds by which we are bound to earthly life. Faith gives us freedom in that bondage.

THERE IS, FIRST, their refusal to accept the mechanized, exploitative environment around them, and their attempt to build for themselves a private world in which they can find some measure of personal identity. Surely the revival of the family — of the large family — has some relation to this effort. The family gives men and women a private haven within which they hope to find security, intimacy, personal recognition—even though they have to create the *illusion* of gaining these values by projecting them into their children. The family affords a safe place for the layman.

And the motor car gives him *space*. To the aggressive and opulent it can symbolize not only terrestrial but celestial space, its fins and wings gratifying the unfulfilled dreams of the Walter Mitty Space Cadets. Whatever the mode, wherever one goes here or abroad, he encounters the layman seeking a larger space within which to assert his right and his dignity as a man. You need only watch factory-workers homeward bound on their bicycles taking off like a flock of southern swallows at the change of a traffic light in Amsterdam to understand why no army of occupation could break or subdue these people. Their living space is delimited by the distances they can pedal to and from the haven of their homes; but it is enough to make them incurably *free*. The significance of the motor car as a means of gaining living space may be too much neglected by students of our culture.

Against the pressures of modern existence, perhaps in reaction against them, the layman is becoming increasingly conscious of himself as a human being who claims worth, significance, and even joy and delight in life, as belonging to himself; and he is finding new ways in which to assert his claim to his own.

CHANGING STATUS OF LAYMEN

POWERFULLY AND INESCAPABLY the ground-swell of this movement intrudes into the life and work of the Church. The consequences are indicated in the study presented by Dr. Kathleen Bliss in her book, *The Service and Status of Women in the Churches*. In the past fifty years, radical changes in the status of women in society have taken place. In many walks of life their contributions are judged on their merits, and not by whether they come from a man or a woman. But, she says, "in nearly every church there is an underlying fear of the modern woman, of her independence of character, her acceptance of herself as a person in herself and not merely for man." (page 187). The attempts to keep women in the church confined to a traditional role by resort to theological and biblical authority has resulted not simply in an injustice to women, but in an impoverishment of the life and service of the Church, and a "debasement of theology." (page 198).

The questions and issues involved in the place of women in the Church are becoming increasingly the questions and issues that confront the Church in its understanding of the place of *all* lay people, men and women, in its life and work. In response to these issues, three courses would seem to be open to the Church:

The first is to ignore the changing status of men and women as persons in the secular world, and to seek to preserve traditional modes of thought and function for them in the Church. The consequence of this course should be obvious. To the question whether the Sheffield Industrial Mission tries to bring men in the steel mills back into the parish church, Canon Ted Wickham replied, "You must remember that most of these men never go to church. They have nothing to do with the Church, except for baptisms, weddings, and funerals." They did not really believe the church was interested in "the likes of them."

The second course, and a more typically American way, does not alienate the layman from the Church. Rather it takes him in, in large numbers, by accommodating its modes to his interests and by keeping him busy. But in taking this path, the Church's very success becomes its peril. The American layman lives increasingly in two worlds: the world of his work, in shop, office plant, or laboratory; and the world of his home, community, and social activity. I rode into Detroit last winter with Hugh White, of the Detroit Industrial Mission, as the stream of homeward bound traffic poured past us like a roaring, frantic cascade. "What does this commuting with all its strain and inconvenience mean?" I asked. "Rejection," he replied, "Rejection of their daily work, and escape into the little world of the suburbs."

NOT LOCATION, BUT ATTITUDE

If this is true, then what is the meaning of the fact that the Church stands as part of the layman's suburban world — the world of his house with its lawn trimmed by his power-mower; where his children belong to the Cub Scouts and go to dancing classes; where his wife, according to the telephone company, fills the roles of five different women? What does it mean that all day long the minister of the church lives and works out there in the safe haven with the women and children, seeing the layman off to his work in the car-pool each morning; waiting his return for supper and the building committee's meeting in the evening?

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The more the church succeeds in drawing this over-night visitor inside its walls and engaging him in its program, the more it betrays itself into irrelevance. "I went back to visit our old church," said a suburbanite, "It's a well-oiled machine producing nothing." The "suburbanization" of the Church," we should remember, is not essentially a consequence of location, but of attitude. When the Church takes this course the outcome seems to be that the better churchman he becomes the less his religion has to do with the world where he must live and work.

We press on to a third alternative. This course calls for our taking seriously the changing status of the layman in the world; for a recognition of the tendencies operating and the forms and styles emerging in the pattern of his daily life; and of the rising self-consciousness of personal worth being released for him in a new, dynamic culture. It is to see the sphere in which he lives, thinks, works, as the sphere within which the Church must work, live and think; and for which the seminary is to educate a ministry.

THE NEEDED INTERFUSION

WITH NOTABLE EXCEPTIONS, this is just what churches have not yet begun to do; and one suspects sometimes that they do not know how to do. Nor is there assurance that theological seminaries have yet considered fully the implications of the layman's new situation and shaped their enterprise accordingly. If this third course is to be taken, it will not be implemented simply by contriving new means or instituting new programs in an effort to adapt the message and mission to modern man. Such attempts usually result in adapting to the superficial aspects of his life without touching the centers of purposes and decisions — as many church bulletins can illustrate.

What is required, rather, is a new understanding of the meaning of the layman's situation not simply as a field for the ministry of the Church, but as the ground within which the Church's own life, understanding, and faith is to be sown and raised up. The Church is called to be the custodian and the transmitter of the Gospel — often succeeding better as the former than the latter. It is the bearer to men of the faith once delivered to the saints. But the life, the work, the experience, of the layman in the world is also the sphere in which God continues to act to reveal His judgment, will, and mercy; and the realm within which He calls men to live by obedience and by faith. Men cannot apprehend the Gospel either by elevating their immediate experience in the raw world of human existence to the plane of revelation; nor by preserving and proclaiming the revelation in detachment from the world of living existence; but only by infusing the raw material of daily experience with the catalytic of the Gospel revelation. Only such interfusion can do justice to the faith that in Jesus Christ God has revealed His will and His love for men, and that He continues to work out both his creation and his redemption here and now in the concrete world of men.

If this affirmation is true, then a practical consequence follows: the Church must not only seek to bring the Gospel to the layman in the world where he is; but it must learn also how to hear what he has apprehended of truth of God in the midst of his struggle in the world, and to join with him in the enterprise of discovering afresh the purposes of God for him and the claim of God upon him. It is doubtful whether this work can be carried on within the Church where it now stands. When the layman is in the church he acts as he has been taught to act as a churchman: he does his duty to the institution; he supports it with time, money, and attendance; he listens but keeps his counsel. But driving in to work the next morning he moves into another world. It may be that, if the Church is to overcome this fissuring of life, it will have to come out of the sanctuaries, step down from the pulpit, and even forsake the basement dining room where the men's club meet for their monthly baked-ham supper; and discover how to wait on the street corner, or walk about the steel mill, or sit in the office or the board room, speaking, listening, thinking, participating with the layman in his effort to hear, to understand, and to live by the Word of God. How is the Church to do this? I am not prepared to answer, except to say that when the Church really seeks to be God's instrument in the world, He is able to teach us how to fulfill His purposes.

A COMMON DESTINY

WHICH BRINGS US TO THE SEMINARY. What is implied, in what has been said, for its responsibility in preparing a ministry for the Church? Some indications would seem clear. The seminary can ask in the light of the new status of lay people in the world what is required of the ministry of the Church and shape its enterprise accordingly. It can take opportunities — as members of this faculty have done generously — of keeping in touch with the world of the layman, not simply by preaching or lecturing to him in the churches, but meeting him in serious discussion of the problems he confronts and the questions he raises out of his experience in the world. Opportunity may arise for a seminary to offer courses for lay people, not to "clericalize" the layman, but to give him means for enhancing and enriching his own apprehension of the Christian Faith and its relevance to his personal experience. These and similar opportunities might be explored further.

But I add one more suggestion with a full sense of its present impracticalities: May not the time be coming — if it is not already here — when, in order for the seminary to carry on effectively both its education of the ministry and its own theological enterprise of study and reflection, it will need to be able to relate itself in full and lively interparticipation

with some institution or center in which laymen are carrying on, responsibly and fervently, their own inquiry and reflection on the meaning of their faith for the world of work, politics, art, business, society? Can the problem we have been concerned with here be dealt with effectively except as such centers begin to be created in the midst of the layman's world, and the seminaries begin to enter into a relation of mutual fructifying with them? The experience of our neighbor, Columbia University, with its program at Arden House, and the programs of study and discussion carried on by some large corporations might give us some cue to an answer.

This is not to say that we need institutions formed on the pattern of the European Lay Academies — although we could do worse. They serve their purpose; our situation may require some other form. Let us only repeat this suggestion in the form of a question: If the living experience of the layman can be described in a sense as the raw material for theological reflection, or as the ground in which the seed of faith is sown and grown to harvest, where and how does the seminary have access to that experience? Where and how is the layman to be heard and the conversation begun in which his report of the works of God in the world where he lives can be assessed, purified, and mingled with the revelation once delivered — and under the necessity of being continually re-appointed — among the saints? To that question no positive answer for the years ahead is yet available; there is only the negative answer that our present means and opportunities are plainly inadequate and in some ways inappropriate.

We conclude as we began. We are concerned with Layman, Church, and Seminary. For better or for worse in the time in which we live these three have become inseparably joined in a common destiny. We can believe it is a destiny which God has been preparing and is now ordering for them. We meet here today as we have in years past, to begin another year of work dedicated to the pursuit of that purpose of God. But the Layman is not yet joined us here; and although he will attend church on Sunday, he may not be present there. How much longer and farther can we hope to go without him?



Viewing incompleted Memorial Chapel, recent visitors Gertrud and Christoph Hahn representing the National Student Christian Movement of Germany; Vincent Das, former resident of the College House from Pakistan and Wilma Nathaniel, teacher in Kinnaird College, Lahore, Pakistan; with W. Jack Lewis.

continued from page three

report from hong kong

ingly clear to me: Simply condemning the Communists without doing more is to side-step the issue. We are much like a bull who has seen a piece of red flash in front of him and can see nothing else. We have failed to acknowledge that the West shares responsibility for the present situation in China. It was, for example, the introduction of Western ways that, in large measure, speeded up the breakdown in traditional ways of life. We in the free world did little to help the Chinese find new patterns which would replace the old, and Communism came along to fill in the vacuum which so many desperately needed filled.

As the Body of Christ, the Church must always be the one who assumes the sin of, and intercedes for, the whole world, both the oppressed and the oppressor. As we try to grapple with this situation, we must remember that when our personal security or our national security is shaken, it is God's hand that is shaking it. It is time we quit trying to escape moral predicaments by saying that we have nothing to do with what is going on in this place or that place. We have been soothing ourselves too long with the idea that we are not a part of the injustice of this world. Prayers of intercession, and the responsibility such prayers entail, could be endless for China today.

Carlyle Marney:

COMMUNITY AND INQUIRY

DR. CARLYLE MARNEY, proponent of inter-denominational experimentation during his ten years as pastor of Austin's First Baptist Church, probed the depths of Church history in discussing the radically experimental thrust of the Christian Faith-and-Life Community as he spoke last month to the more than 300 guests attending the Community's first annual fellowship dinner.

Now pastor of Meyers Park Baptist Church, Charlotte, N.C., Dr. Marney has served as a member of the Community's national advisory council since the Community was launched in 1952. The council is a group of theologians from seminaries, universities, and churches around the nation who serve as advisors to the Community's Austin Experiment. (See *Letter To Laymen*, February, 1960, for details of the next meeting scheduled in May.)

Dean Page Keeton of the University of Texas Law School and charter member of the Community's board of directors presided at the meeting which also featured brief talks by chairman of the board William B. Carsow, board member William J. Murray, Jr., W. Jack Lewis, and Joseph W. Mathews.

The meeting was the first in a planned annual effort to secure financial support of the Austin Experiment.

Dr. Marney spoke on three questions — what can I know, what ought I to do, what can I hope — that resolved into a fourth: what is man?

"My relationship to the Community is that of a mid-wife, twice removed," he said. "Let me address myself to an attempt to justify this sort of experiment and its request for support of the Church. At the present time I am engaged in an experiment, too, and the accusations that are leveled against it are the same that have always been heard since the very first days of the Christian Faith-and-Life Community.

"May I remind you that no one can come to Church and be as bored to death as I have been. The charge that there is nothing but the horizontal, no height or depth, nothing but horizontal lines of flat dullness, can only be made by men who suspect the possibility of there being some vertical lines in the Church. And the clusters of little groups through history who have spent their time announcing the road to hell have more than once opened a road to Damascus."

AFTER REVIEWING the rebirth of the Christian understanding of life as it has occurred over and over again in the Church Fathers ("Every time we get a new world view, we have to get a new theology."), Dr. Marney went on to describe our own time as one of great flux. "No wonder they have to ask. No wonder some of you have quit asking. You went static and are smothering in a dream. Or you have cousins who have become cynical. Or we became prideful in a sort of manic-egocentrism. And there is left to us only the freshness and vigor and hope that is wrapped up in an enterprise than can offer two things: community and inquiry. Without these two, we are no Church.



Carlyle Marney and W. Jack Lewis: The future is in the hands of unlikely candidates.

"Where lies the future. I don't know. But I have staked my ministry and my life that it lies somewhere in the bounds of community and inquiry. And therefore, before God, I say to you that the one type of community that has its first claim on its mother for strength and support are these communities of inquiry that live in our neighborhood houses, in our church places, in our university centers, and wherever men meet and begin to belong to each other and to ask common questions.

"WHEREVER THE FUTURE of the Church lies tonight, it is in some insignificant cradle, and the chances are, its lying in some cradle like this, where the baby is about to starve to death. Who would ever have looked for the future of the Arab world, when Sheiks were Sheiks and slaves were numbered in the millions, to an epileptic kid in a cave, herding his uncle's goats on the side of a mountain in Saudi-Arabia, as the one man, Mohammed, the Sentinel, who would unite six hundred million men in fanatic devotion?

"The future is always sitting on a well, talking to a woman, or fishing on the wrong side of the boat, or worrying about a mother-in-law's fever over in Capernaum.

"Another thing, I think, upon which you may rely — Wherever the future lies, it lies with spirit and will, in the realm of act and deed. It lies somehow by the grace of God in our desperate need to ask and to do according to that which we have already received. And whatever future we've got, it lies in the realm of community, not detachment. The world is a world of community, not of isolation. It is a world of persons, not objects. The future is for human beings.

"Because this is true, you don't know him. You can't spot him. You are not sure of his name. You

can't know when you've got your hands on the future. He may be in troop 17 over there. Or in that first grade class. Or maybe he didn't even get to go to school.

"The future, wherever it is, is in the hands of an unlikely candidate, and if I ever saw one, the Christian Faith-and-Life Community is. The very audacity of it is matched only by those who turned the Roman Empire upside down and shook the locks off its hinges.

"When we lived in Louisville, we used to go at 4:30 or 5:00 in the mornings out to Churchill Downs to watch those tight lipped, thin hipped, strong armed little exercise boys bring those great race horses around the track 90 miles an hour with those mighty long beautiful legs reaching out 45 feet astride, but you never could tell who the winner was going to be, and that's for sure. I just know that once or twice the winner was a thin headed, Roman nosed, half-bred, upset thin colt that nobody had paid much attention to. And once he was a horse named Equipoise and paid 24 to 1. The future is in the hand of such unlikely candidates.

"In the Christian Faith, everything in life becomes subject to the hand of God as a channel of his communication, of meaning and purpose and movement in history, in our time and in the world that is to be. I thought always Jack Lewis had his hands on the future when this Community was born in an attempt to understand community and commitment in Christ. They are of the essence of the Church, the people who support it, and the people who make it go. This is a blessing. Gamaliel once said, 'If it is of God, who would want to be a God fighter?' And if it is not of God it will starve. It's not going to starve."

THE AUSTIN EXPERIMENT

is solely dependent upon the slowly increasing number of persons who are alert to the need for concrete, intellectually honest, unfettered research within the Church. Its work has continued thus far only on the money received from persons who are concerned to break through superficiality in religious life and struggle at depth with the backbreaking task of renewing the Church in this new world. Finding such perceptive people is a serious problem. Please do not assume that some other person will respond in your place. Send your contributions, pledges, and bequests, which are urgently needed in the sustaining fund, as soon as possible.

April, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

Letter to Laymen



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THE FIRST CAMPUS MINISTERS

SYMPOSIUM

The thrust of the Church's work on the college campus in America has taken four directions roughly corresponding to the four decades of its formal existence. Beginning in the 20's, the concern was evangelistic: save the world for Christ in one generation. During the 30's, social action was the informing principle: all was activity as the Kingdom of God was being built here and now on earth. The next decade of the 40's brought the emphasis upon community in a negative sense of togetherness. Then came the 50's during which the so-called silent, waiting, seeking, anxious, futile, beat generation brought the whole student movement into radical question. No positive slogans emerged; just revelatory words such as "confusion" and "bewilderment." Yet this decade was in no wise negative. Indeed it produced the sensitive campus leader and pastor who in the 60's is in renewed commitment to the Church of Jesus Christ, turning from the past toward the brand new world of the future, restless in his searching for new ways and means to proclaim effectively the Gospel to this generation of our colleges and universities.

THE above was the initial statement on the invitation to campus ministers across the country to attend the Campus Ministers Symposium held this month as another new experimental program of the Christian Faith-and-Life Community.

The conference bore out the basic insight of the brochure on the Symposium. The old patterns of campus ministry are gone. But there is an alive, awakening, creative body of campus workers who, having come to terms with this fact, are vigorously wrestling with the patterns to come.

The concensus of opinion was that religious work on the college campus today must take itself seriously as the Church—in the sense that where two or three are gathered together in the name of Jesus Christ for the sake of dispersing as mission to the world, there the Church is.

The insights of the group pressed in the direction of seeing the mission of the Church *on* the campus first as mission *to* the campus—in the sense of preparing laymen, students and faculty, to be free, responsible, intelligent, committed persons in the midst of the total life of the university scene. Second, as mission to the other manifestations of the Church in the world today, exercising prophetic judgment, pioneering new forms and structures, and sending forth missionaries. Third, as mission to the world at large, in the sense of preparing students, while they are training for their vocation in the university, to be free witnesses in every structure and calling of society.

Particularly in the last insight, the campus ministry is perhaps the most effective possibility for the training of the laity in the whole Church on the American scene.

The "sentinel's report" on page two of this issue represents the kind of mood and creative thrust which seems to be the hope of the campus ministry in the days ahead . . .



THE CAMPUS MINISTRY

Surveying his particular situation as director of the Methodist Student Movement at Rice Institute, Edwin Shaw, participant in the first Campus Ministers Symposium of the Christian Faith-and-Life Community, explores the new threshold of mission in campus Christian work and the role of the campus pastor on this frontier of the twentieth century Church.

In his book, *The Bible, The Church, and the Student Christian Movement*, Harvey Cox makes the observation that the committees, the boards, and the councils of the church are usually modeled after corporate business structures rather than after the faith and life of the church. In order to give you a report of the life of the Methodist Student Movement at The Rice Institute, I find that I must make it a theological as well as a factual document. In other words, I would like to tell you about the M.S.M. in the language of the church.

It is becoming more and more clear that the ministry of the Methodist Church on the campus of the Rice Institute is not something which the director does *to* the Methodist students. Rather, this ministry is the ministry *of* the students, the director, the faculty, and the board of directors. Therefore, I find I must speak about the faith, the life, and the mission of the *community* of Christians that is called the Methodist Student Movement at the Rice Institute.

THE FAITH OF THE COMMUNITY

The past years have seen much discussion and debate about the purpose of the Methodist Student Movement on college campuses. Undoubtedly, this discussion and debate will continue. The particular self-understanding upon which we have been operating this year is the understanding that the Methodist Student Movement is called by God to be the Christian community, i.e., the Church, on the Rice campus. This does not mean that we have been operating upon the understanding that we are a "local church" in the way in which this term is used in the *Methodist Discipline*. We are called to be the church in the sense that "where two or three are gathered in my name" there is the responsibility of being the church. In other words, we are operating on the understanding that we are called to be a genuine and whole Christian community.

It may be helpful to clarify the way I understand my particular role as a member of this community. As a human being, I have a number of roles—husband, father, citizen, etc. One of these many roles is that of a minister in the Church of Jesus Christ. This role was conferred upon me by the Church of Jesus Christ acting within the Methodist heritage but ordaining me as a minister in the whole Church. This means that I must continually try to understand my role as a minister in the context of my life in the historical church.

My understanding of myself as a minister implies an understanding of what it means to be a layman in the church. I understand laymen to be the frontline troops of the church, those who by nature of their situation in the world are in a position to carry out effectively the mission of the church *to the world*, namely proclaiming the good news of Jesus Christ. I as a minister in relationship to laymen understand myself as a member of the quartermaster corps to the front-line troops, responsible for helping to equip them for the doing of their job.

I understand that my role is primarily within the gathered church. That is to say, it is when the community of the faithful is congregated that I discover myself being a minister. When the church is scattered out into the orders of society, I find that my role as a minister is suppressed and my other roles come to the surface.

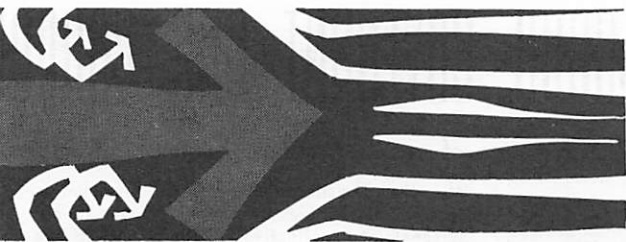
As a minister my role in the gathered church is threefold:

1. *Priest* (I use this old word for want of a newer one.) When the church gathers for worship, I understand that it is my role to serve as prompter to the people of God (laos) in the reenactment of the drama of salvation (worship), as a preacher, and as administrator of the sacraments. As preacher, my responsibility is to declare for this time and this place the lively good news of the Christian Community. As one who administers the sacrament, I lead the people of God in enacting the word of God's love of the world and his call to become the people of God.

2. *Teaching Elder*. As a teaching elder in the church, I understand that one of my responsibilities is to be constantly asking the question "What is the good news of the Christian Community" and addressing this question to the past life of the church and to the present situation of the church in the world. I understand that the word 'teacher' is but another term for a student, with the added responsibility of communicating one's understanding to others.

3. *Pastoral Director*. I understand that I also have responsibilities to the various gatherings of the church—in committee meetings, in informal groups, in board meetings, where I stand in a peculiar relationship to these groups. Here I understand that I am an "enabler" to equip these gatherings of the church to perform the ministry of the church. Thus I am a group worker whose job it is to mobilize the gathered church to its vocation of pastoral care of each other and to the performance of its ministry of reconciliation to the world.

The church is that historical community which understands and declares that its security in this life is not derived from its own devices but from the power of the One who brings all things to be and brings all things not to be. The church speaks of its faith in terms of "God so loved the world..." which points to the fact of man's situation in life—we are sustained



by
edwin
shaw

in this life by that last reality before whom we discover ourselves to be creatures. The *power-not-our-own* which sustains us has shown its face in the death and resurrection of Jesus Christ, and has summoned us to a life lived consciously and responsibly in the One who is the source and the ground of our life, whether or not we acknowledge Him. We are called to live our lives rooted where it really is, even when we don't believe it—in the power and love of God.

The message of the Christian Church is the message that we are sustained in this life just as we are, not when we become good enough. "But God shows His love for us in that while we were yet sinners Christ died for us." This is a life of freedom from the death grip of past guilt and from the death grip of self-justification.

The call to live in the power of the love of God is a call to live responsibly toward the neighbor whom God has already loved and whom God even now sustains. To live before the One who "so loved the World" is to be summoned to participate in the mission of the church which is God's mission of love of the world.

For the Methodist Student Movement to be the church, therefore, means that the M.S.M. is genuinely that historical community that has been given the responsibility of declaring this message to be the truth about ourselves and about all men. The church ceases to be the church when it lives to perpetuate itself, missionless, instead of living for the sake of the neighbor in the world whom God has loved.

The life of the church is the mission of the church, declaring and living in the power of the declaration of the Good News of God's love. The church lives out its life in the rhythm of gathering together to re-enact the good news in worship and scattering into the world to perform its mission of living responsibly toward the neighbor in the good news of God's love of the world.

THE LIFE OF THE GATHERED COMMUNITY

The church gathers to remember and re-enact the good news of God's love (WORSHIP), to become more clear about the faith and about the needs of the neighbor in the world (STUDY), and just to be together (FELLOWSHIP).

Worship

On behalf of this community, I confess that we have been, by and large, disobedient to our call to worship. Since the first of this calendar year, we have been worshiping once weekly. But the story of our life of worship earlier in the academic year is the story of the gradual abandonment of twice-every-

other-week communion services. Much remains to be done both in increasing our understanding of *Christian* worship and in committing ourselves to the discipline of regular worship of the Lord of Life whom we meet in Christ Jesus.

Study

Our major expenditure of energy this year has been in the development of a curriculum of study and the discipline of study as the gathered church. During last summer and the early part of this academic year, a four-year curriculum of study was developed. Study papers have been prepared as the focus of group discussion for weekly sessions according to this curriculum. These study papers have been made available at the sessions and in the campus office. Copies of these study papers have been picked up by some persons who did not actually attend the discussion sessions.

From September through November, the sessions were held in a classroom on the campus. In an effort to secure a more informal atmosphere, the location the sessions was changed to Autry House. From September through December, the study sessions were held on Wednesday nights. In order to secure an amount of time that would be adequate for both worship and fellowship, as well as group study, the time of the meetings was changed to Sunday night. This has permitted fellowship around an evening meal, a relatively less hurried time for study, as well as an opportunity for informal conversations afterwards.

Fellowship

Although it is almost impossible to find appropriate criteria to talk about that dimension of the life of a community that involves simply the personal relationships with that community, this part of our life must not be omitted. The gathering places for fellowship have been the campus office in the University, the student center, the tables in the restaurant in the student center, the tables in the Autry House refectory, and the living room of the parsonage. In these places, the community has gathered for personal conversation in face to face relationships. It has developed that the campus office is strategically located on the coffee trot that runs between the library and the coffee shop in the student center.

THE MISSION OF THE SCATTERED COMMUNITY

The life of the Methodist Student Movement continues between times of gathering. Indeed the proper mission of the church to the campus takes place precisely during these times. For it is in this time that the soldiers are on the firing line of their responsibility rather than back in the quartermaster tent working on their equipment. I find it difficult to assess the depth of the penetration into the community as well as the effectiveness with which the work of the people of God in the world is being done.

The Mission Field

Our community has been given a peculiar responsibility in one particular place—the campus of Rice Institute. To be involved in the mission of the church in this particular field means for us to be concerned for and curious about what is going on in this place. Our understanding of the needs of the

(continued on page seven)

MISSION TO SUBURBIA

"...a band of not so quiet fanatics..."

Director of Christian Education Elaine Lubbers writes this report from Corpus Christi, Texas, where the laity of Parkway Presbyterian Church are recovering the meaning of the Church as Mission.

Certainly something has happened. Into the midst of an ordinary congregation with its assumed purposes, meetings and services, a new and daring spirit moves. In the lives of some 40 members of this congregation something happened that knocked the bottom out of an ordinary prosaic church relationship. This "something" can best be symbolized by the experience of two weekends in the Christian Faith-and-Life Community in Austin, Texas.

What has happened is a renewed understanding of what it means to live as a man of faith in the twentieth century. While living in the same town, belonging to the same church, remaining in the same jobs, the testimony of these people is that everything around them is now seen from a deeper and more meaningful perspective as disciples of Jesus Christ. Movies, art, literature, bridge games, worship, circle meetings—all have taken on new meaning. Life with all its frustrations and anxieties can be received as good. It is the culture in which God chooses to speak to us in the twentieth century. It is the world to which we must bear our witness. A transformation is taking place within the existing organizational structures of this church. Whether it be a committee meeting or a small group gathering, one senses an honest endeavor to use the moment wisely! It is not just another meeting to attend, but in some way a gathering of God's people worshipping while they work, wrestling with any issues at hand in the light of their calling to be twentieth-century disciples.

Whatever we do must have relevance for whatever we are: a twentieth-century congregation whose mission is in and to this culture. Our programs have become points of encounter that serve to clarify the mission of this congregation. There has been a shift in emphasis from the church existing to serve its members to the members existing to serve the church (as mission of Jesus Christ). Hence in our Bible study, circle meetings, adult classes, etc., we are less concerned about getting something for ourselves, and more concerned about understanding our task. This calls for a *new type of church member*: an obedient, free, responsible person who conceives of his own congregation and community as his place of witness, his mission field. Recognizing that *he* is the church, this man can no longer be a "church-hopper" looking for the church of his choice for he recognizes that he has but *one* choice, and that is to be the obedient servant of the Lord in the place where he is. This new church member cannot leave a congregation because of the bad theology of a D.C.E. or pastor, but rather he must look upon himself as called to confront the situation in love. This new layman recognizes that within the covenant community, God has called many with varying talents and personalities and thought patterns.

(continued on page six)

THE MORAL COVENANT AND CORPO

The Prologue of our Corporate Discipline

I.

IN THE NAME
OF JESUS THE
CHRIST, OUR
LORD, WE TAKE
UPON OURSELVES
THIS CORPORATE
DISCIPLINE:

II.

FOR THE SAKE
OF OUR UNI-
VERSAL AND
PARTICULAR
MISSION AS THE
CHURCH OF
JESUS CHRIST:

III.

BEING IMPELL-
ED BY A SENSE
OF URGENCY
BORN OF CER-
TAIN EVENTS
IN THE LIFE OF
THE CHURCH
AS SHE AT-
TEMPTS TO BE
THE CHURCH
IN THIS
PRESENT AGE,

IV.

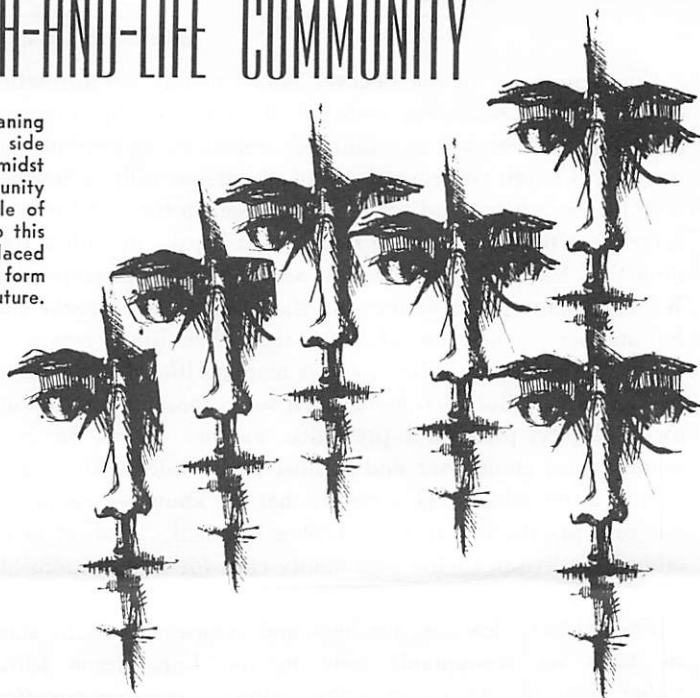
AND IN THE
MIDST OF FEAR
AND TREMBLING
BEFORE THE
MANIFOLD
DANGERS AND
SUBTLE TEMP-
TATIONS WHICH
MOST OBVIOUS-
LY LIE IN THE
WAY OF ANY
SUCH COURSE
OF ACTION.

GRACE AND
MISSION

1. We, the Christian Faith-and-Life Community, by our free resolve, before the creator of our personal and collective destinies and in the name of Jesus the Christ our Lord, take upon ourselves this moral covenant and rule of life, for the sake of a particular corporate mission within the total calling of the church, to which we have been commonly elected.
2. We confess, in the first place, that we can do so only because we have been seized by the word of the love of God in Christ Jesus solely for the sake of the mission of being His People in the world.
3. We acknowledge, secondly, that we can do so only because we find ourselves so historically situated that we are commonly called to exercise this self-understanding and mission in a particular time and place and endeavor.
4. We further acknowledge and confess that we have been immediately prompted to this course by the church's new vision of the Gospel as the freedom to involve oneself utterly in this world; and we believe that free involvement in the world demands a disciplined life;
5. by the church's new image of herself as mission: the bearer of the Word of Life in and to history without which men do not live as historical beings; and we are persuaded that historical mission calls for a disciplined people;
6. by the church's new concern for her own radical renewal in our time which necessitates creative experiments of many kinds and various forms; we deem this corporate discipline to be one such experiment for the renewal of the church;
7. by the church's new confrontation by the Fathers with the fact that wherever authentic faith in Jesus Christ has been recovered in the past, there has followed a new sense of mission to the world and intentional discipline for the sake of that mission;
8. by the church's new awareness, born of the times, that all men live consciously or unconsciously by some structure and that the self-aware man does and must exist in a self-consciously ordered life. Discipline is a concern of our age both inside and outside the church.
9. We must always remember and ever remind one another that in our corporate discipline we begin with Christ; we do not strive toward Him. Our covenant is a sign and symbol of our immutable standing before the Lord; it must never be perverted into a means to that end. God's acceptance of us is accomplished forever and it is utterly impossible and utterly unnecessary to gain our salvation through this rule or any other pious work, so-called.
10. This means, and let us ever be clear about it, that our covenant is solely for the sake of the common mission to which we have been called. By-productive consequences there may be, but the rule is not directed toward the nourishment of our religious life, the development of a sense of togetherness, the creation of harmonious relationships, or the establishment of human community as such, in any form. Our common rule thrusts us upon our task and exists only for the sake of that task.

CORPORATE DISCIPLINE OF THE CHRISTIAN FAITH-AND-LIFE COMMUNITY

In this age when the Church has been given a fresh vision of the meaning of Christian liberty, she is also discovering that written on the other side of that vision is the word discipline. The free man of faith in the midst of the world is a structured being. The Christian Faith-and-Life Community has been called by this awareness to experiment with a corporate rule of life. The prolegomena presented here reflects our present approach to this demand. The body of the rule under which the Community has placed itself for some twelve months is now being prepared in written form and will appear in an issue of Letter To Laymen in the near future.



IMPERFECT
AND MUTABLE

11. We must always remember and ever remind one another that while our corporate discipline does and must make explicit certain structures in which we labor, our common existence is in no sense and at no time synonymous with or reducible to structures of any kind, hidden or disclosed; written or unwritten. Human relationships remain mysteriously beyond the power of human reason to articulate and any order to contain.

12. Again, let us also be aware that though our covenant necessarily has a definite fixedness and a certain rigidity, it must always be kept pliable, ready for adjustment to the varying needs, situations and obligations of the different individuals participating in it. Finally and most important, the total rule must constantly be maintained as open for alteration, for continuing development, and indeed for complete discontinuation.

13. We must always remember and ever remind one another that in our corporate discipline, we no longer live and work alone as isolated individuals. Henceforth our historical calling and mission, our concrete being and doing, our personal thinking and acting, are embodied in a definite community itself incorporated into the total life and mission of the historical church. All men hiddenly or overtly live out of some community; in our moral covenant we make our social being explicitly intentional.

14. On the other hand we dare not forget that moral covenants are never for the purpose of escaping the burden of selfhood. Authentic, self-consciously disciplined community does not swallow the individual; it rather creates the very possibility of personhood by pushing the individual against the necessity to decide for himself and then by holding him accountable for the consequences of his own actions. Genuine participation in the structures of community and authentic individuality are two poles of the same reality.

15. We must always remember and ever remind one another that in our corporate discipline we are both responsible to and for one another. Not only must each one of us carry the burden of his own relation to the rule, but we must each bear the loyalty and disloyalty of our brothers under the rule. We must assume responsibility for intruding into the other's existence up to the point of his freedom and, in turn, freely open ourselves to the other's responsibility to intrude into our life up to the point of our conscience before God.

16. Furthermore, let us never forget that though we are utterly bound by our covenant, we remain free at any time and in any circumstance to break the covenant; never, to be sure, by default in decision but by a self-conscious free resolve made in the light of other claims which other covenants in life lay upon us. In one

sense, a rule is made to be broken, but it is the rule that is to be broken and the disloyalty taken freely upon ourselves. Our covenant thrusts upon us our freedom and responsibility.

17. We must always remember and ever remind each other that though our corporate discipline necessarily must include within it explicit ways and means of accounting before one another and exposing ourselves to our fellows, it is never to the end of maintaining the rule intact, never for the sake of judgment in and for itself, but rather to provide the opportunity for taking upon ourselves afresh our freedom to be responsible persons in our mission.

18. Moreover we must bear in mind that such explicit opening of ourselves through our covenant to our promises before the gaze of another, though not determining our objective guilt, does bring many hidden guilts to the surface of our lives. Such intensifying of our sensitivities to guilt in a community grounded in the word of acceptance becomes a great gift. The releasing of hidden guilt and the possibility of embracing the same, is that without which we cannot and do not have life.

19. We must always remember and ever remind each other that a corporate discipline involves a kind of total commitment; he who enters into it therefore must do so through his own individual free resolve in such a fashion that the rule becomes his own life discipline and not some demand thrust upon him by another. And if the covenant is to remain an imperative from within ourselves rather than an alien pressure from without, it must ever and again be renewed with an abandonment which mixes our total being with it.

20. Nevertheless it is utterly necessary that any covenant be understood and held as relative: relative before our relation to God in Christ; relative to our effective engagement in the world. For this reason it must continually be grasped as open-ended; responsible discontinuation will then be an ever-present possibility for everyone involved; our concrete concern for one another will insure that such a course will be taken only in the same sobriety and fear of God that our entrance into the covenant demands.

COMMUNITY
AND
INDIVIDUALITY

GUILT AND
FORGIVENESS

RESPONSIBILITY
AND
FREEDOM

MARRIAGE AND
DIVORCE

mission to suburbia

The priesthood of the believer is not merely a reformation doctrine, but *a reforming reality* in the midst of the congregation. We are learning to admit our unbeliefs, to examine our motives, through confrontation and discussion with each other, with the Scriptures, and with our heritage. In the midst of such encounters the power of the Holy Spirit breaks in with a freedom that leads us to confession and moves us to conviction. We are beginning to understand that one person's doubt calls for another's expression of faith; that when life becomes too much "for one of us," then for this moment life must be shared by "all of us." But even more when we become blinded by our own self-pity, pride and prejudice, another within the community must stand over and against us in order that we may "come to ourselves." This means that we know we cannot be our own priests, but each, as Luther has said, "a priest to the other." To live in such a community calls for free, responsible, obedient people.

Free elders, deacons, teachers and sponsors dare to stand in faith as accountable only to the Lord Jesus Christ rather than to any organization, minister, or denomination. Not throwing over the latter, but better able to serve their denomination because they have structures. Free elders, deacons examine the church's program, the session policies, the role of the clergy, the role of the laity, recognizing that examinations disclose both strengths and weaknesses. How long has it been since a session has wrestled for some two hours openly with the question, "What does it mean to examine a communicants class?" or, "What is the session's responsibility in this? Are we even capable, qualified to bear our responsibilities?" Or when a member asks for a letter of transfer, to hear a session openly ask, "How did we fail this family? Why did this happen? What is our responsibility to them?" To be free in the Lord is to be free to ask these questions and to dare to examine the answers.

Responsibility has taken on new meaning in the lives of those who have attended the conferences at the Christian Faith-and-Life Community. It is as if responsibility has become *responsibility*. Christian ethics is no longer a code, a set of rules and regulations, but has moved toward fulfilling the Christian ethic. In the light of this given situation how do I who live under the one commandment of love respond to my neighbor *in love*, to the situation in which I am *in love*? What in each incident is to be my decision? It is awesome and exciting to experience "growth of spiritual maturity," to know what Paul meant by "acting in the Lord": to live among men and women who are willing to be responsible for their own decisions and who do not hide behind the decisions of committees or others, whether it be disclosed in tradition, a book they have read, a favorite Bible commentary, or their own ministerial leaders: to work with a group of people who share literally the responsibility for what goes on in the life of the community, whether it be in the classroom, the worship service, or the maintenance of the property. We have come to the realization together that no paid professional employee, nor ordained minister, nor denomination, nor handbook, can bear the responsibility for the actual life of the local congregation. Each of us and all of us are called to decide to serve and wit-

ness where we are. How we do this is determined ultimately by us as we respond to Jesus Christ.

This means that we must be obedient to our calling—the laity as well as the clergy. Only then can we understand our mission. Only then can the church be mission. There is a *different kind of involvement* on the part of these people. It is not an involvement of hours in church activity, but rather a total involvement of the person as he lives in his home, as he works in the community, as he participates in social events. These people have realized that we are witnesses on a 24 hour basis. Wherever we are involved or wherever we are, we are a witness to Jesus Christ positively or negatively. In a very real sense when we are no longer slaves to following ideas, pat programs, or certain philosophies, we can become free to follow a Person, having a dynamic relationship with a living Lord. Therefore our involvement must be an alive, alert, changing type of involvement of relationships as person to person.

A new twentieth-century vocabulary has come into being in the church: sin, judgment, mercy, redemption, *reconciliation* are realities in our life. In no way has our heritage or existing church vocabulary or structures been maligned. Through the weekends at the Christian Faith-and-Life Community, such words have been strengthened by recovering their meaning in our time. We have not deserted nor forgotten any of that which has always been a part of the heritage of the covenant community, but we have sought to understand these concepts in today's world with today's language and today's people. These phrases, words, concepts have come alive for us as we talk about the meaning of estrangement, of separation, of confrontation, concern, wholeness and forgiveness.

A *new concept of fellowship* has come into being. It does not mean the gathering of a congregation in an artificial way as we bind ourselves together over a potluck dinner, but rather it is a recognition of the fact that around the table we share a common life in Jesus Christ. Fellowship, as one person has said it, "is no longer a dirty word." We recognize that our fellowship is in the Lord and that it is because of a commitment to Jesus Christ that we are bound together. It is not social status, belonging to the same country club or the same bridge team that binds us, but rather the service to which we have committed ourselves through the decision to live as men of faith.

A "small band of quiet fanatics" bore witness to a God who cared enough for man to come and dwell among them. A band of "not so quiet fanatics" is bearing witness in our church to this same God who cares for twentieth-century man. These twentieth-century fanatics have been called "beatnik theologians, oddballs, seekers of self-advancement, and liberals;" a strange parallel to some remarks that we find recorded concerning the early Christians. Neither they nor the present group need defending. The witness they bear is that their lives have taken on new meaning through the grace of Jesus Christ. The conferences at the Christian Faith-and-Life Community brought into focus for some of us what it means to be a man of faith, living a life of faith in 1960. No new gospel has been proclaimed. Rather we have seen the gospel through new parables, art forms, and language so that it has come alive and relevant for us. In fact we can say that some of us who were blinded by tradition, literalism, pride, and prejudice have begun to see. Some of us who were lamed by the crutches of false gods, minister-idol worship and custom, now walk with fewer

crutches. Some of us who were deafened to the message of the gospel by the familiar phrase and the routine answers, now hear, and speak in answer to the fact that Someone has addressed us.

It is good for us as Christians to allow ourselves and our beliefs and our prosaic patterns of answers to be questioned in order that we might rethink and restate just what it does mean to be a person of faith even now as you read this article. What does it mean to face our responsibility in today's world in light of the decision we have made to be witnesses to the Incarnation? The Christian Faith-and-Life Community at Austin has meant a great deal to the life of this congregation. There we have been free to examine, to question, to rethink and to come to a renewed understanding of what it means for us to be members of a congregation with a new and daring spirit. In no way has this experience undermined our denominational or organizational structures. Neither has it attempted to create a new type of theology. Such a weekend serves to strengthen the congregation and the lives of those who attend.

continued from page three

a sentinel's report

neighbors in this mission field in the light of the Gospel defines the mission strategy here.

One of the needs of the inhabitants of this campus is that of more personal community. If education is "a social process which provides the occasion and the basis for asking the most profound questions that human beings ask" (Albert Outler, speaking at the Board of Directors' Workshop), then the Rice Institute's greatest educational need is a better social process. My experience here has so far confirmed the observation made by the dean of a medical school, "We find it difficult to establish personal relationships with Rice graduates. Evidently they are not used to this in the academic setting."

The second need of the inhabitants here is the need to be released from the bondage to the prestige of being a Rice student. I perceive in the students at Rice a continual, distracting fear of academic failure. The pride and prestige of being selected as one of the happy few who are allowed to attend Rice seems to turn back on the students in the form of an abiding fear of the threat of being dismissed. Evidence for this appears in student conversations with each other, which are more often about the mechanics of the academic process rather than about the content of their courses. The continuing process of education that should be taking place in the academy of students is blocked off by the concern for making the grade in order to stay in.

Another characteristic of this mission field is the narrowing of the intellectual basis of education to the course requirements. The engendering of that free spirit which asks questions and responsibly follows where his questions lead him, is rare. However difficult the work is here and however competent the faculty is, the students are in need of a more adequate intellectual basis for the educational process.

The Mission Strategy

The peculiar characteristics of this mission field call for appropriate mission strategies. One strategy is indicated by the



First Campus Ministers Symposium was attended by 26 persons from 8 states and 5 denominations.

impersonal quality of human relationships here. It seems to me that the church is called to be that penetrating leaven of concern and acceptance which can help the Rice Institute grow to a more adequate social basis for the educational process.

The bondage to the image of being an academic elite points to a strategy of declaring the Good News of Jesus Christ in terms such as these: "Your life is not finally secured in your being a member of this select body of people, but in the hands of One who sustains you *whether you succeed or whether you fail*." Response to this proclamation would enhance, rather than undermine the educational process, because this proclamation is a call to the freedom of studying for the sake of what one is studying rather than for the sake of meeting the requirements so that you can stay in. The statement of good news here needs to be made in terms of our lives being finally supported by the love of God, so that the students can respond in that freedom to ask questions, responsibly sitting loose with respect to one's own answers and everyone else's answers. This is essential to becoming an educated man.

A third mission strategy corresponds to the narrow intellectual basis of much that goes on in the educational processes. The church here is called to help break the custom of pedestrian information-gathering (sometimes carried on simply for the sake of securing a niche in the economic order) so that education might become involved in the passionate concern for important issues—those life and death questions that are *addressed to us by life*. This calls for a kind of detachment from the things of this world (grades, a degree, a well-paying job), but it is an *involved* detachment the basis of which is the Christian faith.

In brief, the missionary responsibility of the church on the university campus is to respond to its own call to be the church (that is, the one which proclaims the good news of Jesus Christ) and thus call the university to be a university.

J. W. Mathews of Austin Experiment and Arthur Brandenburg of Community of Lay Scholars chat between sessions of Campus Ministers Symposium.



EXTENSION APPROVED, MEMBERS ELECTED, AT ANNUAL BOARD MEETING



Newly elected members of the board of directors. See "Dear Everybody" at right.

IN A DAY AND A HALF session this month, the Christian Faith-and-Life Community's board of directors not only took action that would extend the research of the Austin Experiment, but concerned themselves with ways in which they might further develop their own participation in the new thrust in history that is called the Lay Movement.

Most of the eighteen newly elected members (see W. Jack Lewis' column at right) have already participated in the Laic Theological Studies. They and the continuing members are currently orienting themselves more thoroughly in the Lay Movement by reading an exciting new book that comes from one of the most active and dynamic experiments on the national missions scene, East Harlem Protestant Parish in New York. The book is George W. Webber's *God's Colony in Man's World*.

In its ninth annual meeting agenda, the board approved reports from its program committee that would:

—open the Laos House to increasing numbers of groups who wish to participate in the various programs held there;

—make possible new, creative experiments in the College House, demanded by the alteration of the mood on the college campuses of America;

—further and enlarge the efforts of the experiment in the exploration of the possibilities of house churches in the current awakening in Christendom;

—attempt to create new structures on behalf of the local church in the recovery of discipline (see pages 4 and 5);

—put the spotlight on the area of the Church's corporate mission in relation to economic life;
—develop new ways and means for the Austin Experiment to be of continuing service to participants after they return to their own communities.

APPROVAL WAS GIVEN to hire several additional staff members and to proceed with plans that would attempt to get financial stability underneath the total program through the sustaining fund.

The meeting followed by only a few days the Seminar of the National Advisory Council (of which there will be a complete report in the next issue of *Letter To Laymen*) and coincided with the College House *Feast of Completion and Service of Affirmation*. The latter is the concluding worship service of the College House students under the covenant and symbolizes their disengagement from the covenant after an academic year of corporate worship, study, common life, and mission.

The spirit of the entire board meeting was perhaps most manifest in the address given at the *Feast of Completion* by the Reverend Mr. William Holmes, pastor of Northaven Methodist Church in Dallas. Holmes spoke on the growing need for the kind of experimentation being conducted by the Community and the manner in which the Austin Experiment is aiding the local church in the struggle to proclaim the good news in Jesus Christ to the new man of the present day.

Dear Everybody:

This place has really been jumping in the past month, what with the Campus Ministers Symposium, the National Advisory Council meeting, and the ninth annual Board of Directors meeting right in a row. Our hearts were jumping, too, as we fought to get our heads above water in the current attempt to find financial support. More about these various meetings and thrusts in the next issue.

On May 13-14, we had one of the best annual board meetings in our history, saddened only by the fact that several charter members were leaving on the rotation system. These were Dean W. Page Keeton, the Reverend William M. Logan, the Reverend Edward V. Long, William J. Murray, Jr., Arno Nowotny, and Dean W. R. Woolrich. Others who rotated off the board were Wales Madden, Mrs. Joe B. Moore, and Mrs. Helen Scott Saulsbury. All of these fine people had served faithfully and well for the last three to eight years.

On the other hand, it was exciting to greet the 18 new members. Most of the new members have participated in the Laic Theological Studies and have become convinced of the great need for the lay training and research carried on here.

Among the new members are: Blossom F. Burns, artist; Dr. John Douglas, M.D.; Miss Jane Greer, who manages University Women's Housing; Mrs. William J. Murray, Jr.; Russ Roberson, a lawyer; the Rev. Charles Cox, director of the Texas Bible Chair at the University; Mrs. William B. Cobb; Mrs. Eleanora Simmons, teacher; John Porter, dairy rancher; Ralph Pfluger, rancher; the Rev. Scott Field Bailey, rector of All Saints Episcopal Church; and Dr. Blake Smith, pastor of the University Baptist Church. The latter two were charter members and are returning after a year's interim. These members are from the Austin area and represent various denominations: Methodist, Baptist, Episcopal, Disciples of Christ, Lutheran, and Presbyterian.

New members from out of town are: Dr. Steve Ware, M.D., from Corpus Christi; Mrs. C. P. Donnelly, also from Corpus; Bill Shepard, public relations director for Alcoa in Texas whose office is in Point Comfort; Mrs. Sam Collins of Port Lavaca; and Don Greaves, an insurance man from Dallas.

William B. Carssow, after two years as chairman, was replaced by Glen E. Lewis. Other newly elected officers are Miss Dorothy Gebauer, Vice-Chairman; Carter Wheelock, Secretary; John Nieman, Treasurer; and Donald Butler, National Advisory Council chairman.

You will be hearing more about these new members (pictured above) in subsequent issues.

I am still planning to go to Geneva for the consultation on evangelism this summer, but will let you know for sure in June. Reservations have already been made, so you can see we still operate by faith. Adios for now.... and, Peace.

W. Jack Lewis

FOR YOUR FRIENDS...

Are there others you know who should read *Letter To Laymen*? Half-year free, gift subscriptions are being made available to a limited number of laymen and clergymen suggested by current subscribers in an effort to increase readership among the awakened laity. Send names and addresses today to: Editor, 2503 Rio Grande, Austin, Texas.

May, 1960

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W. Jack Lewis, Executive Director

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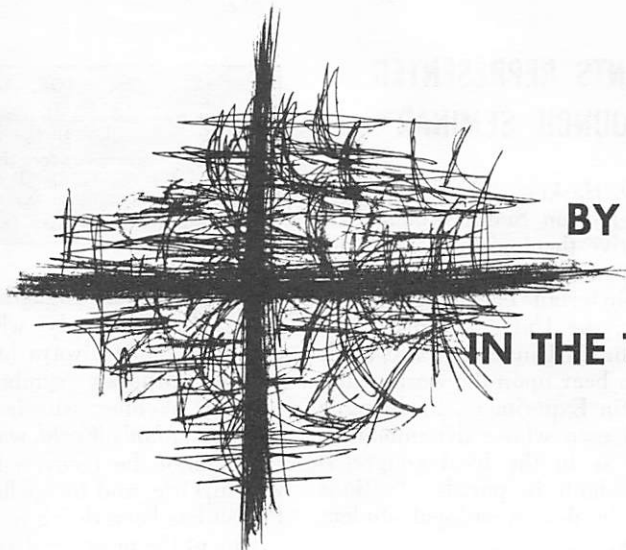
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MEDITATIONS

BY A LAY THEOLOGIAN

IN THE TWENTIETH CENTURY



I thank Thee God for my life as it comes to me. Do I dare pray thus? and what have I said? ¶ **Was I thankful** today when Raymond was picked up by the police for stealing? How can I possibly take responsibility for this boy. Try as I might, my influence is not enough. At thirteen, he only brings disappointment to those who try to help him. ¶ **Maria's mother** didn't come for her conference with me. I need her cooperation to help Maria.

¶ **What should I say** to Helen? She was so negative in committee meeting this afternoon. I don't believe she knows how often she says, "It can't be done." I must risk talking with her about it. ¶ **Just when I settled myself** to study, my new neighbor came to call. She said she wanted a recipe. She stayed an hour to talk about herself. ¶ **My child faced a problem** and asked for counsel. I wanted desperately to run away from this responsibility. The choice in the matter seems to be between two evils, as it were.

¶ **Today I was asked** to participate in a program being planned in the club for next month. I declined with a plain falsehood.

¶ **The morning mail** brought an appeal for a contribution to World Education. I must decide between new seat covers for the car and this appeal. ¶ **Is this my life?** Is this where God is met? I hadn't expected any of these events. There was no preparation for any of them. But they were all given to me today.

¶ **These I have recognized,** but what of those who at this evening hour I have already forgotten? being too insensitive to see them as relevant to my life? They were given, too. How faithless I am — how stumbling, weak. How can I be forgiven? ¶ **I could not live** before some lesser God, for only here before the One God, who gives and takes away, do I lose my fear of living and of dying . . . and know that, before this One, I am accepted. ¶ **Before this One** in complete freedom to decide I take up my life in this moment again. ¶ **I thank Thee God** for my life as it comes to me.

These reflections were written by Eleanora Simmons, mother and public school teacher for twenty-five years, a participant in the Laic Theological Studies of the Christian Faith-and-Life Community. The Laic Studies, an experimental lay theological seminary for people of all ages and occupations, is aimed toward the development of an effective secular ministry in contemporary society and is for persons who are inquiring at depth into the theological awakening of the present day and into the question of what it means to be a free critical intelligence in all the orders of life. The program encompasses corporate worship, study, life, and mission, and involves a curriculum of contemporary theology, Biblical studies, Church history, and theological ethics.

WORK OF OTHER EXPERIMENTS REPRESENTED IN NATIONAL ADVISORY COUNCIL SEMINAR

There exists from the earliest days of the Church the tradition of Christians visiting congregations other than their own as representatives of their home group. These visits were for the purpose of strengthening in the faith those whom they visited, and gaining insight which would benefit the people back home.

The present time of fast and easy communication has not obviated the necessity and value of such personal visits from congregation to congregation. This fact became exceedingly clear on May 6, 7, 8 when representatives of three forward-thrusting congregations, East Harlem Protestant Parish, the Community of Lay Scholars, and Judson Memorial Church, visited with the members of the National Advisory Council and staff of the Christian Faith-and-Life Community at the Laos House. Council chairman J. Donald Butler and members

L. D. Haskew, John Hutchison, and Huston Smith brought the creative theological insights developed through their work at Presbyterian Theological Seminary, the University of Texas, Columbia University, and M. I. T. to bear upon the work of the Austin Experiment, in dialogue with men whose dynamic mission is in the local congregation, both in parish situations and in denominational student work.

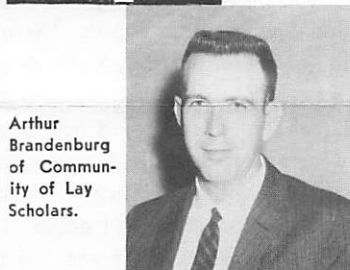
In an area where the Protestant witness has long been weak, East Harlem Protestant Parish is busy developing structures for the local congregation in its mission to the city. George W. Webber spoke with the National Advisory Seminar concerning the necessity for the East Harlem corporate ministry to develop and maintain the worship and study life of the Parish for the sake of its mission. No community of God's People is finally becoming its



L. D. Haskew, University of Texas Vice-President and member of Community's National Advisory Council.



George W. Webber of East Harlem Protestant Parish



Arthur Brandenburg of Community of Lay Scholars.

ANNOUNCEMENT

During the summer and also when programs of the Austin Experiment are not in session, the Laos House is available to groups of thirty or less persons as a conference center, providing comfortable living quarters and carefully prepared meals at very reasonable rates, and including the use of lecture and seminar rooms. It is located at 700 West 19th Street, the old Wooten Mansion. For details and open dates, inquire: Director of Studies, Christian Faith-and-Life Community, 2503 Rio Grande, Austin, Texas. GRenwood 7-4471.

COLLOQUY DATES SET

The Fall and Winter Parish Ministers Colloquy has been scheduled for the following dates. Register early by writing the Director of Studies.

- First Session: October 3, 4, 5
- Second Session: November 7, 8, 9
- Third Session: December 5, 6, 7
- Fourth Session: January 2, 3, 4

DR. ALEXANDER MILLER

It was with shock and regret that we learned of the recent death of Dr. Alexander Miller of Stanford University. Dr. Miller was actively concerned for the renewal of the Church and was a member of the National Advisory Council of the Christian Faith-and-Life Community. At the same time we grieve his loss, we give thanks to the Lord for his life.

mission unless it engages actively in disciplined study, Webber said. The study, which should be principally study of the Bible, must always be held in tension with the enactment of the corporate symbol of Christian self-understanding, worship, Webber, who is the author of the recent book, *God's Colony in Man's World*, was concerned that the service of Holy Communion be recovered as the center of the congregation's worship life, and he spelled out the experimentation which the Parish has been doing in this area.

One of the most creative thrusts in work with college students in the United States is being carried on in a cluster of four universities and colleges in and near Durham, North Carolina. Arthur Brandenburg, Methodist minister to students at Duke University, spoke of the Community of Lay Scholars with the



Robert W. Spike and W. Jack Lewis

National Advisory Seminar. The Wesley Foundation at Duke, said Brandenburg, is concerned in three areas: (1) the Community of Lay Scholars, a small group of committed students who live for two years under a discipline of worship and study for the sake of their mission in the world and to the campus, (2) the larger group of students who make up the denominational group, and (3) the entire campus population. Each of these areas of emphasis complement each other, but the heart of the program is the Community of Lay Scholars. Brandenburg was clear that the pattern which he and his colleagues are developing, a pattern involving intensive work with a small number of lay theologians who will then scatter to bear the Word to the campus, is a pattern which holds great promise for the future of the Church.

Robert W. Spike, a denominational executive for the United Church of Christ, spoke concerning his work in the beginning of the renewal of Judson Memorial Church in Greenwich Village, New York City. An excerpt of his presentation is offered in the article on the next four pages. Further detailed reports on the Community of Lay Scholars and East Harlem Protestant Parish will be carried in subsequent issues of *Letter to Laymen*.

This year's meeting of the National Advisory Council, a group which was formed in 1956, is the third bi-annual meeting of a select number of laymen and clergymen for the purpose of bringing nation-wide wisdom to bear upon the work of the Christian Faith-and-Life Community. During the course of the three day session a number of insights began to emerge from the formal presentations and the discussions which followed each of them. The council was generally agreed that the Church exists for no other purpose than to be mission in a world which desperately needs the Gospel. In order for her to be this mission, experiments of every type become necessary which embody the discipline requisite to serving the Lord... and Him alone.

Robert W. Spike, denominational executive of the United Church of Christ and author of the best-selling book, *In But Not of the World*, describes the development of one of the most daring experiments in the life of the present day Church, the re-establishment of Judson Memorial Church of New York City, a congregation redefined in terms of its mission. This article is taken from an informal discussion at the third bi-annual meeting of the National Advisory Council of the Christian Faith-and-Life Community.

The Judson Memorial Church on Washington Square is over 150 years old. It existed as a small neighborhood Baptist Church in the little village of Greenwich long before New York City was that far north on Manhattan Island. In the eighteenthies when the first immigration of Italians hit New York, the mother colony was in what is now called the South Village. The whole process which is just now striking many urban centers (the retreat of white, Anglo-Saxon Protestants from the immigrants) began in that part of New York in the eighties.

heavily mortgaged. One of Edward Judson's dreams was that it would be a church which, while facing fashionable Washington Square, would have its back in the slums; that it might be a church where the rich and the poor could worship together. However, very few of the rich maintained very long association with the church.

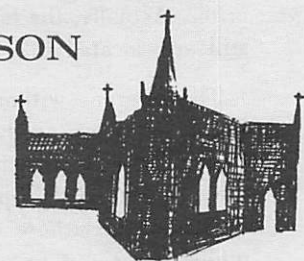
Edward Judson died in 1914 under the tremendous burden of a dream that had become hardened into an institution and which, in a sense, broke his back. Shortly after his death, an endowment fund was raised across the country for the work of the church, and it became technically a memorial to Edward Judson and his father (for whom a memorial had earlier been established).

I need not go into the history of Greenwich Village here. As far back as the nineteenth century it knew people like Edgar Allen Poe—Thomas Paine before that—but particularly in the second decade of this century, the Village saw the beginning of art and letters indigenous to America.

THE SIGN OF JUDSON

Mission Redefines the Congregation

by Robert Warren Spike



One of the interesting developments was that a great number of the original congregation fled from the village to a lovely safe new residential community on the outskirts of the city named Harlem. Greenwich Village was completely disorganized with the building problem, the slum problem, and what have you.

The Original Judson Church

A man named Edward Judson, a minister of a very fashionable, comfortable Baptist Church in Orange, New Jersey, was haunted by what was happening in the center of New York. He arranged to have himself called to the pastorate of this little church, gave up his church in Orange, took a salary cut of exactly half, and moved his family into the heart of the city. He immediately began a direct ministry to the Village. When he began helping the new non-English speaking families, it was really the beginning of a social service ministry long before there was any settlement house or much social work in that part of New York.

Out of his work came the building of that great institution that sits on the southside of the Square. Judson Memorial was one of the first great institutional churches in the country. Its organization included one of the first gymnasiums in any church building, the first health service, and the first kindergarten.

For the design of the building, which was dedicated in 1892, leading artists and architects were enlisted. It was a very exciting and noble experiment in the nineties, but one that never succeeded in the worldly sense. It was over-built and was

As the Village went through the great crises of the twentieth century, so the church went through a number of phases, at times being realistically related to the Village culture, and at times being irrelevant.

Beginning a New Beginning

At the end of World War II, Judson Memorial found itself with a monstrous run-down building, an endowment, and no congregation. A handful of people with no identity were attached to a source of funds that permitted them to continue to live in isolated splendor, running a social service program or renting the property out to the YMCA because it had a gymnasium. All kinds of activity went on in the buildings in which the congregation had no part. The church met for worship on Sunday mornings, in an old auditorium that seated five hundred people, with just a little handful of folks present, for the most part over fifty years of age.

The church also owned a lot of broken down real estate around this building. It had an old residence hall which had from time to time been used for good purposes. Generations of New York University students had lived there. But by 1947 it was largely New York University students who had graduated in 1929 who were living there, so that it was a sort of rooming house rather than a student residence.

It was about this time that my life became intertwined with Judson Memorial Church. In 1949, after seminary in Ohio and after working as assistant minister in a Baptist church there, I had come back to study at Union and Columbia, and served a little church in Queens. A friend of mine, a director

of student work in Ohio, who also came back to Union, got a part time job in the broken down residence at the back of Judson Church. We were there a great deal. He and I were of the same mind and mood about this time. We had both been out of seminary two years, and had had, to be quite honest, two miserable years in the life of the church. We both fled back to school thinking that there was surely something we had missed; that there must be more to it, but pretty soon became afraid that there was not.

We were quite involved in what was going on in the world, and were haunted by the spectre of this magnificent church set right in the middle of Greenwich Village. The idea plagued us that either the church had something to say to Greenwich Village or it didn't have anything to say. It was that simple, as we saw it. In the Village one had dramatized the modern world, intensified because it was so concentrated. Here you had all the brilliance, the sensitivity, the creativity, that this civilization had thrown off. At the same time you had all the ugliness, tragedy, and sin of these times interwoven into the complex of the Village. It had terrific slums, it had organized crime. Actually, the heart of the rackets of America were, and still are, located in a couple of blocks in Greenwich Village.

The church, without a minister, had a supervisory staff which acted primarily as caretaker of the building. On the first Sunday I preached in this vast, historical auditorium, there were eight people present, one of whom was my wife. My colleague, whose training was directed toward a campus ministry, set out to mold from the sundry real estate in the rear of the church a living residence for students. I accepted a job in the church itself, although our work was closely tied together. The pattern that he established in the student residence is still the pattern: to gather students together in a residence on a cooperative, co-educational, inter-racial, international basis.

Our beginning point was a group of about 30 students who, for the most part, were not Christian. We discovered through interviews, however, that they were open and still looking. The only criterion we set was that they had to give some evidence of openness. There were no requirements in terms of religious discipline. The only requirement was that they participate on Sunday evenings in a program of dialogue about problems that centered on the ultimate meaning of life in these times. We received into this house many rebellious, anti-church kids, some of whom had been in the Church and had gotten out, but most of whom had not had any experience in church. At the same time we were developing a small core, mainly of young adults, most of whom were in the beginning just personal friends who lived in the Village, people who were willing to try to be a Church of Jesus Christ in that place. Again, it was a very small group.

We first set out to do a job of surgery on the institution, to use the facilities for our own program. The building was being used by many groups. In addition to the YMCA, we also had the Police Athletic League, a dog training unit, which used to have annual Christmas parties in the gym for dogs, and a seaman's relief agency. This is the type of thing you find in many institutional churches if you really dig into them and see what is going on across the country. Inside the church itself

we abolished all the machinery of the church, the board of deacons, the women's society, everything, and became just the Church, meeting for worship and study and the facing of its witness in that community.

Mission in Politics

As the congregation began to grow a little we finally had to divide into two or three commissions which were responsible for the function of certain parts of the life of the church. But for the first years, apart from worship and small group study, we deliberately did not have any church program. We said that the program of the church was in the community, that all of us must be *out in the community, itself*. This policy led us to politics.

The political life of the community in the early part of the fifties centered in the local Americans for Democratic Action. This was the largest ADA branch in the country. At the peak of McCarthyism, most of the Judson people were very deeply involved in the life of this political group. From time to time, Judson Church was the headquarters of the ADA in that section.

In the 1952 election, the ADA really conducted the campaign for the Democrats because the local Democratic club dragged its feet. There was a group of people in the old ADA branch who tried very hard to infiltrate the local club, and for a while had some influence there. In 1956, however, the time became ripe for the establishment of an insurgent club to challenge the regime in power, and the Village Independent Democrat Club was formed. The VID became the primary channel through which the people in the church worked out their political stewardship and discipline. Howard Moody, the present minister of Judson, was this past year president of the VID Club, which came within 600 votes of unseating the incumbent leadership. I think it is very likely to succeed in the next campaign.

Mission to the Gangs

After we had recovered our own building we continued a kind of settlement house recreation project. There already were other settlement houses in the neighborhood, but we thought we also had some responsibility to work in this way. There stumbled into this building a gang of kids who were terrorizing the community. They had been migrating from settlement house to settlement house seeing how long it would take before they were kicked out, and they eventually came to us. We promptly began to look for ways to remove them, because they began to destroy the building almost before they were in it. But we were confronted with the realization that we were called to *minister* to these kids, and we set out in 1951 to develop a specialized ministry to this particular gang of kids who were robbing stores, beating up old ladies in the parks, snatching purses and the like. We got very close to the gang and for some years took the damage that had previously been wrought upon the community at large. We made many mistakes, but it is simply a fact that this particular ministry with two men working at it completely changed the nature of that gang of kids.

At times, we sought aid from social workers, but the fact was that we had the tough kids from all over Manhattan, whom the highly professionalized, specialized social worker would not put up with. In fact, I once had a policeman, look in our gym, sniff, and say, "Why, you have the rejects from every agency in lower Manhattan." This was precisely true.

As the members of this particular gang began to go into the army, get married, and settle down in some way, we slowly moved into working with the kids that were coming up behind them. Their problem was not violence and crime but drug addiction. For four years we fought a battle, literally, for the souls of fifty or sixty kids at the edge of addiction to drugs. The work with this problem was completely different from work with embryo criminals.

The one key for both problems, however, was that we had young persons, very often young ministers, who had just gotten out of seminary, who were willing to live twenty-four hours a day with the kids. One of my first associates, who was one year out of seminary, said to me one time, "You know, the other night at 3 a.m. I suddenly discovered where I was. I was in a 42nd Street movie theatre with a gang of kids! I thought back a year to seminary. At that time, I would have thought anyone crazy if he had suggested that a year later I would be spending two nights a week, all night, in a movie house on 42nd street." That was just a part of living with them, interceding for them, and struggling with them in their drug addiction, often through long withdrawal periods, or working with them in the complicated machinery for therapy in New York.

One of the great problems of any large city is that, though there may be plenty of opportunities for therapy, there is a great gap between the procedure and where the person is. This gap is almost unjumpable unless you have someone to take the person by the hand, and escort him through this labyrinth again and again, and then be there when he emerges from the grinder, perhaps to go with him again.

Mission in the Arts

At a certain point in the life of the congregation, having become deeply involved in the community, the church was able to speak directly to the Village, as well as to be a part of it. There were many years during which we felt that we had no right to speak to this community, no right to have any kind of program for which we could invite Village people into our buildings. Finally, however, we felt we were in such a position that we could have on our premises a religious art show.

This has developed in the last two years into a gallery which has established itself as being very closely identified with that group of younger painters and artists who are trying to take the next step beyond de Kooning in the New York school of painting. It has become very closely related to the Village community. The Judson Gallery also now publishes *Exodus*, a magazine which has directly entered into the world of the little magazines, on their own terms, to reflect the dialogue between the Christian faith and the emerging writing that has been groping for the faith in quite a new way in the last seven to eight years.

In addition, we were instrumental in starting *The Village Voice*. The money was originally put up by Norman Mailer and some others. Now Mailer has pulled out of it but it remains a partially subsidized newspaper. It is a newspaper that reflects the Village at its very best. The editorial policy is very closely related to Judson. The church helps subsidize the paper and so has a voice in the community under another name.

The Congregation of Mission

The church has been growing but not fast. It now has an active, committed congregation of about one hundred people. It has participating in its life about one hundred more people who are in one way or another identified with it, sometimes even as remotely as, "Well, I go there all the time, and if I was going to join a church it would be that one."

The interior life of the church has always been centered around two things: (1) A real recovery of the free church understanding of the reformed and liberal tradition, and (2) the church meeting.

The core of its life centers on the first Sunday of every month when the Lord's Supper is celebrated. Immediately following, there is a common meal and the church meeting, at which time the congregation faces its responsibilities and the points of witness in the community for the next month. This is the church *mobilizing for mission*.

Our development in worship, one of the most exciting things that has happened, grew out of what little we knew about the Iona Community in 1948 and 1949, and our own dissatisfaction with the sterility of the religious program that passed for worship in the churches of our background. We became very deeply involved in a study of the history of worship and of reformed worship. As a result, the most important part of the reformation of liturgy in Judson Church was the restoration of the table to the people. When, in 1954, the church was remodeled inside, largely by volunteer labor, we developed a large table, twenty-four feet long, on the level of the floor where the people were, and at the same time restored a very high central pulpit directly behind the table. Previously there had been a kind of confused attempt to have a chancel in a church that could not architecturally tolerate one.

The study life of the church has been the point at which *koinonia* became most real for Judson people and also has been, along with our involvement in the political order, the most vital part of evangelism. For decades, we have had small study groups meeting everywhere in the Village. We have more in the church buildings now than we used to have. Formerly we met out in people's apartments, in "pads" as they were known long before this became popular lingo. Some of the best study groups I have ever had grew out of picking up people in a Village cafe and getting them together in somebody's cold water flat or loft. Nine times out of ten, the place where we would begin would be Kierkegaard, because this was the point of contact with most of the people we met in such places. Most of them would have read something of Kierkegaard, though very few of them would have any awareness that he was a Christian, strangely enough.

The Meal -- A Symbol of Life

We have been given to see anew in our time that the act of eating together is one of the ways through which life may be appropriated self-consciously as meaningful. In all of its programs, the Christian Faith-and-Life Community has been attempting to understand and recover the common meal as a Christian devotional structure. During the past year, the intercessory prayers, the grace, and serious conversation around the table have become an integral part of the act of breaking bread together, so that the meal itself is a secondary symbol reflecting the primary Christian symbol, the worship service.

The intercessory prayers at right have served to hold before those gathered at the table their dependence upon the "givens" of life and their responsibility in the light of them, as individuals and as a group, for the entire world. Let members and friends of this Community, now scattered throughout the world, share these prayers with us, if they so choose, that the Church be renewed for its mission to all the orders of existence. For a nominal fee, the prayers may be secured on different colored cards.

Discussion

QUESTION:

To what extent would an approach like this have been possible in the absence of an endowment which allowed you to find your course without having your constituency with you at the start?

ANSWER:

I do not think that things would have happened the way they have happened if we had been dependent upon an existing congregation for financial undergirding of the unusual things we were trying to do. *It was because this church had ceased to be, that we were able to become a Church.*

Part of the other side of the picture is that we also carried this big building and endowment as a millstone, and the church still does. A good part of the money goes to just keeping that old pile of stones in shape. This is always the tension as to whether it would be better to rid ourselves of the building and be a pilgrim people in rented rooms, and the other tradition about the importance of the material symbol. *That* tower and *that* building in *that* place mean something in Greenwich Village, and it would seem to be very irresponsible not to engage ourselves at that point.

QUESTION:

I would appreciate a further word about Judson Church's understanding of evangelism.

ANSWER:

I suppose if you were talking about this in advertising terms, it has been the softest sell you could ever imagine. People have to ask to get into this church. There is the necessity of boldly proclaiming and letting the chips fall where they may. Yet in such a community where the very words of the Gospel are so strange (because of a culture and a church which has distorted them) one does not preach the Word by preaching the Word. When we first went there I could have stood on my head every Sunday morning at eleven o'clock and proclaimed it on banners outside and no one would have walked into that building. On the other hand, we always tried to maintain the cult and the Word in worship, in study, and also in relation to the visible church. One of the reasons why, in 1952, Judson

Church became affiliated with the Congregational denomination as well as the Baptist was that we wanted to say that this church belonged to the free church wing of the reformed tradition, historically and visibly, but not as a denominational church. Consequently, instead of becoming an inter-denominational church or a community church, Judson became a church dually alive with the Baptists and the Congregationalists.

I would say that the people who have finally come to the inner circle of the great mass of concentric circles which make up this church and become baptized, confirmed, or enter into its full membership, have been people who two years before would have thought they were on the way to a mental institution if anybody had suggested to them that they were going to join a church. One of the best laymen in this church was in the first group of students in the house, a young Jewish boy in complete rebellion against his family, extremely bright, without direction in his life. Through his experiences here he has become a lay theologian like I have never known anywhere else. This can be seen in others. On the other hand there are literally dozens of people who could have been made members of this church by simply going and saying, "Would you like to join the church, sign this and here is the pledge envelope," and that kind of thing. We have not gone after that type of member. There are more dozens of people who stand awkwardly on one foot or another in relation to the church. A great many of them are of a Jewish background who cannot make any Christological affirmation. We have tried very hard to make a place for them in this church without becoming a Unitarian church.

You can recognize the difficulty of this approach. Our problem remains the problem of the Church: to preach the Gospel in the context of the twentieth century world, remaining faithful both to the historical Word and the situation which God has presently given us.

SUNDAY

Social Orders

ALL STANDING

Minister: The Lord be with you.

Community: And with thy spirit.

ALL SEATED

Minister: Let us pray.

Community: O Thou, wholly free within thyself, yet never leaving Thy creatures without orders in which to dwell: we thank thee for the structured relationships, by which we find ourselves bound to each other and to life: the educational processes, the nation, our common economic life, the home, the church, our international relationships, and all other structures which bring justice, peace, and love into human existence. Enable us, O Lord, to involve ourselves courageously in these orders, as free and responsible men, both cherishing and judging them; ever alert to the injustices within our justice and ever sensitive to new possibilities of equity. Finally, fill us with deep compassion, for all who suffer exclusion from the communities of life. Hear us, O Thou, who art the ruler and judge of all our endeavors, for the sake of our redemption. Amen.

Minister: Let us give thanks to God.

Community: O Thou who art the provider of our daily bread, who dost serve us in the serving of our neighbor, may we receive this food as a givenness we do not merit. And as we dare to eat in a world that starves, so may we dare to give our daily lives for this world of need-filled men; to thy glory forever and ever. Amen.

MONDAY

Educational Order

ALL STANDING

Minister: The Lord be with you.

Community: And with thy spirit.

ALL SEATED

Minister: Let us pray.

Community: Almighty God, the giver of our every understanding and the limiter of all our knowing: We pray for those who study and for those who teach in whatever capacity; we thank thee for the labyrinth of structures by which we learn throughout our lives; and for the formal institutions that administer to our education. Remember, we beseech thee, the uneducated, the ignorant, the bigoted, the misled, and all who hide from knowledge because of fear of life; may they, in the midst of their limited vision or closedness of mind, be grasped by the word of thy acceptance; and may we, in the light of our opportunities, be ever aware of our responsibility both to them and to one another for the sake of the well-being of all mankind. Hear our prayer, O God of wisdom and God of mercy, through Jesus Christ our Lord. Amen.

Minister: Let us give thanks to God.

Community: O Thou who dost give and take away all that is, in partaking of this food, we acknowledge our absolute dependence upon thee for all of life. May we gratefully and in humility live as educated people, concerned for the world's burden of darkness. Through Jesus Christ our Lord. Amen.

TUESDAY

Political Order

ALL STANDING

Minister: The Lord be with you.

Community: And with thy spirit.

ALL SEATED

Minister: Let us pray.

Community: Almighty God, thou who dost govern the destiny of all peoples, bringing nations into being and uprooting them again according to thy sovereign will, receive thou our thanksgiving for our nation, and for the political life of all the communities and commonwealths of men. Bring us to new decisions to be involved, loyal, effective citizens of our country. Awaken within us a new concern for responsibility in the structures of social order; forgive us our cynical apathy before the injustices of our laws and customs; give us vision, wisdom and courage to behold and embody new possibilities for equity; and comfort with thy liberating word all criminals, victims of tyranny and all others who suffer estrangement and tribulation in the political communities of men; for the sake of Christ, Jesus, our Lord. Amen.

Minister: Let us give thanks to God.

Community: O Lord, we acknowledge in the presence of our common meal, the givenness of all life, and our final dependence upon thee; enable us through thy mercies to live our lives this day in free and full engagement with the world. Amen.

WEDNESDAY

Economic Order

ALL STANDING

Minister: The Lord be with you.

Community: And, with thy spirit.

ALL SEATED

Minister: Let us pray.

Community: O Thou who art both the giver of all that we have and the author of all that is denied us; we offer unto thee, on behalf of every man everywhere, our thanksgiving for the gifts of the means by which we and all men live; grant to us the courage to stand before thee alone in the midst of the economic order, affirming both the necessity and goodness of the same; forgive us, O Lord; our callous indifference toward those who exist in bondage to the economic structures, both the rich and the poor; send thy word of judgment upon all who dwell in careless luxury, and thy word of courage and power to those in dire financial need and to all who suffer economic injustices; finally give to us gathered here, who are poverty stricken in our abundance, thy word of mercy, through Jesus the Christ, our Lord. Amen.

Minister: Let us give thanks to God.

Community: Almighty God, we recognize and acknowledge in this common meal thy sovereign kindness toward us and all thy creation; enable us through thy sustenance to live this day before thee in outgoing concern for our neighbor. Amen.

THURSDAY

Domestic Order

ALL STANDING

Minister: The Lord be with you.

Community: And with thy spirit.

ALL SEATED

Minister: Let us pray.

Community: O thou who dost give us our solitude in the midst of communities, we are grateful for all our common life through which our inner history is created. We thank thee particularly for family relationships which nourish and heal us throughout our lives. Forgive us our indifference, our rebellions and our false dependences upon our parents, our children and our brothers and sisters; enable us in every family relationship to be authentic persons before one another; create afresh within us the awareness of all men's need and responsibility for the domestic order of life; and let thy comfort, rest upon all who are denied the blessing of family life; the widowed, the orphaned, the separated, and all who, for whatever cause, are isolated from friends and loved ones. We pray in the name of our companion and savior Jesus Christ. Amen.

Minister: Let us give thanks to God.

Community: Thou who has chosen to assemble us at this table, bestowing upon us this particular nourishment and these concrete neighbors, teach us even now to receive them as gifts, acknowledging our gratitude to thee and our responsibility to serve mankind. Amen.

FRIDAY

Ecclesiastical Order

ALL STANDING

Minister: The Lord be with you.

Community: And with thy spirit.

ALL SEATED

Minister: Let us pray.

Community: O Thou who art Lord of thy People as Thou art sovereign over all that is: we thank Thee for the Church, through which thou dost call us and all men unto life. Bestow upon her, we beseech Thee, the courage to be faithful to her calling to announce and embody the word of freedom in Jesus Christ. Make thy People bold in faith to dare the untried, to risk the foolish, to venture the unknown in radical obedience unto thee. Give thy Church heart to lose her life before the world and unmask every pretense of respectability and self-seeking; for the sake of her mission in and to history; keep her aware of her dependence upon thee alone and strengthen her to be a strong power for just love in every facet of the common life of man, supporting and criticizing every form of human justice. Hear us in the name of our Head and Lord, Jesus the Christ. Amen.

Minister: Let us give thanks to God.

Community: Father of our common life, enable us to be thy church as we partake of this food in fellowship one with another. May we embrace these givens in humility, gratitude, and compassion for the sake of Thy glory and the service of mankind. Amen.

SATURDAY

International Order

ALL STANDING

Minister: The Lord be with you.

Community: And with thy spirit.

ALL SEATED

Minister: Let us pray.

Community: O Thou sovereign Lord of history, we pray for concord and understanding among the commonwealths of men; for the protection of the rights, and vision of every nation; and for the hastening of the hour when all men everywhere shall acknowledge the sovereignty of thy Kingdom. Let thy prospering favor be upon the United Nations and all other human endeavors to bring international peace and order and justice and common good to the world of nations. Forgive us all our defensive nationalisms and hidden tyrannies and empower us to stand opposed to all prejudice and intolerance, both in ourselves and in our neighbor. Thy Kingdom come, Thy will be done. Hear our prayer, O Lord. Amen.

Minister: Let us give thanks to God.

Community: Our Father we are mindful that multitudes among our brothers have not food enough to eat and know not the joy of common life. May we in awareness of thy judgment and mercy gratefully partake of these gifts, dedicating ourselves anew to the task of serving our fellowman, through Christ Jesus our Lord. Amen.



Executive committee in first fiscal session. L to R, Margaret Hayes, staff; Dorothy Gebauer, vice-chairman; Bill Carssow, former chairman; Glen Lewis, current chairman; W. Jack Lewis; Dr. John Douglas; Bill Shepard; and Dan Priest.

While contributors increase in number —

LARGER GIFTS NEEDED TO "BUY TIME"

As the executive committee of the board of directors gathered for its first meeting of the new fiscal year, the knottiest and most pressing problem facing the Christian Faith-and-Life Community was that of financing its 1960-61 education budget of \$102,000.

The urgency of the situation is that the Community must secure some \$33,500 from sources yet unfound, even if all regular contributors continue or repeat their gifts of past years.

Outlining a twofold approach, executive director W. Jack Lewis explained that any pioneering venture "depends upon support from people of a pioneering spirit, awakened persons who are willing to move far out in advance of the masses."

"Finding persons who are alert to the need for concrete, intellectually honest, unfettered research for the sake of the renewal of the Church, is a difficult task and takes time," Lewis said. "Therefore, we need very much to find persons who will give larger amounts that will buy the time necessary in order to find ways and means to accelerate the slowly increasing number of sustaining contributors who can only afford to give medium or small amounts, from a dollar

a month to \$1,000 per year. No gift is too small and none too large, of course."

Although the new budget is \$19,000 less than last year's (which carried a loss accumulated since 1952), it would provide for the continuation, upgrading, and expansion of the various programs approved by the board in its May meeting.

"The crucial need for research in lay theological education," Lewis said, "is manifest in the fact that denominational leaders, pastors, campus ministers, writers, and students in seminaries snap up every morsel of insight and strategy that is developed in the Community's experiment. Visitors who come to observe and confer with our staff indicate that the experiment is helping the Church, not in a geographically restricted area, but throughout the entire world."

The board of directors moves into the year with newly elected officers and with some committees streamlined. Glen E. Lewis is the new chairman replacing William B. Carssow who served that office for two years. Dorothy Gebauer of The University of Texas is vice-chairman. Carter Wheelock is secretary; John Nieman, treasurer; and Donald Butler, chairman of the National Advisory Council.

SEVERAL WAYS TO USE THE ENCLOSED ENVELOPE

Half-year free, gift subscriptions to *Letter To Laymen* are being made available to a limited number of laymen and clergymen suggested by current subscribers in an effort to increase readership among the awakened laity. If there are persons you know who should be reading this publication, list their names on the back of the subscription card enclosed in the envelope inserted in this issue, and write your own name on the front. The envelope may also be used to indicate your own subscription for the coming year or your financial support in any amount. If you wish to offer support through an automatic bank draft, an authorization card is also enclosed in the envelope.

June, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

Dear Everybody:

Thanks to some special designated gifts from a few families above their normal support to the Community's work, Mary and I are off for a two-month intensive trek across Europe visiting lay-training centers and investigating new "signs of renewal" in the Church from Helsinki to Sicily.

Prime purpose of our journey is to participate in the World Council of Churches Consultation on Evangelism in Switzerland July 6-11. Detailed information on this consultation arrived just as I started to write this column, and it looks exciting. The theme will be: "The Relationship between revival within the Church and the communication of the Gospel to the outsider." Four major addresses will be given on different aspects of the theme. (1) D. T. Niles of Ceylon: *Evangelism and patterns of Church life. How does the proclamation of the Gospel create and reform the pattern of Church life?* To what degree do existing patterns of Church life affect the act of proclamation? (2) H. R. Muller-Schwefe of Germany: *We speak of "revival" and of "renewal" in the Churches. To what are we revived and renewed?* (3) Paul Muselman of the U.S.A.: *We speak of "effective" evangelism. Can evangelism be measured as "effective" by definite standards?* (4) J. C. Hoekendijk of Holland: *We speak of those "outside" the Church. Who are "those" outside?*

The day will begin with worship led by Canon T. O. Wedel of the U. S. A., followed by breakfast, then Bible study led by Bishop John Sandq of India. Morning lectures on the theme come next followed by discussion in groups. The afternoon addresses will deal with the problems and obstacles which the evangelistic movement encounters in the institutional life of the Churches. These will be presented by Horst Symanowski of Germany, Cecilio Arrastia of Cuba and others. Evening addresses will center around the problem which evangelism encounters in the world. Speakers at this time include G. W. Webber of the East Harlem Protestant Parish in New York, T. R. Wickham of the Sheffield Industrial Mission in England, T. Selvaretnam who leads an Ashram in Ceylon, and Billy Graham whose mass evangelistic meetings are so widely known around the world. Discussion groups will follow the afternoon lecture, and plenary discussion will be held for one hour in the evenings just prior to closing prayers.

We ask for your intercessory prayers in behalf of this consultation and as we proceed to contact lay-centers across the continent and in Britain. Mary and I returned from Europe nine years ago after sixteen months of study and travel. Much has happened since that time. New developments have arisen, turning points have been reached, and this time we will also be sharing the work of the Faith-and-Life Community wherever we go. Will report on all this in succeeding issues of *Letter to Laymen* beginning in September. Until then, Peace be with you.

W. Jack Lewis

---from Europe

letter to laymen



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Dear Everybody:

in America ---

FINLAND
WE WERE ABLE TO MAKE CONTACT with the lay training institute at Jarvenpaa, Finland. Director Aarne Siirala was on holiday, but one of the teachers, Irmeli Packkonen, came to meet us and take us to look over the Institute. We asked many questions and shared our literature, ate supper, and then went out with a group to drink coffee, sing, and have conversation.

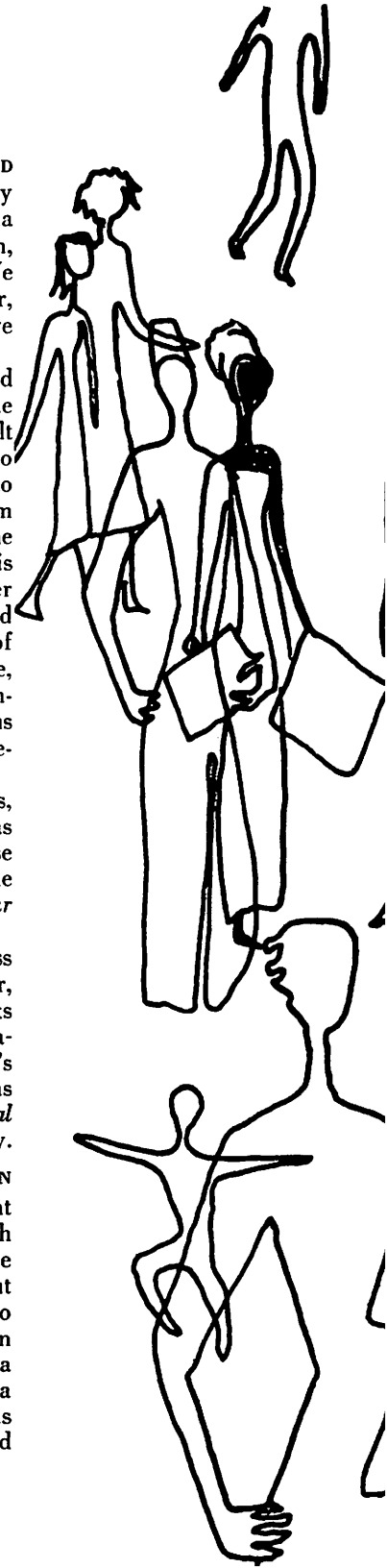
It is clear that Dr. Siirala who will be coming to the United States soon to do three years of graduate study, has been the really creative person in the Finnish church. Therefore, we felt our time and money would not be well invested if we failed to see him. So, we took a train two hundred miles northeast into Carelia, arriving in the village of Parakkela, half a mile from the Russian border, and after a two hour bus ride, finally came to the old country home of the Siirala family where he and his wife and four of his five children were enjoying a summer holiday. We spent a solid eight hours talking with him and made notes on our conversation which included the history of the Church of Finland, and the establishment of the Institute, its relation to the Church and its *threat* to the Church, its training of Deacons for the Church, and its *team* thrust in various parishes, as well as its three-month orientation of pastors related to labor and management.

The Institute also conducts special sessions with physicians, psychiatrists, and theologians on mental health, especially as this reflects the sickness of society, "our own sickness. Those who are mentally ill among us are bearing the burden of the sickness of *all* of us. What caused this sickness? What in *our* life has brought this about?" Siirala asks.

The Institute seeks to mediate the challenge of mental illness to ministers, dramatists, teachers, etc. Dr. Siirala's brother, Martin, is a practicing psychiatrist in Helsinki and works closely with the Institute. They have now established a foundation called *Therapeia Stiftung* which will be Aarne Siirala's main work when he returns from the States. Martin Siirala has written a book being published in German, *What Does Mental Illness Say to Us?*, dealing with the sickness of our society.

SWEDEN
We went by train from Stockholm to Sigtuna, the ancient capital of Sweden, and visited the Lay Training center which was established there in 1917, the first of its kind. We were met by Mr. Liljehooke who showed us around and told us about the Institute, and then had lunch with Bishop Bjorkquist who was the founder. At seventy-six he is still alert and vigorous in spirit although now retired from active leadership. Although a layman with no formal theological education, he was made a bishop in the Church of Sweden because of his tremendous leadership. With a grant of three million kroner, he founded

(continued on page seven)



SUMMER OFFERS RE-CREATION FOR COMMUNITY

The summer has been a time of re-creation for the Christian Faith-and-Life Community. It seems that the relation between work and play is also the relation between creation and re-creation. That is to say, time spent in re-creation is time involved in reflection, contemplation, and, in general, standing back to take a second look. Recreation, the Community is beginning to discover, is seldom idleness, but rather is responsible disinvolvement for the sake of becoming aware of the reality which is present in the activity of life.

Thus, it would appear that one who becomes so immersed in his work as to have no time for play, does not finally know the nature of his work, which work becomes the drudgery of meaninglessness. Conversely, one who refuses to become involved with the world in work, but insists on continual play (even if he engages in what appears to be work), does not know the reality of creation and his re-creation is senseless gambling about.

All of the Community's programs came to an end with the conclusion of the academic year, and to a climax at the Feast of the Endings (see page eight), but the summer has not been a time of inactivity. Early in June, a group of campus ministers from the Disciples of Christ campus locations throughout the country visited the Community, spending a week-end at the Laos House. W. Jack Lewis and two other staff members spent this time with them, discussing the programs of the Christian Faith-and-Life Community. Not long after that the Danforth Foundation of St. Louis used the Laos House for its Conference in Education.

The Collegium early in the summer settled down to evaluation and re-thinking of the past year's program activity, and then to making concrete plans for the programs which will begin this fall. (See the program schedule on the opposite page.)

Re-creation which involves the totality of a group always involves the history of that group and a look again at that history. The Collegium chose to look at the history of the Christian community through the centuries by a close study of the Church fathers. The Corporate Ministry met three times weekly during the summer to study such men as Origen, Augustine, Thomas, etc. As a result, the awareness has come afresh that the Church of the twentieth century could not be in existence apart from the life of the Church in every other century. Moreover, it has become increasingly apparent that the men who spoke with the most relevance to their own day, speak with power to the answerless world of modern times. "Church History," far from being a colorless study chore, has become the vibrant voice of the past bearing the Word of judgment and forgiveness which knows neither time nor age.

Re-creation often includes physical labor, and physical labor

has not been missing at the Christian Faith-and-Life Community during the past months. The chapel has a new look, for instance, which is largely due to the labor of several staff members, and the grounds of the entire property have a newly groomed appearance as a result of the summer's relaxation.

Members of the theologically trained staff have been in demand as speakers in local churches. Each of them has spoken several times, both within and outside of Austin, discussing the Lay Movement and the opportunities which are opening up for meaningful participation in it by persons in the Southwest (see box on this page).

The Executive Director of the Community, W. Jack Lewis, has spent the summer in Europe with his wife, Mary. Jack has been attending the World Council of Churches Consultation on Evangelism as one of fifty Churchmen from over the world invited to Bossey, Switzerland, to discuss the mode for communication of the gospel in the twentieth century. Jack was also invited, after touring the various lay centers of Europe, to be the special guest of the European Lay Center Leaders at their meeting near Helsinki, Finland, late in August.

In sum, the summer has been a busy re-creational time for the entire Christian-Faith-and-Life-Community, one which releases the coming fall and winter for mission in the world.

OPEN DATES

When programs of the Christian Faith-and-Life Community are not in session, the Laos House is available to groups of thirty or less persons as a conference center, providing comfortable living quarters and carefully prepared meals at very reasonable rates, and including the use of lecture and seminar rooms. It is located at 700 West 19th Street, the old Wooten Mansion. For details and open dates, inquire: Director of Studies, Christian Faith-and-Life Community, 2503 Rio Grande, Austin, Texas. Greenwood 7-4471.

SPECIAL NOTICE

The Parish Ministers' Colloquy

The Colloquy, the dates for which may be found in the calendar on the right, is a four session meeting for parish ministers of all denominations, meeting at the Laos House of the Christian Faith-and-Life Community, 700 West 19th Street, Austin, Texas. Awakened laymen are urged to call the Colloquy to the attention of their minister. Early registration is suggested. Write: Director of Studies, 2503 Rio Grande, Austin, Texas.

The Laic Theological Studies

The Laic Studies, the dates for which may be found in the program schedule on the right, is a theological seminary for laymen of the Austin area, meeting weekly on Thursday evenings at the Laos House of the Christian Faith-and-Life Community, 700 West 19th Street, Austin, Texas.

The basic course, for those entering for the first time, is entitled, "The Meaning of Human Existence." Two advanced courses will be offered for those who have attended previous sessions of the Laic Theological Studies. For information write: Director of Studies, 2503 Rio Grande, Austin, Texas.

COMMUNITY STAFF AVAILABLE

As a part of the extension program of the Christian Faith-and-Life Community, the Corporate Ministry of the Community is available for speaking engagements where creative discussion is desired concerning the world-wide lay movement and the role which is opening to laymen of the Southwest for participation in it. For information concerning possible dates and financial arrangements write: Director of Studies, 2503 Rio Grande, Austin, Texas.

CHRISTIAN FAITH-AND-LIFE COMMUNITY

PROGRAM SCHEDULE 1960-1961

CLERICS

Parish Ministers

Parish Ministers' Colloquy

Session I

October 3-5, 1960

Session II

November 7-9, 1960

Session III

December 5-7, 1960

Session IV

January 2-4, 1961

Advanced Parish Ministers' Colloquy

(Prerequisite: Parish Minister's Colloquy)

Session I

October 17-19, 1960

Session II

March 6-8, 1961

Campus Ministers

Campus Ministers' Symposium

Session I

April 23-26, 1961

Ministers' Wives Colloquy
(Prerequisite: husband a member of Parish Ministers' Colloquy or Campus Ministers' Symposium)

Session I

November 28-30, 1960

LAICS

Parish Laymen

Parish Laymen's Seminar (week-ends)

SESSIONS OPEN TO CHURCHES

Sept. 23-25, 1960 Course I-A:

"The Meaning of Human Existence"

Oct. 28-30, 1960 Course I-A

Nov. 18-20, 1960 Course I-A

Jan. 13-15, 1961 Course I-A

Feb. 10-12, 1961 Course I-A

SESSIONS OPEN TO INDIVIDUALS

Dec. 9-11, 1960 Course I-A

Jan. 27-29, 1961 Course I-B:

"The Modes of Human Existence"

(Prerequisite: Course I-A)

Feb. 24-26, 1961 Course II-A:

"The Church in the Modern World"

(Prerequisite: Courses I-A & I-B)

April 7-9, 1961 Course I-A

Laic Theological Studies (Thursday evenings)

October 20 - December 15, 1960

February 23 - April 20, 1961

Vocational Conference

Mar. 17-19, 1961

Campus Laymen

Senior Fellows

Sept. 10-11, 1960—Orientation

First-Year Fellows

Sept. 12-16, 1960—Orientation

Feb. 1-2, 1961—Mid-Year Retreat

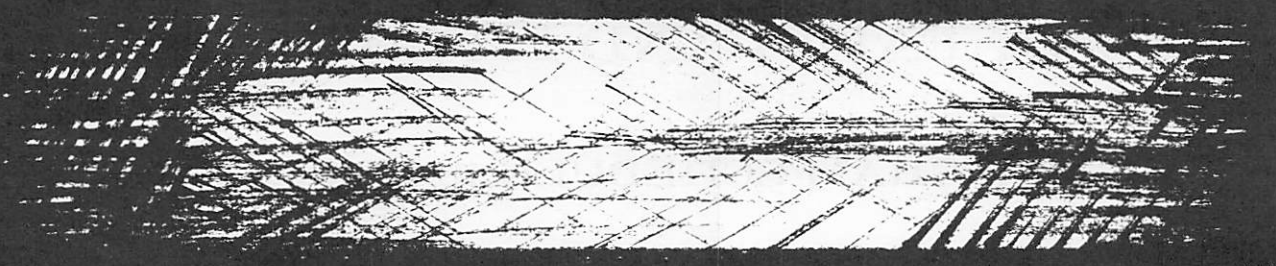
Feast of the Beginnings
September 15, 1960

Meetings of the Board of Directors
October 4-6, 1960
May 12-13, 1961

Feast of the Endings
May 12, 1961

National Advisory Council
May 5-7, 1961

Conference of North American Lay Centers
April 23-26, 1961



The Image of Man in T. S. Eliot by William J. Handy

I AM VERY GLAD TO BE WITH YOU. I was scheduled before, but it has been a long and difficult winter. I am very impressed with your Community. I think it's very fine, and I would like to learn more about it. I hope I will be invited back. From what I hear of your activity, I can see that T. S. Eliot is an appropriate subject to talk about. I have selected for discussion, "Gerontion," one of his lesser known poems which usually isn't taught in a university. I think I have tried to teach it at one time or other, but it's been some time ago, and no one has heard my efforts.

Art is Embodied Meaning

I want to proceed on the notion that in every serious work of art the artist makes some significant judgment about human experience. I don't mean he is abstracting the moral. Rather, his work is *embodied meaning*, a fuller meaning that we can get in the shallow abstraction, in the reduction. We read essays. We read prose. I think we *experience* works of art. They render the body of our experience, not merely the shell or the skeleton or the blueprint.

That point is at the center of "Gerontion," the poem we are going to discuss tonight. But before we get to it I would like to make a few remarks about Eliot's thesis. In the works of Eliot, both poetry and prose, there is a complete condemnation of scientism, and by scientism I don't mean science or the scientific method. I mean the belief that the meaning of human experience is restricted only to that which science can show it to be, that the only belief possible is the belief in science. Scientism and naturalism in their effort to describe truth judge everything against the criteria of empiricism, rationalism, and pragmatism. Eliot feels that scientism is largely responsible for the anomaly of the modern world.

Most often repeated of Eliot's charges against this time and this age is that of world blindness. We get it throughout his poetry, in "The Wasteland," "The Hollow Men," and here in "Gerontion." He says that we put our faith in a kind of factual knowledge. We have given up striving for an awareness of good and evil, not merely the precepts of good and evil, which can be set down, but the being, the actualization of good and evil, the existential reality of it. Eliot denounces the placing of knowledge above wisdom.

To sum it up then, Eliot is saying that the kind of naturalism for which we have given up supernaturalism makes life quite meaningless if that naturalism is really believed in. That is, in our eagerness to be modern, realistic, and deterministic, learning to believe only in the verifiable, the incontrovertible, we end by denying the significance of life, and of even the mind that created the denial in the first place. A purely scientific philosophy ends by denying what we know to be true.

Modern man, then, is secular. He is hollow, not so much because he has given up God, but because his own description of himself, his own description of his world, leaves no room for anything but hollow men. This basically is Eliot's judgment,

his embodied meaning.

The Objective Correlative

Let me tell you a little something about Eliot's technique. He makes successful use of a technique of Robert Browning's, the dramatic monologue. There, a speaker is implied in the beginning, and the speaker utters his speech and reveals himself in so doing. In Browning it makes good sense, and since his work is a kind of narrative, it hangs together. Usually, in Eliot's poems, we don't have that same kind of continuity, that same kind of assurance about where we're going.

Eliot is obscure, and he is charged with it more and more even now, but there is a critical context which we can forage out. It is the theory of the *objective correlative*, and doesn't apply simply to Eliot's poetry but applies to art generally. All it says is that art, in whatever medium, is embodied meaning or objectified meaning. The artist finds, as Eliot puts it, "some circumstance, situation, chain of events which shall be the formula for a particular emotion. So that when the presentation is given, the emotion is immediately evoked." You could very well say that the poetic, literary or artistic meaning is evoked.

In the dramatic monologue technique, the speaker utters a speech which reveals something about his character. As Eliot uses it, this speaker becomes a kind of objective correlative, a kind of symbol, a kind of bringing the focal point of his meaning into presentational form. For instance, the image of Eliot's character Prufrock does just that. Prufrock is timid, bored, frightened a little bit by the society he finds himself in, and conscious that his life is trivial. He wants to ask the overwhelming question, "What is the meaning of my existence? What is my life all about?" but since that would disturb things, he is not able to do it. Eliot catches all these meanings in the image he creates, and in Prufrock he is more successful than in some of the other characters.

"Gerontion," for example, doesn't come off quite as well, for it is not as immediately available and needs more examination. The objective correlatives become discursive passages, but they are there for their qualitative and artistic meaning just the same. These passages form a kind of nexus or cluster of meanings. In Browning, the transitions are logical and the narrative is easy to follow. In Eliot, the transitions are not logical, rather, the speaker in the poem moves from subject to subject in a kind of free association, and we see objectified something of his state of consciousness, not simply a character study. What emerges is Eliot's judgment of modern man which stands with more universality than a case history would stand.

Here we have *art* because, as in all art, the judgment is immediate to the reader. Suddenly, the character's ramifications are there, and his universality is thrust upon us, and then, of course, we are immediately aware of the significance of the judgment. The artist's greatness is not in his preconceptions, I suppose, but in his judgment.

Friday evenings in the College House of the Christian Faith-and-Life Community are given to a dialogue with contemporary culture. On this occasion last spring Dr. William J. Handy, Associate Professor of English at the University of Texas, discussed the image of man in T. S. Eliot. The following article was taken from a tape recording of that discussion.

"The Horror of Life Without Faith"

The main contrast in "Gerontion" is between the full, rich, spiritual life of the past and the barren, empty, sterile life of the twentieth century materialistic society. The old man, Gerontion, (Gerontion means 'little old man') is a symbol of Eliot's objectification of modern man. The old man is seen in the first section as waiting for some kind of spiritual vitality, some kind of spiritual uplift which, like rain, falls from above. Instead of this rain, however, Gerontion, as modern man, is continually tormented and torn by the wind, which suggests restlessness and uncertainty. In the second section, Christianity is introduced in direct, sudden contrast to the contemporary opportunism and vulgarity, and Eliot points toward the separation of modern man from religion. Then, in the final section, commercialism is seen in the spider which, as the objective correlative, suggests the interests of modern man, which are apt to triumph permanently.

The theme is described, very handsomely, in the words of the famous professor of American Literature, F. O. Matthiessen of Harvard, who said, "Eliot depicts the horror of the life without faith, its disillusion, weariness of doubts, its agonized slow drying up of the well springs of emotion."

Thus, the theme is not understood by us as a piece of description or the explanation of a condition is understood. Rather, the theme is experienced by us in the acutely specific details which themselves become images and objectify the quality of the consciousness of the speaker. The very vivid pictorial images and even the involved, abstract statements are to be understood, not as discursive prose is understood but, more deeply than that, as paradoxical poetic reality.

There is a kind of structural pattern which helps in reading an Eliot poem. In "Gerontion" each section ends with a kind of summary, and returns the reader's attention to the figure of the old man.

The use of commands are also part of the structural pattern, and rhetorical questions fall into the structure likewise.

All of these structural devices add to the dramatic quality of the poem, and all of them do so by locating the speeches in the viewpoint of the central character, referring, in each case, to the central theme of the poem, which is the loss of spiritual values by reducing everything to physical values.

I have a recording of "Gerontion." Will you play it?

(Editor's Note:) The recording was played after which Dr. Handy resumed his lecture. "Gerontion" may be found in T. S. Eliot, *The Complete Poems and Plays, 1909-1950*, Harcourt, Brace, & Co.)

"The Dry Month of Man's History"

The speaker, of course, is the old man, the objective correlative of physical and spiritual impotence. He lives in the time of the dry month of man's history, the spiritual barrenness of the twentieth century. The rain that he's talking about in the opening line is God-given rain, the rain that is missing today,

the rain that makes life meaningful, for which he is still waiting. He has found no values, no purpose in life. He reflects, and from his reflection we discover that his life has been passive, without the heroic action of past times. He says,

*I was neither at the hot gates
Nor fought in the warm rain
Nor knee deep in the salt marsh, heaving a cutlass,
Bitten by flies, fought.*

In this we get a picture of the modern situation. It is a rainless life in a decayed culture.

Eliot is always talking about spiritual values and uses images of physical sterility to objectify the meanings he wishes to get. In the word, "spawn," referring to the breeding of fish, for example, is suggested a kind of indiscriminate sexual prostitution. And then "blistered," "parched," and "peeled" imply a diseased situation. The mention of the "estaminet of Antwerp" suggests that prostitution is the heritage of such culture. The goat, traditionally a symbol for sexual potency, is pictured as sick and coughing in the field overhead. Then comes a succession of images ("rocks," "moss," "stonecrop"), which simply suggest general disintegration and passivity.

Finally, one of the best examples of his theory of objective correlatives is the image of the woman who "keeps the kitchen, poking the peevish gutter," suggesting that life has no more value than of a woman meaninglessly keeping the kitchen, making tea, and sneezing. Gerontion, the image of modern man, has already conceded defeat to the problems with which men have to cope in the twentieth century. He has found them insoluble.

Now the reason for modern man's defeat comes in the second section of the poem. It is disbelief. Here we read: "Signs are taken for wonders. 'We would see a sign.'" I am sure you will recognize this as a rejection of Christ by doubt. The passage is in Matthew, "Then certain of the scribes and pharisees answered saying, 'Teacher, we would see a sign.' And he answered them saying, 'Only an evil and adulterous generation seeketh after a sign. No sign shall be given.'" The rejection or doubt is not merely that of Gerontion, ultimate individual, it is the rejection by an age for which Gerontion is held as a symbol.

Gerontion, pictured in this poem as approaching the twilight of his life, symbolizes Western civilization approaching the twilight of its life cycle. This is a theme of Eliot's that occurs often. The opening of "The Love Song of J. Alfred Prufrock" has the same kind of twilight atmosphere:

*Let us go then, you and I,
When the evening is spread out against the sky,
Like a patient etherised upon a table . . ."*

Here is the judgment that our civilization is in the twilight of its life. The characteristics of the old man become transformed into the characteristics of the age. Gerontion observes a drying up of his natural faculties, "I have lost my sight, smell, hearing, taste, and touch./How should I use them for closer contact?" This is a significant loss which points to the absence of spiritual sensibility.

Some of Eliot's images in this second section are subtle and difficult to judge.

— "Madame de Tornquist, in the dark room/Shifting the candles," may be a medium of some sort. She has rejected religion by empty ritual, by substitution of other values, by real identification of herself with secular values, by holding on mechanically to the rituals that once had meaning. Of course the irony of it is very clear, but the image still has meaning, in spite of the fact that the meaning is not actualized, not achieved by participation of the modern world.

— "Fraulein von Kulp/Who turned in the hall, one hand on the door." This name comes from *culpa*, Latin name for the center of life. Eliot is suggesting that Fraulein von Kulp worships only in her sex, that she is a prostitute.

(continued on next page)

continued from page five

The movement is from religious symbols to a kind of stale column of depravity. This pattern, a sudden juxtaposition of the religious and the secular, is a recurrent thing in Eliot. To put it another way, religion, which once dealt with the high emotions, with the mysteries of life, now serves only a kind of secondary, shabby social purpose. What we have in this whole second section is a kind of symbolic history of Christianity as Eliot sees it. It is followed immediately by the reaffirmation of futility:

*Vacant shuttles
Weave the wind. I have no ghosts,
An old man in a draughty house
Under a windy knob.*

Then comes the abstract question: "After such knowledge, what forgiveness?" a typical disillusionment, a kind of cynical knowledge, a perversion of wisdom—the opposite of innocence. For Eliot, then, there is no hope in a religious substitution for life.

Next comes an abstract passage on historical knowledge:
*History has many cunning passages, contrived corridors
And issues, deceives with whispering ambitions,
Guides us by vanities*

* * *

*Neither fear nor courage saves us. Unnatural vices
Are fathered by our heroism.*

History can offer us no pattern, no way. The things that it holds up as valuable, courage and heroism, father in us only monsters.

"Not really alive . . . but not yet dead."

In the final section we see a scattering of dreamlike images which suggest the fading mind of Gerontion who knows the futility of life. The final images are those of the spider and the weevil who go about their work destroying our civilization (of which we were so proud) because it's dead and has no meaning. At the beginning of this poem, Eliot affixed some lines from Shakespeare's *Measure for Measure*, and did so with significance:

*Thou hast nor youth nor age
But as it were an after dinner sleep
Dreaming of both.*

The reference, of course, is to Gerontion's condition, modern man's condition. Not really alive . . . but not yet dead, a kind of dreamlike state, distorted, with only chance values. The futility is repeated in the last line, in fact, the whole poem is described there. "Thoughts of a dry brain in a dry season." Here is the failure of the senses, the failure of passion, the failure of identification, the old man can only see himself as a kind of vacantness, an emptiness.

For Eliot, the image of the old man is the image of man in the twentieth century. He is heart-dry and spirit-dry, has been deceived by materialistic values . . . until he has lost his capacity for a meaningful life. Eliot sees modern man's life as a life without faith, which produces a kind of gradual drying up of spiritual values, a life which is left finally, with the merely disillusioned weariness of knowledge.

A Question

QUESTION: What is the nature of the "spirit" which Eliot says that man is seeking?

ANSWER: He points to a loss of meaningful participation in the language of religion. The rituals of religion are the language of religion. The loss of the capacity for being able to participate in the meaning of the ritual, not the ritual over on one side and one's life over on the other, but real values, ones which are actualized, whether they are the values of the business world or whatever. And yet, when the values are embraced, and lived, when they are actualized by one's being in action, then they become living values. When religion becomes that, religion becomes the real value, pointing beyond all values to the meaning of human life.

the lay movement —

SIGNS OF RENEWAL

All over the earth small pockets of persons are coming alive to the Word that it is possible to live free and meaningful lives in this world. These "islands of awareness" are bearing this Word in and to the world as the Church of Jesus Christ, knowing that the life of the Church is in the world and the layman is the embodiment of the Church as he lives out his life in the main stream of busy modern culture.

Perhaps the beginning of what we may call the Lay Movement was in Europe following World War II, although its seeds were planted earlier in such surges as the Iona Community in Scotland. After the war, Europe woke up to a world in which the established church was, in most instances, ineffectual in meeting the demands of a new age, and so the Evangelical Academies in Germany and Protestant monastic movements, such as the Brothers of Taizé in France, began to move into the secular culture of Europe as thrusts of laymen, understanding themselves as the genuine ministers to a world which could not live without the Word they bore.

Now the Lay Movement is spread around the world. It did not spring up in Asia, in North America, in Africa, in South America as the result of a world-wide organized endeavor, but only as laymen began to see their own situation demanding that they become articulate in their work and homes as the People of God, and allow their clergyman to resume his rightful role as the teacher and "foot-washer" of God's People.

As laymen begin to ask how it is that they can go about their proper task of being the Church in world, they are looking to the pioneer movements of Europe for patterns of life and possible institutional structures. A book published by the World Council of Churches and edited by Hans-Ruedi Weber, *Signs of Renewal*, offers outlines of the work and life of many of these lay centers, academies, and colleges, written by the leaders of the various endeavors. The contemporary Christian traveler (see "Dear Everybody") will find in this small volume the work at Sigtuna, Iona, Jarvenpaa, and many others spelled out in only enough detail to whet his appetite and arouse his desire for more intimate contact.

The chief value of *Signs of Renewal*, however, lies in the possibility which the example of the movements it pictures offers to the Church of the present day genuinely to become mission in the orders of life, declaring the Word without which no one lives.

In the light of the increasing desire on the part of laymen and clergy to be aware of the forward thrust of the Lay Movement, *Letter to Laymen* offers the following sampling of books relevant to the lay ministry. These books are available at local book sellers or through the Christian Faith-and-Life Community Bookstore, 2503 Rio Grande, Austin, Texas.

de Dietrich, Suzanne, *The Witnessing Community*. Philadelphia: The Westminster Press, 1958.

Kraemer, Hendrik, *A Theology of the Laity*. Philadelphia: The Westminster Press, 1958.

McLeod, George, *Only One Way Left*. Iona Community Publishing House, 1956.

Michonneau, Abbe, *Revolution in a City Parish*. Westminster: Newman Press, 1949.

Spike, Robert W., *In But Not Of the World*. New York: Association Press, 1957.

Southcott, Ernest W., *The Parish Comes Alive*. New York: Morehouse-Gorham Company, 1956.

Webber, George W., *God's Colony in Man's World*. Nashville: Abingdon Press, 1960.

Weber, Hans-Ruedi (Ed.), *Signs of Renewal*. Geneva: World Council of Churches, 1957.

Dear Everybody

the Institute to give modern man in Sweden an opportunity to meet the Christian faith and to help the Church discover modern man with his special problems.

Sigtuna, located midway between Stockholm and the University Center of Uppsala, is both secluded and accessible. The work has four branches: 1) Folk-High School where young people from eighteen years and up come to live and study for eight months per year; 2) Humanistic School where classical education is provided at nominal cost, preparing students for the University; 3) Laymen's Institute for preparation of church vocational leaders; 4) Special Institutes for laymen such as political leaders, sports leaders, etc.

We took a five hour train ride north of Stockholm to visit Stiftsgarden and the director, Nils-Hugo Ahlstedt. This is a large conference center set in an industrial area, beautifully located on a lake and designed to provide a milieu of Christian family life which will bear its own silent witness in the midst of conferences, retreats, and rest periods when workers and their families come on holiday. Worship is the continuing daily activity and really the heart of all that goes on at this center, which is large enough for about twelve thousand people per year to use its facilities. Formerly, Nils-Hugo conducted his ministry in the factories, working with labor and management, but the bishop asked him to establish this center. One thing he's doing which could have great possibilities is work with factory watchmen, of whom there are three thousand in Sweden. He has small conferences many times each year with groups of twenty-five of these men, educating them to lead small group discussions in the factories.

FRANCE

We were most impressed and excited by our contacts with Taize. Had we seen only the Taize Brothers in their "fraternity" at Marseilles or had we seen only the Community itself in its work and worship at the center, it would not have been enough, but to have seen *both* is truly exciting and promising. Where the Church has most to learn from them is at the point of *mission*, of "crying the Gospel with their lives" as do the "Little Brothers and Sisters of Jesus" after the manner of St. Francis of Assisi.

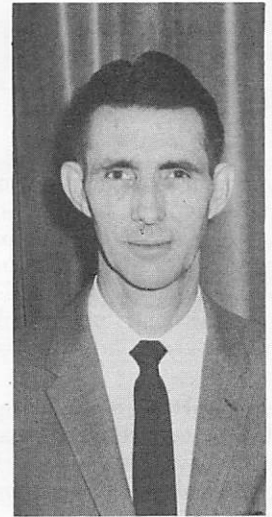
We spent five hours with a French Reformed pastor named Rene Rognon, and his wife. They both work in factories in Paris and are really involved in the economic and political struggles of the people. Rene is an amazing person, with much courage, a clear thinker and no sentimentalist. For fourteen years he and his wife have worked in factories. They understand their mission as being "*with* and *for* the people with whom we work and share a common existence." Not out of a book but out of their existential situation, they see that they are called to be who they are just where they are, *not propagandists but neighbors*.

We spent two hours with Father Larche, a Roman Catholic Priest, one of ten working in the Parish under the direction of Abbe Michonneau, whose book, *Revolution in a City Parish*, you may know. We got a grasp of the work of an awakened group of priests in a laboring man's section of Paris. They have sixty-eight thousand persons in their Parish and have a genuine group ministry, which is the real sustaining factor in their work.

GERMANY

At Mainz-Kastel we stayed at Gossner Haus with Horst Symanowsky. About eighty-five young factory workers, aged fourteen to twenty-five, live in the dormitory and experience a type of life together. The staff, including cooks and maids, has morning worship daily. I would say that a very significant work is going on in and through Gossner Haus, as the staff works among laborers of five nearby factories. These workers

W. Jack Lewis writes this report from Europe where he has been attending the World Council of Churches Consultation on Evangelism, and visiting European lay centers for the first time since his trip in 1951 which provided the inspiration for the Christian Faith-and-Life Community. On August 20-25, 1960 he attended the Conference of European Lay-Center Leaders at Jarvenpaa, Finland.



constitute the Gossner Parish, which is an industrial mission, unafraid to experiment and move out in unorthodox ways to speak a relevant twentieth century word to the working men. Horst Symanowsky took us through a cement plant where fourteen hundred men work, and it was easy to see that he was a real pastor to both labor and management. One of his chief concerns is to work toward the "democratization of industry." Symanowsky is an open man, with keen insight and a delightful sense of humor, despite the hell he went through in East Prussia during the war. He had much to share with us in terms of being mission in the world.

While at Gossner House, Mary and I drove thirty miles away to Darmstadt and spent eight hours in a convent of Protestant nuns. Eighty women live there in a community under a common rule of life, with a main purpose of doing penance for the persecution of Jews. The women are making a significant witness to the whole German nation by not letting the people or the Church at large forget their responsibility in the war.

We drove to Marburg and had a forty-five minute visit with Rudolf Bultmann the great German theologian. We had a delightful conversation with him. He's seventy-six, short, badly crippled, but has a real twinkle in his eye. For the whole Christian Faith-and-Life Community Mary and I expressed our indebtedness to him for his writings, and told him how we used them in our curriculum. He was greatly pleased to know his efforts were helpful in our situation. I asked if he would like to receive *Letter to Laymen* and he said he would.

With a minimum of red tape, we were able to get visas to travel through East Germany on the Autobahn to Berlin, where we talked with Eva Richter about the special work she and three other laymen are doing in Stalinallee, a model housing district built between 1949-53 for Communist Party workers and functionaries. Clergy couldn't get into this area to visit families, and only these laymen had access. The institutional churches had no appeal to the residents, so the workers began to develop small congregations to meet in the housing units themselves. Here was another sign of emerging new structures of the Church in a pressure situation.

We've been steadily on the go for almost six weeks so far and have been remarkably fortunate to have seen so many places and people related in one way or another to the renewal of the Church. We have much to think and write about and will be reporting in more detail in later issues of *Letter to Laymen*. Peace.

W. Jack Lewis

Bill Holmes:

HOW THE COMMUNITY SERVES LOCAL CHURCH

In an address which keynoted the banquet terminating the 1959-60 academic year in the Christian Faith-and-Life Community, the Rev. Mr. William Holmes of Dallas' Northaven Methodist Church, spoke of "the contribution which the Community's programs are making to the local church."

The banquet is an annual meeting which precedes the service of affirmation for persons who have been in the Community's lay theological education program during the year.

"There is much more than research going on in the Christian Faith-and-Life Community," Holmes said. "It is a training and learning situation, not just in the academic sense, but in the full intellectual and emotional sense, where laymen grapple rigorously with the identity that comes slowly but surely to those who are serious about the affirmations that are declared in the Body of Christ, the Church."

Speaking of the contribution of the Community to the individuals in his Dallas congregation, Holmes said, "I can talk about this best in the traditional way of saying that judgment has been made real. The men and women of my church who have participated in the Parish Laymen's Seminars have been confronted here with a word that has stripped them of their masks and pretensions, and has forced them to stand before the mirror of the Christ event."

"The curious thing about all this is that it is done in an atmosphere of graciousness, for the meals are pleasant, the hostess most gracious, the beds are comfortable, and the whole program is one of cordiality and welcome. Yet in the midst of this climate there is rigorous grappling, an excruciating judgment, and the overwhelming Word of grace and good news."

"It is here that many of them have learned for the first time what it means to worship. And they have returned to the church not with a defensive attitude, but with a passion for communicating to others the possibilities that are ours on Sunday mornings in this hour when we act out our self-understanding as a community of believers. Many have rediscovered prayer, and many for the first time have learned to offer prayers of intercession, not as a magic gimmick or technique for converting the will of God to serve our own behalf, but as a genuine expression of their own involvement in humanity and creaturehood, and of their new concern for the orders of creation."

Holmes cautioned the Church of our day that the God who confronts us in such pro-

THE CHRISTIAN FAITH-AND-LIFE COMMUNITY

is solely dependent upon the slowly increasing number of persons who are alert to the need for concrete, intellectually honest, unfettered research within the Church. Its work has continued thus far only on the money received from persons who are concerned to break through superficiality in religious life and struggle at depth with the backbreaking task of renewing the Church in this new world. Finding such perceptive people is a serious problem. Please do not assume that some other person will respond in your place. Send your contributions, pledges, and bequests, which are urgently needed in the sustaining fund, as soon as possible.

gress is also confronting us in every moment and facet of our lives, and warned against the temptation to "read our diaries about the confrontation which was received at one time, without seeing the demand for the same kind of dialogue, ferment, and exchange in every moment of our lives."

"Another dimension of the Community's experimentation that is making a contribution to the local church," he continued, "is that of being sensitive to the word that is being declared outside the institutional church, and the obligation that is ours to remind ourselves of the stones that are being raised up beyond the city gates. There are prophets and cries beyond the doors of the Church these days. While the local church should have its ears cocked to these words, it is frequently so involved in the machines of its own program that it misses them."

"In the Community's experimentation, the posture is such that, through attentiveness and sensitivity, a contribution is being rendered to the body at large by discovering the word that is being declared in the arts of drama, music, literature, and poetry; in all these manifestations of the genuine alternatives for a selfhood that is profound, meaningful, and real."

Commenting upon the new vision of the Church in our time, Holmes declared, "The Church has always been in jeopardy of being a little country club with its minister as chaplain, a group of strangers playing at

comradeship, a group of shadows playing at reality, a group of children playing at togetherness. But the day has come and is coming when, more and more, the Church will see itself, not as an umbrella where men can withdraw for an hour or two on Sunday to get away from the world, but as a springboard which laymen can touch for a moment and are then thrown back out into life, realizing that it is here that the Author and Shepherd of life meets them on His terms; that it is here that they are brought to the self-understanding that one's whole existence and understanding of himself, his life, and other people, comes crashing in upon him as the only reality and truth.

"More and more, the Church is seeing its own understanding in such a way that there will be no distinction between the so-called secular hours that we spend in the week and the sacred hours that we spend in church. More and more, laymen and clergy alike are being reminded that the hour we spend on Sunday morning is that hour where we are reminded that every hour of our lives is a sacred hour, that we are before the Lord of life in every moment of each day and night."

"This is how I conceive of the new mission of the Church. I refer to it as a new mission not because it is new, but because it has been rediscovered."

The banquet was attended by students of the College House, parents, laymen and clergymen involved in the Community's Laos House programs, alumni, the board of directors and staff.

**The Rev. Mr.
William Holmes:
"Strangers play-
ing at comrade-
ship, shadows
playing at reality,
children playing
at togetherness."**



September, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

Letter to Laymen



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UP THE REJANG River in Sarawak in Northern Borneo the Ibans, a primitive but emerging people, dwell. I was there once. I do not claim to know their language, but one phrase I did understand. A group of little boys and girls in my presence lifted up three fingers and said, "*Isa Ke Tuhan*," which means "Jesus is Lord." Since that day I have had a pause.

All of us recognize in these words what is probably the oldest Christian creed. Indeed, it was the confession at baptism in the ancient church, the affirmation at the very initiation into the Church. The earliest Christians knew their very salvation to be in confession "that Jesus is Lord." They grasped that the oneness of the Church was based on this confession, and they were persuaded that God had ordained that "every tongue confess that Jesus the Christ is Lord." In brief, they saw Jesus the Christ as Lord of their lives, as Lord of the Church, as Lord of All. To see and embody this was to be the Church of God.

KYRIOS AND KERYGMA

This bold assertion is still made today. And when it is made as the confession of an experience and not as a metaphysical statement, there is the Church. The very being of the Christian, today as yesterday, depends upon this affirmation. In acknowledging Jesus Christ as Lord, he acknowledges a new relationship with life into which he enters wherein he is enabled to receive life as it is offered, as good and significant, and goes about man's proper business of living it to the full. This he understands is what it means to be in authentic relation to God, the giver of our lives. In that relationship, he understands *himself*, in a final sense, and he knows that he has no real existence outside of it. Furthermore, he is aware that this experience and self-understanding is never in isolation but is realized in fellowship with others who also so comprehend themselves. Indeed, to make this affirmation of Christ's Lordship is to be this fellowship. The very word, Church, as used in Northern European languages—"kirk",

"Kirche", "church"—means literally "that which belongs to the Lord." This is to say that the Church today, as always, is her affirmation that Jesus Christ is Lord.

Now this affirmation of being, in and through which the Church is the Church, embodies within it the proclamation of that affirmation in and to all the world. In other words: to be, in this sense, includes the witness concerning this being. This witness is the Gospel that is preached in the Church. The preaching of the Gospel, then, is not the relating of a biographical sketch nor a bit of recollected history. It is not instruction in metaphysical truth. It is not the articulation of a philosophy, a world view, or a way of life. Neither is it the declaring of the revelation of some moral principle such as the brotherhood of man and the fatherhood of God. Rather, it is a proclamation that, in the happening of Jesus the Christ, God discloses himself as the ever-present giver of our lives, and therefore we are free to live our lives as they are given moment by moment. It is the announcing of the Word of the Cross and the Empty Tomb: that when or whenever we surrender our demands that life be as we desire it, just then do we live, just then are we resurrected into life. This is the Christ-happening.

The preaching of the Gospel is the setting forth of this Christ-event in such a way that for the hearer it becomes a *current event*. His own event. What God did, he *does*! What happened, *happens*! God's time is not two thousand years ago. It is *Now*. This is to say that the preaching of the Gospel is not a testimony to any abstract idea that God is Love, but a witness to the concrete and personal fact that God *so* loved that he receives us. However the message is put, when it is heard it will be heard by the hearer that God loves and accepts him as he is. As a matter of fact, whatever goes on in this world, either loves us *as we are* or he does not love us at all. For if he loves only the person we might have been or can become, that person does

continued on page six

JESUS IS LORD

by BISHOP JAMES K. MATHEWS

BISHOP JAMES K. MATHEWS of the Boston Area of the Methodist Church writes out of long acquaintance with, and involvement in, the ecumenical movement, which makes its basis for theological unity the creedal statement, "Jesus Christ is Lord." Bishop Mathews, a member of the National Advisory Council of the Christian Faith-and-Life Community, here develops the understanding that this affirmation, which symbolizes the meaning of human existence, is the sole foundation for the Church in the twentieth century as in all centuries.



The Laic Theological Studies

A unified theological curriculum for laics which deals with the meaning of being a free, critical, intelligent person in the given orders of life from the perspective of the self-understanding of the Christian faith for the sake of raising up creative lay theologians in the midst of the Church in the world.

THE LAOS HOUSE

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and
Life
Community

The Laic Theological Studies for the 1960-61 year will consist of two eight-week terms in the fall and in the spring. The curriculum is composed of two types of courses:

- I. Theological Core Courses. General survey offerings which provide the layman with the rudimentary background necessary for genuine and creative participation in the theological enterprise in our time.
- II. Advanced Reading Courses. Seminars in special subjects: problems, significant books of the past and present. The intention in all of them is to deal with relatively compact areas in depth for the sake of the student developing the ability to do his own thinking.

Four courses, two theological core studies and two advanced reading seminars, will be offered in both the fall and in the spring terms. For this term a slight alteration is made for the sake of those who have not had the opportunity to take Core Course I-B.

1960 THE FALL TERM 1960

THEOLOGICAL CORE COURSES

I-AB

The Meaning and Modes of Human Existence or The Problem of Faith and the Christian Life: An examination of the form in which the question of faith is raised in the modern age and the various ways in which 20th century man is present to his existence. Required of all attending the Studies for the first time.

I-B

The Modes of Human Existence of the Christian Life as Faith/Unfaith: This is a study of the various ways in which man in the modern world is present to his existence in relation to nature and history. Kierkegaard, Bonhoeffer and Camus will be the authors considered. The last half of the above offering for all who have had just the first required course I-A.

III-AB

The Role of the Church in the Modern World or The Local Congregation: An examination of the new understanding of the Church in our time, dealing with: the mission, the worship, the community in the Church; and an analysis of the various self-images forged by the Church by studying works of such men as Luther, Wesley, Thomas Aquinas, and Augustine. Open to all who have had Courses I-A and I-B.

ADVANCED READING COURSES

IV-C

Reading in Theological Ethics: An elective seminar which deals with the concerns of Christian ethics in our time through the study of D. Bonhoeffer, as reflected in his *Ethics*. Open to all who have had Courses I-A and I-B.

6 O'clock
Thursday
Evening

Oct. 13
Oct. 20
Oct. 27
Nov. 3
Nov. 10
Nov. 17
Dec. 1
Dec. 8

LIFE IMAGE: Emerging, Symbolic, Common

On the fourth Friday evening in September, Dr. Donald Weismann of the University of Texas department of art, initiated the Friday Dinner Series in the College House of the Christian Faith-and-Life Community. Dr. Weismann, who pushed out into the reality of our world as brought to focus in the art of each period in Western Civilization, was the first of seven alert, sensitive, and creative persons who will address the College House on *The Emerging Life Image of the Contemporary World*.

The Friday Dinner Series is a facet of the College House program in which the stage is set directly for the conversation between the Church and the world to become conscious. *The Emerging Life Image of the Contemporary World* is one of three contexts through which this conversation will proceed.

Dr. Weismann will be followed on October 7 by Dr. Clarence Ayres on economics, October 21 by Dr. Archibald Lewis on history, November 4 by Dr. John Silber on philosophy, November 18 by Mr. Ronald Dugger on politics, December 9 by Mr. Roger Shattuck on literature, and January 6 by Dr. Wayne H. Holtzman on psychology. Each of these men will be dealing with the outer edge of thinking in their field, grasping for the life image of the new twentieth century world.

Through the haze of our blinding despair, a figure is beginning to emerge. Slowly, deliberately, as though trying to brush the cobwebs of meaningless from his head and shoulders, his hands and feet, he is coming to consciousness only to retreat into the grey fog of the future. We strain to discern his shadow against the curtain of time, though he is indistinguishable from the blankness of the unknown. But he is there, and his presence controls our lives. He is the life image of the contemporary world.

In the midst of the twentieth century world the Church raises the symbol of the possibility for significant life. In order to examine this strange historical community from the vantage point of its cultic symbol, the College House will discuss, secondly, *The Symbolic Life Image of the Church*. These Friday evening addresses, delivered by the Collegium of the Christian Faith-and-Life Community, will discuss, on September 30, "The Symbol and Cultic Ritual," on October 28, "The Symbol and Cultic Design," on December 2, "The Symbol and Cultic Time," and on January 13, "The Symbol and Cultic Poetry." Each of these addresses will be grasping for the internal meaning of the Christian Church, or the life image of the body of Christ.

From all sides the strata emerge, coalesce, disperse, and join again. The past becomes the present and the present becomes the future, which is then the present and then the past, only to merge as a stratum with all the others, moving with tremendous force toward the apex of time, this moment, yanked into concretion as the symbol for the symbol of meaningful life. The poignant light of the symbol sears forth into the world, as the life of a community, a people, the Church, which blinds out illusion and exposes reality with relentless will. We flinch from its light, but it is there, and its presence controls our lives. It is the life image of the Church.

As a part of, and within, the Church, the College House will be grappling with what it might mean for the group gathered there in residence to become alive and sensitive, concerned to be a self-conscious mission for the sake of the life of the Church and our times. The College House will gather as a community three times during the fall semester to raise before itself *The Common Life Image of the College House*. These "Community Discourses," to be held on October 14, November 11, and December 16, will be concerned to discover how to live together as mission to the university: the life image of the College House.

They come from the north. They come from the south. They come from the east. They come from the west. They come. And in the center we meet. In the center is a table and a chair for each. We sit. We talk. We eat. Then, slowly, deliberately, as though trying to brush the cobwebs from his head and shoulders, his hands and feet, a blinding symbol emerges, retreats, emerges, and escapes once again only to break forth in a scream of anguish in glory. We have come. We discern. We are afraid. But the glaring, foggy symbol is there, and its presence controls our lives. It is the life image of the College House.

Don Weismann: "Art is not a gloss on life. It is a fundamental and important preoccupation of man."



Bill Cozart:

liturgy and the theatre

THE MORE I STUDY WORSHIP AND DRAMA, the more I become convinced that the fundamental dimension in which both of them participate is that of *Movement*. Here, as we find ourselves at the very beginning of a new age in which almost every day some projectile soars into the heavens and beyond into the dark boundlessness of inner space, we are beginning to grasp what *Movement* is. All that lives must move, from the flowers who turn their heads to welcome the sun to the commuter who dashes to catch the 8:15; for both have a future that comes from God and both must rush forward to embrace it.

In theology and the arts — now more than ever — God is encountered as the One “in Whom we live and *move* and have our being.” The Church is learning to dance again; so is the Broadway musical: at least one third of *The West Side Story* is told through motion, rather than song or speech. In our whole life, we are discovering those movements of the physical conversation in which we become selves in a unique way. To move is to be alive, and the *meaning* of this movement is made clear to us in the service of Christian worship; it is also expressed in ritualistic theatre, for those who have eyes to see.

The recent off-Broadway production of Tennessee Williams’ play, *Orpheus Descending*, is an excellent example of such ritualistic theatre. It makes clear that one goes to the theatre to participate in a rite in which the ultimate meaning of his existence is held before his eyes and offered to him as a live possibility for his choosing. Here is a ceremonial enactment of the ultimate and final possibility that is presented to a human being: freedom before God. Every aspect of the drama deals with the movement from unfaith-to-faith-to-unfaith-to-faith, within the context of freedom.

There is, for example, the inner movement of the characters; they are dynamic; they change as human beings change; they are not the same at the end of the play as they were at the beginning; they participate in the *becomingness* of life. There are many non-verbal symbols in the play — sacred objects which point to the presence of the Holy within human experience. There is a priest and a prophetess. There is hate and love, death and new life. All take part in the enactment of a mystery as old as creation, a mystery without a name because it has had many names — the Messianic Age, the Kingdom of God, the New Reality, the Final Judgment, the Second Coming.

By whatever name, the mystery is that at every moment of our being we come from the Eternal God, who enables us to receive all modes of time (our broken past and our unknown future) in a present situation which is a manifestation of His love. In life, this mystery is a mystery because it is not obvious. Neither is it obvious in the play; one can only grasp it indirectly and then be grasped by it. This mystery is a mystery precisely because it is continually forgotten; for that reason, one needs liturgy and ritualistic theatre as an everlasting reminder that the mystery and its accompanying movements *are what happens all the time*, and that there is *only* the mystery. Everything in this happening world points to it, and in pointing to it, points beyond — to the Eternal One from whom the mystery comes. At the end of this play it happens that two characters die. But it is not a sad ending. No, the effect is just the opposite. One feels like dancing out of the theatre into the street where he will hear in his life what he has heard in the liturgy of the play. One wants to hear and hear and keep on hearing — until he forgets and must return to the ritual again.

(continued on page six)

Letter to Laymen



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FRIDAY DINNER PROGRAMS: CHURCH-WORLD INTERCHANGE

A SIGNIFICANT PART of the College House program is the structured effort to provide a continuing dialogue with the culture of the current day. Throughout the entire program, this concern is implemented in various ways; through the use of art-forms, the after-dinner conversations at meals led by the students, and by the constant reminder that is in the third act of Christian worship: the act of dedication in which the free, forgiven people assume responsibility for the orders of life.

The concern to create a living dialogue between the Church and culture takes its most explicit form in the lecture-discussions of the Friday Dinner Programs. These programs are of three types: evenings in which the College House community is confronted by a guest lecturer chosen simply on the basis of his competence in his field, whether it be in the humanities, the natural sciences, or the social sciences; evenings in which the lecturer's subject is upon some aspect of the symbolic life of the Church, considered in a broad historical context and evenings in which the students probe their own relationships to the orders of life, corporately

investigating the meaning of being a mission in all situations of life.

THIS CONTINUING PROGRAM, developed over the past several years, contributes a sizeable accumulation of knowledge about the world and draws this knowledge through the general Church-world interchange by which we are enabled to grasp with greater clarity the meaning of being a person of faith in our day and by which it becomes possible to speak and listen to other people in articulating the Christian faith.

During the fall semester, the College House has had the opportunity to participate in a series of outstanding lecture-discussions including the following:

—"Art as Metaphor," by Hiram Williams of the University of Texas Art Department. (See *Letter to Laymen*, Nov. 1959.)

—"Kruschev in America," by H. M. MacDonald of the Government Department, U.T.

—"America and Intellectual Life," by Martin A. Kraemer of the Philosophy Department, U.T.

—"New Discoveries in Molecular Biology,"

by R. P. Wagner of the Zoology Department, U.T.

—"Student Exchange Between Russia and the United States," by former Second-Year Fellow, Dorothy Dawson, the second College House alumnus to tour the U.S.S.R. under the auspices of the Y.W.C.A.

Evenings devoted to the symbolic life of the Church are a series which includes lecture-discussions on worship, art and symbol, the Christian calendar, Church architecture, the Sacraments, the classical creeds, Christian rites, and Church music.

Other guest speakers included William Barrett, author of the current best-seller, *Irrational Man*; Dr. William A. Irwin, Post-Retirement professor of Perkins School of Theology, S.M.U. (See *Letter to Laymen*, Oct., 1959); Harry Daniel, general secretary of the Student Christian Movement of India; Mlle. Albine Isch, district secretary of the French *Alliance des Equipes Unionist*, Paris; and Miss Ruth Hughes, human relations secretary of the national Y.W.C.A.

Friday Evening Programs in which the students participated in an investigation of the meaning of mission began early in the semester with a kinescope of the television program, *The Twentieth Century*, which dealt with the contemporary college student in a documentary entitled, "Generation Without A Cause." Two other discussions on the Church as Mission were conducted during the term.

Planned for next semester is a roster of exceptional guest lecturers in fields such as literature, psychology, drama, education, law, history, physics, and sociology.



From art as metaphor to Kruschev in America: Four of many guest lecturers in Friday Dinner Programs included Dr. William A. Irwin (upper left), Dr. H. M. MacDonald (upper right), Dr. William Barrett (center), and Dr. Martin Kraemer (bottom).

The Prodigal Son

Out of the distance of our lostness
comes a sound as if Some Blacksmith
struck a pond'rous anvil.

In the dried-leaf quietness of our
far away lives, stop still and hear.

The low sound is Far far away as from
earth to constellation.

Time's steady eye. We are seen.
In our land of broken pieces
we are known . . . but do not know.

The Huge Heavy motion calls us and we
feel that we must be. The challenge of a
single note pierces our stillness.

What we must be we never know

But the Hammer Strong Beat is always
there.

—Wesley Seeliger

THE COVENANT OF THE COLLEGE HOUSE

In entering into covenant with one another whereby for this academic year we assume concrete responsibilities for and to each other for the sake of the common experience of the College House . . .

I.

We must remember and ever remind each other that all the structures which bind a people can in no wise be made explicit. There ever remains in every community the unwritten and unwritable law, and relationships between human beings as persons ever remain mysteriously beyond the capacity of human reason to articulate. Though a community of free persons must and do articulate the structure in which they live, their life together is in no sense and at no time synonymous with or reducible to structures of any kind, hidden or revealed, written or unwritten.

II.

We must remember and ever remind each other that structure is for community freedom and selfhood. Wherever there is community, there is structure and without structure, implicit or explicit, there is no community; and only where there is genuine community is there authentic freedom, and only where there is both freedom and community is selfhood possible. Through the covenant, therefore, we are concerned with finding out what it means to be free persons in community and what it means to be a community of free persons.

III.

We must remember and ever remind each other that such promissorial or covenantal living demands that we make our common structures as explicit as possible and that every individual be given the opportunity to decide freely for himself to be involved in it as a responsible self. Our covenant must never become an alien pressure but always remain an imperative from within ourselves. Only within this awareness do we take upon ourselves the responsibility of making our covenant of common living explicit.

IV.

We must remember and ever remind each other that, since free and self-conscious decisions to become involved in a structured relation with others is for the sake of being persons and never for the sake of escaping selfhood, we are, though utterly bound by our structure, ever free to break the covenant: never by default, but by free decisions made in the light of other claims which other covenants of life place upon us.

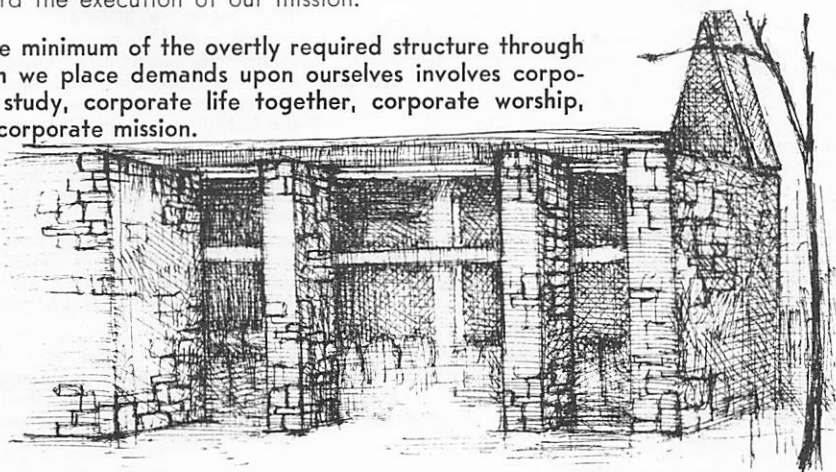
V.

We must remember and ever remind each other that in the decision to enter into such a covenant, we assume obligations and responsibilities for the others in the covenant up to the point of their freedom to be responsible, and open ourselves to the obligations and responsibilities the others must assume for us, up to the point of our freedom to be responsible.

VI.

We must remember and ever remind each other that such explicit opening of ourselves to our promises, though not determining objective guilt, brings our guiltiness to the surface of our lives and intensifies our sensibility to it, which can in turn, disclose the acceptance and forgiveness by which we unconsciously live, and without which we cannot live, and only through which community on any level is possible. The law is always a schoolmaster which leads us beyond itself to the possibility of life, in dependence upon the Word of our acceptance, and therefore toward the execution of our mission.

The minimum of the overtly required structure through which we place demands upon ourselves involves corporate study, corporate life together, corporate worship, and corporate mission.



OUR CORPORATE STUDY

I. WE COVENANT TOGETHER to be present at the weekly lecture-discussions held each Monday evening from 9:30 through 10:45.

II. WE COVENANT TOGETHER to attend and participate in the hour and one-half Seminar per week as scheduled at the beginning of each term.

III. WE COVENANT TOGETHER to give a minimum of one hour of study each week to the assigned essays prior to the meeting of our seminars; to write a one page report on the one article so designated; and once each term to prepare and read a paper in our seminar as assigned by the instructor.

OUR CORPORATE LIFE

I. WE COVENANT TOGETHER to live self-consciously before the regulations of the University governing student housing and before the specific living arrangements of the men's and women's residences of the College House.

II. WE COVENANT TOGETHER to responsibly participate in the fifteen minute conversation periods regularly held at the close of the evening meal, Monday through Thursday.

III. WE COVENANT TOGETHER to be present at the special lectures and discussions held immediately after dinner on each Friday evening from 6:15 to 7:15.

OUR CORPORATE WORSHIP

WE COVENANT TOGETHER to attend the evening worship service of the College House, 5:15-5:40 p.m., Monday through Friday, either as a self-conscious participant or as an empathetic spectator. (The morning worship of the Community, 7:00-7:20 a.m., Monday through Friday, is not required of the College House members, but all who choose to do so are welcome to attend. If a member cannot attend the evening service he may substitute the morning worship.)

OUR CORPORATE MISSION

WE COVENANT TOGETHER openly and honestly to strive to discover anew and in depth what it means to be genuine free men in action — responsible, critically intelligent persons — in a university situation in our family relationships, in our friendships and in all the orders of social existence.

IT SEEMS SIGNIFICANT TO ME that people who give evidence of having the most profound insights into the nature of our culture and its effects on people, are not to be found, characteristically, within the Church. With some important exceptions, they are secular novelists and dramatists, social scientists, political analysts. They seem to know what is going on, but they are not able to look at what is going on through the spectacles of faith. Meanwhile many of those of us with the spectacles of faith seem singularly unable to look at and see what is going on, around us and within us.

There have been any number of surveys by various and sundry social scientists, and much of their data is confusing and conflicting, but there seems to be pretty general agreement about one aspect of religion's relationship to culture. Survey after survey has shown either implicitly or explicitly that the attitude and behavior patterns of Americans are much more deeply the product of their socio-economic environment than they are of the religion they profess. That is to say, that so far as life goals, standards of value, things that people regard as most important, least important, or choose to ignore, their behavior pattern and their attitude pattern, there is much greater similarity across faith lines than there is across class lines within the same faith. In other words, a typical, white, upper-middle-class Presbyterian would tend to be more similar to a white, upper-middle-class Roman Catholic or Jew than to the white lower-middle-class Presbyterian.

Socio-economic factors stratify American attitudes and behavior, much more than religious or faith factors. This is one of the most important characteristics of our culture, and it would tend to render much of what I tried to suggest in "The Church in Culture" irrelevant. (See *Letter To Laymen*, Vol. IV, No. 6.—Ed.) You may recall some of the suggestions that I made in that presentation: that the local church desperately seek again what it means to be the Body of Christ; that it begin to give some serious attention to corporate ethics as well as to personal ethics; that it learn how to exercise power with love, in the economic, political and social spheres; that it find ways to enter social controversy and conflict; that it begin to act for social justice as well as for public morality; and perhaps most important, that it learn how to exercise disciplined, corporate action toward the patterns and structures and forces of our culture, and more immediately, of its community.

Trapped in Culture

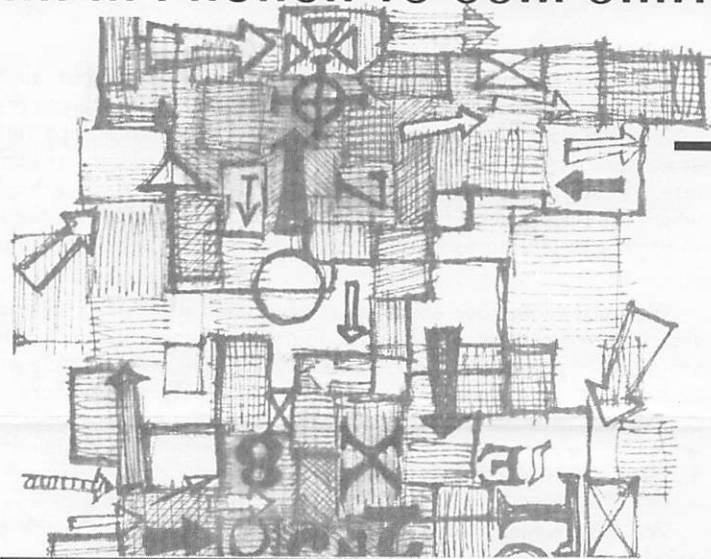
SUPPOSE A LOCAL PRESBYTERIAN CHURCH seriously undertook some or all of these suggestions. What might they mean for that church? They might mean, first of all, that a major portion of the preaching of the pulpit, the teaching of the church school, and the programs of the various organizations be devoted almost exclusively to forcing the members to consider honestly what it means that they are enmeshed, immersed and trapped in their culture. The need for this is something I feel existentially. I don't know whether I could be regarded as typical of the people who sit in the pews or not. But I'm like them in many respects. I have strong political and racial attitudes. I live in the suburbs. I am buying my house, which has two mortgages on it. My skin is white. My friends are all upper-middle class college graduates. I read *The Philadelphia Bulletin* — nearly everybody does in Philadelphia, you know. I have two children. I am also a Christian.

Which of my attitudes stems from the fact that I am a Christian, and which from one or more of these other involvements of my life? What does it mean that I am all of these other things, as well as Christian? Husband, father, Democrat, white skinned, college graduate? When I make a political judgment, for example, is that judgment more the result of the fact that I am a Democrat than it is a result of the fact that I'm a Christian? What is the difference between my sitting down with a group of Christians to discuss an ethical dilemma in an adult Bible class, and my sitting down with a group of friends in my home, most of whom are also Christians, to discuss the same ethical dilemma? Is it possible for a Christian community, provided it has the facts, to bring a judgment on a political or social issue that cannot be brought by any other group of people, or is the Christian community made up simply of an agglomeration of people who are Republicans, Democrats, liberals, conservatives, segregationists, integrationists, etc., and who incidentally are people who meet together at the church every once in a while for prayer and sacraments, and to hear the Word of God?

What difference does it make? I wish that the preaching and teaching and study and activity in my church would help strip from me some of my illusions, would help lay bare some of my idolatries, my conflicting loyalties, so I could understand them better. I wish it would help me and my fellow members in the Body of Christ listen for the word of God rather than the word of my white-collared, white-skinned, upper-middle-class culture. I wish it would help take from me the luxury of believing that because the pews of my church are filled every Sunday, and the Sunday School is well-equipped, and everybody is friendly and smiles at me, that I necessarily belong to a faithful and obedient church.

In the first place, then, a major portion of the preaching, teaching, and program of a church that takes seriously some of the changes that have been suggested, would be devoted to forcing its members to con-

AN APPROACH TO CORPORATE ACTION



sider honestly what it means to be a Christian immersed in a sea of culture.

In the second place, a church that took this seriously, might call together a group of its more sensitive, mature, and intelligent members and lay upon them the responsibility of spying out the land of Canaan. Their job would be to infiltrate, either as members or observers some of the local "secular" groups where decisions are being made — the City Council, the School Board, the Chamber of Commerce, the Trades and Labor Council, civic associations, the NAACP if there is one, the PTA, etc. Their responsibility there would be to report back what is going on in these groups, so that the church would have some idea of what kind of education and action the church ought to be engaging in to make its response to what God is doing out there. Once it has the facts, and can evaluate the facts, not as a group of upper-middle-class white Americans, but as a community of Christians, then why cannot a church through its session, or other governing body, take corporate action, issue clarifying, critical or supporting statements with respect to some proposed action of the City Council, or some other developing situation?

An Open Secret

IN THE THIRD PLACE, a congregation that is beginning to discover what it means to be the Body of Christ, is not simply an aggregate of white-collar, upper-middle-class individuals who come together occasionally. It might feel compelled to create for itself a style or pattern of life. This pattern of life would be created out of careful discussion and prayer. It would be lived out in mutual support and criticism, and would be subject to controversy but it would reveal to the rest of the community that here, without pride or ostentation, these people knew a secret. This secret would have to do with everything — earning, spending, working, playing, eating, joining organizations, making friendships, breaking social taboos, creating new customs. All these things would be done, as the Christian community sometimes said "yes," and sometimes said "no" to its culture. Their secret would be an open secret — yet one that nobody really understands except those who know what it means to be a member of the Christian community. Their secret would be that Jesus Christ has come and died, lives and now rules. And they would know His great power, not as a possession, but as newly manifested in them through the indwelling of the Holy Spirit.

God has a word for the Church, and for Christians today, as they face the specific and concrete forces, the issues swirling about them, or else He has no word for the Church, or for Christians whatsoever. For these issues and conflicts are constantly being fought out by various secular groups, often without the local church's knowledge and awareness. Many of the church's members are also members of these various secular communities, and they are constantly being involved in cultural and social forces, caught in conflicting interests, some of which become open conflicts.

The School Board votes. The City Council acts. And most of their members are Christians. The Labor Union strikes; or management provokes a strike; people vote or fail to vote. They pay their taxes willingly or unwillingly. Employers read the newspapers and react one

ION IN THE PRESENT DAY CHURCH

—h. b. sissel

Increasing signs presently indicate that the contemporary local congregation is undergoing an awakening in the new image of the Church as Mission. For the congregation that would develop corporate disciplined action in radical obedience to God amid the cultural orders of life, the Reverend H. B. Sissel, Associate Secretary of the Department of Social Education and Action of the Presbyterian Church-USA, explores some of the acute implications of this thrust. This article is one of three excerpts from tape-recorded addresses.

way; employees read the same newspapers and react another way. The Negro community gets the news and reacts in one way; the white community gets the same news and reacts another way. Most of the people involved in this great complex of conflicting interests, this swirl of opposing forces — most of these people are Christians. They profess to be Christians. Now what's the relationship between their membership in the Body of Christ, however tenuous it may be and their membership in all these other communities? What is the word of God to them, and who will speak it?

No Filling Station

I FEEL COMPELLED TO RAISE THE SERIOUS QUESTION of whether that Word *can* be spoken and heard at all in a situation in which our cultural loyalties and our loyalty to Jesus Christ have become so entangled with each other, and messed up with the language of piety, that we can no longer distinguish between them . . . a situation in which the Church of Jesus Christ has become a spiritual filling-station, concerned only about individual piety and private salvation. Am I wrong in assuming that the contemporary popular understanding of the relationship between faith and culture is something like this? The individual Christian receives his faith and renews his faith at the church, so goes the popular understanding, and in a very real sense, a true one, and this faith is supposed to enable him to go out into the world and bear witness to his faith, or do battle with the world, the flesh and the devil.

The more sophisticated versions of this contemporary concept of vocational witness have leaned away from thinking of it as a pious, verbal articulation of it, and have leaned toward "acting like a Christian lawyer — or a Christian doctor" out there in the world from Monday to Saturday. And, parenthetically, acting like a Christian father on weekends. Thus we can speak of Christian politicians, Christian farmers, Christian teachers, Christian fathers and mothers, Christian families. In actual practice, however, this has meant that we have had politicians, farmers, teachers, fathers and mothers who are Christians, and since all the *reasonable* claims for "Christian behavior" — things like good will, honesty, cheerfulness, and so on — since all these reasonable claims for "Christian behavior" are looked upon as normative for *everybody* in our culture, this has meant, practically speaking, that nobody can tell the difference between a good doctor who happens to be a Christian and a good doctor who happens to be a Jew. The terms "Christian politician," "Christian father," "Christian business man" mean almost nothing in our culture, in terms at least of the behavior, the attitudes, the patterns of people.

Radical Obedience

I THINK IT WOULD BE WISE to recognize that the "fringe sects" have made radical demands on their members, demands that put them in open conflict with our culture, etc. The main line Protestant denominations have, quite rightly in my opinion, looked upon these demands as moralistic, pietistic, and irrelevant to the Christian faith. But meanwhile, the main line Protestant denominations have spoken only vaguely, as I have done, about the more radical claims of God for obedience from the Christian politician, business man, etc. But when

the chips are down, when the concrete, specific situation develops, in which radical obedience to God really means laying down one's life, one's economic, social, political, or maybe even ecclesiastical life, that is to say, when the concrete situation demands the taking up of one's cross, then we have found it necessary to speak of "the necessity of compromise."

Now this tendency to speak of obedience to God in the abstract, and of compromise in the concrete situation has produced, I suspect, two whole generations of Christians whose guilt is neurotic, rather than religious. That is to say, people whose sense of guilt is not in relationship to God, but in relationship to some idol, the moral standards of their parents, the moral standards of their church, perhaps.

It seems rather obvious to me that what I have been calling radical obedience to God in the concrete situation is going to put a Christian on a cross today just as surely as it put Jesus Christ and some of his disciples later, on a cross 1900 years ago. The cross may be a different kind of cross, a political one, or a social one, but I really question whether modern servants of Christ can regard themselves as above their Master in this respect, any more than first century servants of Christ. It is a liberal rationalization to assume that obedience to God today is possible without a cross, any more than it was possible for Jesus Christ without a cross. And yet there seems to be very little willingness on the part of 20th century American Christians — I see practically none of this willingness in myself. A friend of mine told me "I don't look good on wood." Now once again, we say of this nagging sense of guilt: "Why be sophomoric about it? You're no different than anybody else. Don't worry about it. Don't be morbid." But I submit to you that too many Christians today are too honest to be unable to worry about it, and the secret recognition that the power of radical obedience to God no longer seems manifest or available to us as individual Christians, has forced many of us into a state of hypocrisy, neurotic despair, or cynicism. A few have been forced to depend absolutely upon the free grace of God — because there is nothing else.

I don't know whether you're still with me or not, but if there's any truth in these things that I've been trying to say, then it seems further unrealistic to me for the leaders in our churches to engage in further exhortation, however it may be disguised, as education or doctrinal preaching, or what have you. It seems unrealistic to engage in further exhortation of individual Christians to obey God. This simply deepens the neurotic guilt, increases the hypocrisy, or intensifies the cynicism.

Shift the Target

SINCE THERE ARE SO FEW CHRISTIAN communities around in which one can find the free grace of God, it leaves them without hope. But I am feeling and I am believing more and more strongly, for a while, at least, that we ought to lay off the *individual* Christian, and stop talking about the ethical demands that God makes upon him. This seems to me to be the peculiar response that God is seeking from the Church right now. I hope that I will not be misunderstood. I am not suggesting that we say to Christians: "You are no longer under the claim of God for a week." I am saying that I think we ought to stop talking, and preaching, and writing, and discussing the claim upon the *individual* Christian. Write this in capital letters, and lay upon the shoulders of the Church as a *corporate Body* that claim. We have been shooting at Christians so long, and we have been shooting at the Church so infrequently, that we have produced a generation of moralists, who can't really hear the Gospel. Should we not then for a time, shift the target, and release the individual Christian from this intolerable burden of being exhorted constantly to do that which obviously he simply does not find the power to do in the kind of society in which he lives?

I was made awfully uncomfortable recently when I read these words from the 23rd chapter of Matthew: "The scribes and Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger."

Having said these things to you, and being aware of all the difficulties that lie therein, I should like to close by reading a passage of scripture for you. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. . . . If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it. . . . For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

Only when the Church can take again the emblem of the cross unto itself, will the Church corporately bring to bear the judgment of God against evil wherever it exists, and will it seek at every point to show the grace of God, the possibility for salvation and wholeness. This is in fact, the nature and mission of the Church. No church is faithful unless it is constantly trying to serve Christ in the midst of the demonic forces already overcome by Christ, who has given this Church power to exorcise evil in behalf of his kingdom.

liturgy and the theatre

In the Greek myth from which the title of *Orpheus Descending* comes, Orpheus is a wonderful singer who leads a dead woman out of hell and out of the clutches of Death. Hell in the Williams play happens to be the interior of a general drygoods store in a small Southern town. All the scenery is shadowy and poetic as some inner dimension of the play. The large window at the back opens on a view of disturbing emptiness — an endless sky in which we watch the rainy season of late winter and early spring. But we know that somewhere out there is Two Rivers County, the land of two possibilities which the play will soon describe.

Appearing briefly, at regular intervals, as though they were on the edge of Hell (but not quite in it) are the priest and the prophetess: the ritual figures that keep the play in movement. The priest is an Old Negro Conjure Man, in tattered garments covered with talismans and good-luck charms of shell and bone and feather. These are the tokens which he brings to the ritual, the tokens which later are passed on to the audience. He carries bones always in his hand, and these bones are all he has to bring to the ritual, for he does not speak. He mumbles, but it is a soft, toothless mumble of words that sound like wind in dry grass. But he carries bones — bones that have lain long on a bare rock in the rain and sun till every sign of corruption has been burned and washed away from them — and these bones he passes on to the prophetess, who, in turn, passes them on to whoever will receive them.

Occasionally, when urged by the prophetess, the Old Conjure Man utters a wild cry — the Choctaw cry — a cry of wild intensity which is one of the many images of freedom in this play. For freedom used to be the nature of the world's existence, as the prophetess explains: "This country used to be wild, the men and women were wild and there was a wild sort of sweetness in their hearts, for each other, but now it's sick with neon, it's broken out sick with neon, like most other places . . ."



Bill Cozart, who plans to be a teacher in literature, is one of a host of young people in America who are equipping themselves as lay theologians in the Church. He writes this review of Tennessee Williams' *"Orpheus Descending"* from Cambridge where he is preparing himself for the ministry of the laity in the world by studying for his Ph.D. at Harvard.

Twentieth Century Elijah

The prophetess, who is a youngish girl named Carol Cutrere, used to be "what they call a Christ-bitten reformer." She delivered stump speeches, and wrote letters of protest about the gradual massacre of the Negro in Two Rivers County. Once, when a Negro was unmercifully sentenced to hang, she put on a potato sack and like some twentieth-century Elijah set out for the capitol on foot to deliver a personal protest to the Governor. But it was in the dead of winter, and winter was in people's hearts as they saw her walking barefoot in the snow wearing only a potato sack, so they arrested her. The charge? "Lewd vagrancy." Winter is in people's hearts and they cannot seem to hear what a prophet is saying nowadays, so they arrest him for lewd vagrancy! So, Carol Cutrere, the prophetess, no longer protests; she goes from place to place in her car and utters incantations and reminders and invitations to people to go with her to the cemetery: "Take me out to Cypress Hill in my car. And we'll hear the dead people talk. They do talk there. They chatter together like birds on Cypress Hill, but all they say is one word and that one word is 'live,' they say, 'Live, live, live, live, live!'" It's all they've learned, it's the only advice they can give. Just live . . .

But the Hell of the drygoods store with its priest and its prophetess is primarily Hell because it is where the dead woman lives. The woman, called simply Lady, is "dead" because she is crushed and suffocating beneath the burden of her unalterable past. On the surface, her heart is beating; yet within herself, she died fifteen years ago in a fire that destroyed her father's wine garden. That wine garden represented to her all of the joy that life had to give — love, meaning, fulfillment. But in that fire her father was burned alive, her lover was lost, her unborn child destroyed — all that gave her a reason to live went up in smoke. Moreover, that fire was not accidental; it had been set by a sort of Ku Klux Klan mob who hated her father because he was an Italian immigrant.

Destitute, homeless, Lady married the first man who asked her — only to discover later that he was the leader of the mob that had burned her father. This fact is common knowledge to the women gossips of the town: "She could live with him in hate, Dolly. You know, people can live together in hate for a long time. Notice their passion for money. I've always noticed when couples don't love each other they develop a passion for money. Haven't you seen that happen? Of course you have. Now there's not many couples that stay devoted forever. Why, some git so they just barely tolerate each other's existence. Isn't that true?"

Her wine garden gone, living with a man whom she could not bear to touch, who represented Death to her, Lady had just one reason to keep on living: to prove that, in spite of everything, life had not defeated her! To prove this, Lady was rebuilding the wine garden in a last desperate attempt to recover her past and all that it meant. To help the project along, it happened that her husband, Death, had a heart attack and was upstairs in his bed, dying, even as the wine garden was being reconstructed.

A Way Out of Hell

But into this Hell of hatred and revenge a young man comes one day; he comes from nowhere; he was just passing by on the highway that runs in front of the drygoods store. And, although no one knows it, he is Orpheus; and, although no one knows it — not even he himself — he is to bring the possibility to Lady of a way out of hell. His name is Valentine and he wears a snakeskin jacket and carries his life's companion, a guitar inscribed with the name of all the famous jazz singers and musicians of the world. He, too, has a song to sing; and his song is his story — a story called "Heavenly Grass." It's a story-song about being a wanderer in the world, about being free, about being not quite at home in things-as-they-are. It's a song born of deep loneliness: "Nobody ever gets to know nobody. We're all of us sentenced to solitary confinement inside our own skins, for life! You understand me, Lady? I'm telling you the truth, we got to face it, we're under a life-long sentence to solitary confinement inside our own lonely skin for as long as we live on this earth."

Yes, Lady understands. She, too, is lonely and alone (which are not quite the same thing). She listens to the boy with awakened ears for she has been married to Death for fifteen years and knows what he means when he says: "You might think there's many kinds of people in this world but, Lady, there's just two kinds of people, the ones that are bought and the buyers! NO! — there's one other kind . . ." Lady wonders, "What kind is that?" "The kind that's never been branded" is Val's answer and by that he means the kind that are free: "You know there's a kind of bird that don't have legs so it can't light on nothing but has to stay all its life on its wings in the sky . . . Those little birds, they don't have no legs at all and they live their whole lives on the wing and they sleep on the wind, that's how they sleep at night, they just spread their wings and go to sleep on the wind." Lady answers from the deep aching within her: "I'd like to be one of those birds. I don't think nothing living has ever been that free, not even nearly. Show me one of them birds and I'll say, Yes, God's made one perfect creature!"

A World With No Answers

Strangely, though, Val himself is like one of those birds and has been as long as he can remember. For the wind had blown through his youth and scattered his family and left him alone in the woods by the bayou. "I stayed there alone on the bayou, hunted and trapped out of season and hid from the law. And all that time, all that lonely time, I felt I was — waiting for something!" When Lady asks, "What for?", Val replies, "What does anyone wait for? For something to happen, just anything to happen, to make things make more sense. It's hard to remember what that feeling was like because I've lost it now, but I was waiting for something like if you ask a question you wait for someone to answer, but you ask the wrong question or you ask the wrong person and the answer don't come. But does everything stop because you don't get the answer? No, it goes right on as if the answer was given, day comes after day and night comes after night, and you're still waiting for someone to answer the question and going right on as if the question was answered." That is why Val is neither of those who are bought or one of those who buy, for he has heard, across the night of the world, an Answer that is no answer, but tells him somehow that he can live without answers for his question has already been answered. And knowing this, Val sings, sings about his being taken care of without knowing the answer, and tells Lady that she, too, can relax about not knowing the answer, for an Answer has already been given. And Lady does relax, and they fall in love, and Lady has a taste of what it feels like to live as a bird that sleeps on the wind, having no home in things-as-they-are but having a home on the wind — the wind that she hears the sound of, but knows not where it comes from or where it is going.

And so they fall in love and one day this Lady, this Lady that has been coupled with Death for fifteen years, discovers that she has life in her body: "True as God's word! I have life in my body, this dead tree, my body, has burst in flower! When a woman's been childless as long as I've been childless, it's hard to believe that you're still able to bear! We used to have a little fig tree between the house and the orchard.

(continued on next page)



Gerlinde Wagner

INTERNATIONAL VISITOR INTERN PROGRAM

Since the College House first opened its doors in 1952, students from many nations have been sponsored in the Community's Austin Experiment. The College House membership has brought together each year a broad cross-section of the many religions, races, nations, and cultures represented on the University campus.

Until this year, however, international participants were students who had come to America primarily to engage in their studies at the University of Texas. With the inauguration of the International Visitor Intern Program, the Austin Experiment has established a venture in which a small number of European nationals come to America specifically to participate in the Community's programs. This is one of a series of projects for persons who share responsibilities with the staff in doing the work of the Community while they also engage in the corporate worship, study, life, and mission of the Experiment. Another internship program (for seminary students) was given a detailed description in the last issue of *Letter To Laymen*.

The four young ladies whose pictures appear on this page are the international interns this year, known affectionately in the Community under the abbreviated title, "IVIP's."

They are Gerlinde Wagner from Frankfort, Germany, daughter of a Lutheran clergyman; Mechteld Douwes from Rossum, Holland, daughter of a minister in the Dutch Reformed Church; Gerda de Leeuw, also from Rossum, whose father is a farmer in the Netherlands; and Hetty Heule, who was born in Singapore and who with her family, was imprisoned by the Japanese during the Second



Mechteld Douwes

World War, later to move to Hengelo, Holland, after the liberation.

The Community arranges for the IVIP's' passage from their homes in Europe to Austin and provides them with room, board, health-accident insurance and an allowance for incidental expenses while they are engaged in the University Theological Studies of the College House.

During their stay, they have the opportunity to be in the homes of American people, to travel in the vicinity of Austin, to live in an American University environment, to come to know American students, and to master the English language. In the Austin Experiment, they are in the atmosphere of a pioneering ecumenical movement of the Church, and have an excellent opportunity to think through for themselves what it means to be the Church in the world.

The normal period of internship is September through June. After that, the interns may travel at their own expense in the United States, Mexico, or Canada before returning to their own countries via the passage provided by the Community. It is expected that some of the participants in this program will want to take part in the summer work camps, seminars and conferences held by various church and ecumenical groups throughout the U.S.A.

IVIP's pay no fees, but offer their services in the domestic work of the Community under the direction of the resident hostesses.

They are currently pursuing the first course in the University Theological Studies of the College House, entering into the rigorous dialogue entailed in that section of the curriculum which deals with contemporary theologians such as H. Richard Niebuhr, Paul Tillich, and Rudolf Bultmann.



Gerda de Leeuw



Hetty Heule

It never bore any fruit, they said it was barren. Time went by it, spring after useless spring, and it almost started to — die. Then one day I discovered a small green fig on the tree they said wouldn't bear! I ran through the orchard. I ran through the wine garden shouting, 'Oh, Father, it's going to bear, the fig tree is going to bear!' — It seemed such a wonderful thing, after those ten barren springs, for the little fig tree to bear, it called for a celebration — I ran to a closet, I opened a box that we kept Christmas ornaments in! I took them out, glass bells, glass birds, tinsel, icicles, stars. And I hung the little tree with them, I decorated the fig tree with glass bells and glass birds, and silver icicles and stars, because it won the battle and it would bear! Unpack the box! Unpack the box with the Christmas ornaments in it, put them on me, glass bells and glass birds and stars and tinsel and snow! I've won, I've won, Mr. Death, I'm going to bear!"

Land of Two Possibilities

She tells the joyful news to Val, but he has news for her — not so joyful. Earlier she had hired him on as clerk in the drygoods store; but now the people of Two Rivers County are becoming suspicious of his free ways (just as they are suspicious of the prophetess) and he must leave. For this is the county of Two Rivers, the land of two possibilities, and he must choose one of them. Either to remain and adjust to things-as-they-are, put a sign "For Sale" on himself and live as the world lives in its sick half-light of neon or else to continue being a bird that sleeps on the wind, a free man who knows that he is received in a world with no answers. He chooses the second, and so must leave. He urges Lady to come with him, but she, this very night, is about to open her new wine garden. And her husband, Death, is upstairs, dying. The wine garden must open tonight to prove to the world that she is not defeated! But Val tries to tell her that she does not need to prove anything, that she *already* has her Answer, that a life of freedom is waiting for them. But she wants justice — her justice — the justice that springs forth from her hate. This is the county of Two Rivers, and she, too, chooses . . . to remain and open the wine

garden. The other possibility is now gone, but at that moment, Death appears on the stairway with a gun in his hand. He points it at Val, but Lady, terrified, shields him with her body, and is shot by Death. Val escapes, but is soon torn to pieces by the hounds that are sent to search for him. The possibility for freedom went unchosen; the Lady refused to leave her Hell. But that is not the end of the play, no, for it is a ritual-play, and the county is still Two Rivers County — the possibilities for living still remain. The priest and the prophetess now enter, the Conjure Man still carrying his tokens, and among them now is Val's snakeskin jacket. This, he gives to the prophetess, who, in turn, faces the audience, walks toward the footlights, and kneels, stretching out her arms to them, her arms which now carry the jacket. At this moment, she becomes one with the prophets of all ages who have witnessed to the mystery of the Eternal and proclaimed the coming of the New Age. As she speaks, her words are full of the sound of another ancient prophet, who, too, proclaimed a mystery:

I ignore the troubles of the past.

I shut my eyes to them.

For, behold, I create new heavens and a new earth.

The past shall be forgotten

And never come to mind.

Men shall rejoice in what I now create.

Do you not perceive it?

"Do you not perceive it?" is the question the ritual puts to the audience, and that question haunts them till they answer. But now, in the darkness at the end of the play, the prophetess stretches out her arms carrying the jacket, and with a voice full of the ages, pronounces: "Wild things leave skins behind them, they leave clean skins and teeth and white bones behind them, and these are tokens passed from one to another, so that the fugitive kind can always follow their kind." The curtain is slowly falling; and behind, we see through the open window that the sky is reddening. It will soon be day.

VOLUNTARY SUPPORT, INDEPENDENT RESEARCH AKIN TO FREE PRESS

In a society whose public welfare is supported through voluntary philanthropy to such an extent as in modern America, the role of the large foundations is establishing responsible procedures to aid charitable, religious, educational, and scientific projects and research is invaluable.

It is gratifying that large foundations have been willing to offer support to the Austin Experiment of the Christian Faith-and-Life Community. For five years, the confidence placed in this work by the Danforth Foundation of St. Louis has engendered courage and creativity, particularly during the early, struggling years of getting the Experiment started. The Danforth Foundation has made possible a national advisory council, staff salary, and direct aid to students.

The Community has now received a grant of \$16,000 from the Charles E. Merrill Trust of New York. It is to be expended over a two year period, and will help meet the needs of the Austin Experiment which has in the past year expanded to include many new programs (See *Letter To Laymen*, Nov. 1959).

With the expansion, it recently became necessary to raise afresh the problem of establishing financial stability for the operation of the Community. The best counsel has indicated that the total program can be maintained only through an intelligent, organized, intensive effort. In the near future, you will be receiving formal information about this effort that will be conducted among the total constituency of the Community.

As most readers of *Letter To Laymen* know, the Community is dependent for its sustenance upon the slowly increasing number of persons who are alert to the need for concrete, intellectually honest, unfettered research within the Church. Its work has continued thus far only on the money received from persons who are concerned to break through superficiality in religious life and struggle at depth with the backbreaking task of renewing the Church in this new age of Twentieth Century man.

The need for free research in the Church is somewhat akin to the need for a free and independent church press expressed by the 1956 General Assembly of the Presbyterian Church, U.S. In a widely circulated letter signed by a host of ministers of that denomination, readers were reminded of the action of the assembly on this matter: "It would be most unfortunate and foreboding if the only avenues of information and opinion open to the church were avenues over which the church maintained control and of which the church exercised that custodianship which is always given to ownership. The independent church press has a large, significant and continuing service to perform to our church and to the whole religious community."

The letter continues: "It is important that our people be made aware of the significant place of independent journalism in the life of the church.



With members of corporate ministry Allan Brockway and Robert Bryant, W. Jack Lewis shares news of grant from Charles E. Merrill Trust of New York.

It is free to do much that cannot be done under other auspices. It will inevitably provoke dissent. This is a vital part of its life — and health."

The church press is pardonably proud of the history of independent journalism. The spirit of open dialogue in all matters of Church life has been central in all periods of awakening within the Church. The necessity to keep the dialogue open is equally essential to the current lay awakening, theological recovery, and ecumenical movement. The Christian Faith-and-Life Community, as a corporate research center, is concerned to experiment concretely in worship, study, life and mission for the sake of discovering new ways and means through which the Church in our day may continue and extend the ongoing, free conversation that is engendered wherever the Gospel is proclaimed and heard.

The increasing number of local congregations, individuals, foundations, business corporations, and civic clubs who are willing to invest their resources in such a pioneering, corporate venture, is a heartening sign that the Church in our day will respond in faith to the radical demands of a brand new era of history given of God, and that she will wrestle creatively with the problem of being free people in Jesus Christ for the sake of her mission to the present day world.

IN ANSWER TO NUMEROUS REQUESTS

Reprints of the brochure entitled "Breakthrough" that appeared in the November issue of *Letter To Laymen* are available upon request. This pamphlet describes in some detail the Austin Experiment of the Christian Faith-and-Life Community.

Dear Everybody:

The new decade is off with a dash and I reckon we've all been dashing. For me it meant a flying trip to Athens, Ohio, to spend two days participating in the Ecumenical Student Conference on World Missions along with 3700 students and leaders. It was an amazing gathering of young men and women from all over the world. Five students from the College House attended, and we hope to offer a sort of symposium on the Conference in the February issue.

We were overwhelmed at the keen interest expressed by so many in the Austin Experiment being carried on by the Christian Faith-and-Life Community. I led a couple of fireside conversations on the two evenings I was there and talked with two hundred students and campus Christian workers for an hour or more. 2000 pieces of our literature on various phases of the Austin Experiment were snapped up by folks who wanted to know more about the Community. Many subscribed to *Letter To Laymen*. Still others wanted detailed information of the curriculum, the College House Covenant, the monograph on worship, etc.

Roy LaMarsh, General Secretary of the Canadian Student Christian Movement and several of the Provincial Secretaries asked me to meet with them in a special session for two hours one afternoon. Two universities in Manitoba and Saskatchewan are already adapting facets of our College House program to their situations, and the whole Canadian SCM seems to be heading in the direction of genuine experimentation in these areas. I saw many friends at this Conference whom I had met a year ago at Winnipeg.

Carl Zietlow and some of his students from the University of Buffalo joined me in some exciting conversations about the possibilities of adapting some of the insights of the Community in their particular place. There were a host of others.

I returned home more convinced than ever of the great need for corporate research, training, and experiment within the church for the sake of her mission in this decade.

W. Jack Lewis

January, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen



NEW RESIDENT

SOJOURNERS

The persons pictured above are sojourners. Sojourners are people who live on the edge of time, who receive the future becoming the present as their permanent homes. These sojourners are welcomed to the Collegium of the Christian Faith-and-Life Community, a community of sojourners, a community of persons who affirm with the psalmist: "I am Thy passing guest, a sojourner, like all my fathers."

The new resident sojourners are, standing Mrs. Elaine Lubbers, Don Warren, David McClesky, and seated, Wesley Poorman and Miss Betty Stewart.

Mrs. Elaine Lubbers comes to the Community from the position of Director of Christian Education at Parkway Presbyterian Church in Corpus Christi, Texas. Her theological training was done at Austin Presbyterian Seminary.

Donald Warren, a Methodist layman, has just completed the S.T.B. degree at Harvard Divinity School. While he was at Harvard he served as Director of the Teenage Program at Cambridge Neighborhood House.

David McClesky received the Bachelor of Divinity degree from Southern Baptist Theological Seminary at Louisville, Kentucky, after which time he returned to the University of Texas to complete work on the M.A. degree in Latin American history. He comes to the Community from employment at the Government Employee's Credit Union in Austin.

Wesley Poorman is spending a year with the Christian Faith-and-Life Community as a Danforth Seminary Intern, between his second and third years at Western Theological Seminary. A Presbyterian, he is particularly interested in becoming acquainted with the campus ministry as a genuine possibility for his life's involvement.

Miss Betty Stewart, a native of Florida, comes to the Community after five years with the Japan Mission of the Presbyterian Church and one year of psychiatric social work. Her theological training is from Presbyterian School of Christian Education.

Sojourners are people who live on the edge of time, whose every future is unknown, and who receive that future as their life. Five more sojourners have come to the Christian Faith-and-Life Community.

THE VISITANTS

John Wesley's injunction to his lay preachers was to visit from house to house, remaining no longer than *absolutely necessary* in any one place, a command which falls strangely upon the ears of our "public relations" world. Modern visitants might take to heart John Wesley's words, and go, declaring the Word, and listening for the Word from those whom they visit, and then *move on*.

The visitants who have come to the Christian Faith-and-Life Community in recent months have hearkened well to Brother John's instruction. They have come to declare that *this life is Good*, and to hear this Word as it is articulated through the programs of the Christian Faith-and-Life Community, and have then moved on.

VISITANTS TO

Among recent visitants to the Community was M. Jean Jousselein, Director of *Centre de Recherches Civiques* in Paris, France. M. Jousselein, representing the creative thought going on in France as the Church meets the changing world of the twentieth century, contributes the article, "Crisis in Education," appearing in this issue of *Letter to Laymen*, which grew out of conversations held during his visit to the Community last spring.

Miss Joan Macneil, of the Presbyterian Department of Christian Education in Australia, visited with the Christian Faith-and-Life Community, bringing news from the Church in Australia and learning from the work being done at the Community in lay theological education.

Dr. Loren E. Halvorson brought tidings from the Board of Education of The American Lutheran Church and Mr. William Summerscales brought word from the Board of Christian Education of the United Presbyterian Church. Each of these men is concerned for the life of the Church as it develops lay theologians to bear the burden of the Church's ministry in the world.

Campus ministers are coming alive to the great possibilities in their unique ministry. The Reverend Mr. John W. Wright, Jr. visited with the Community Collegium, bringing word from the campus ministry at the University of Florida, and talked of the beginning of a resident student program on that campus. In a forthcoming issue, *Letter to Laymen* will be

sharing news of other creative student ministers about the United States.

Word was received directly from the lay movement in Europe when the Reverend Mr. Douglas Alexander and his wife visited the Community during the summer. Mr. Alexander, a part of the Iona Community off the coast of Scotland, spent several days in meaningful conversation wherein both he and the Collegium received valuable insights into the other's mission.

VISITANTS FROM

Many times, when visitants from a neighboring congregation came to the regular meeting of the Church in the early days, they would be asked to stand in the midst of the congregation and make their testimony.

So, today, members of the Corporate Ministry of the Christian Faith-and-Life Community have been asked to stand in the congregation to testify as they visit from place to place. W. Jack Lewis has borne testimony in Europe this past summer (see "Dear Everybody:"); and other members of the Corporate Ministry have spoken at the Campus Christian Workers Seminar (Danforth Foundation) at Stony Lake, Michigan, at the meeting of the American Baptist Association of College Workers in Green Lake, Wisconsin, at the Campus Christian Life Staff Conference of the Presbyterian Church in the U. S. at Montreat, North Carolina, at the Danforth Seminary Intern Conference near Shelby, Michigan, and the Regional Training Conference for the Methodist Student Movement at Camp Magruder, Oregon.

In addition, groups from the Christian Faith-and-Life Community visited for several days in each of the following churches: First Presbyterian Church in Liberty, Texas, St. Lukes Methodist Church in San Angelo, Texas, Parkwood Methodist Church in Pasadena, Texas, Parkway Presbyterian Church and the Church of the Good Shepherd in Corpus Christi, Texas.

Witness to the Word in Jesus Christ was made by individual members of the Corporate Ministry at the following churches and organizations: First Presbyterian Church in Yoakum, Texas, First Presbyterian Church in Hillsboro, Texas, St. Andrews Presbyterian Church in Abilene, Texas, First Methodist Church in Texarkana, Arkansas, Koenig Lane Christian Church in Austin, Texas, Wesley Methodist Church in San Antonio, Texas, the Business and Professional Men's Club in Houston, Texas, and the MSM at Rice University.

Visitants come and visitants go in the Name of Jesus Christ. They go to declare that *this life is Good*, and then hurry on, for time is brief in our new world, too brief to tarry when there is mission to become.



CHRIST IS BORN! In every age this is the eternal Word of the Christian Church. At Christmas, the Church bursts forth in the song, "Christ is born!", before all the world. In order to cry forth this Word in special greeting, the Corporate Ministry of the Christian Faith-and-Life Community has prepared two special Christmas cards. The card pictured on the left utilizes a theme from the book of Jonah in declaring the good news of the Church, while the card on the right holds up the sign of the ChristMass from the book of Job. These cards are available, with envelopes, at the cost of \$2.00 per dozen and may be secured by writing Editor, 2503 Rio Grande, Austin, Texas, and indicating either "Jonah" or "Job."



FROM ALL SIDES our solidified understanding of life is besieged, menaced, and challenged. In meeting this challenge we ought to understand its origin, which lies in the rapidly changing essential characteristics of our age.

I

The situation of young people is radically different today from what it was a few generations ago. The phenomena which constitute the characteristics of this difference, appearing first in the West, have become universal rapidly.

A NEW POPULATION

Among these phenomena we should mention, first, a new demographic situation. In the place of a relatively backward middle-aged population composed of few old people and of many children and adolescents, an ever progressive middle-aged population has appeared where the aged become more numerous and less sensitive to the reactions and preoccupations of the younger people.

Can educators accept the imperatives that such a situation seems to impose on them? As the active population (the producers) diminish in relation to the passive population (children, students, sick people, and old people), it sometimes appears necessary that instruction accord additional importance to the problems of production and that priority be assured to the applied sciences. But such a solution of elementary solidarity and of immediate efficacy imposes a false concept of man. It opens up the risk of knowing man as a producer or consumer and of losing the sense of real humanism.

Secondly, youth has taken on new meaning and new dimensions. Whereas formerly youth was available only until the 10th or 12th year for the majority, it is possible now for all until the 16th or 18th year, and even for a great number until the 20th or 25th year. Youth and the time for education have lengthened considerably. This extension demands the multiplication of educators, and it is becoming more and more difficult to recruit educators who consider their function as vocation.

In addition pedagogy is no longer concerned with the formation of an elite but with the promotion of the multitude of young people. This demands the quest for more direct and immediate stimulants. Formerly the fact of knowing oneself intended for the framework of society and the prestige which proceeded from this promise, created a certain climate of exception and meaningfulness. Today youth is not a privilege anymore, and education has lost its character of prestige. It is no longer stimulating and, indeed, seems like servitude which is not even compensated, later, by a pre-eminent position.

A change in the behavior of adolescents is to be noted, particularly in their social rebellion. This is evidenced by the teddy-boys, *halbstarken*, *vitelloni*, *boubons noirs*, and hooligans. Their relatively feeble effective forces should not obscure their universal character. From the moment when civilization attains a sufficient degree of urbanization and technical advancement, from the moment when the acceleration of history (which we will analyze later) separates adolescents and adults, one sees adolescent bands and gangs form themselves in the West, as well as in the popular democracies. It would be false to see in them only a moral phenomenon.

Now that the phenomenon of lengthened adolescence is world-wide, society tends toward a unification. Yet one can discern a compartmentalization relative to diverse social and economic strata. A psychology of individuals has been replaced by a sociology of economic groups. The peasant adolescent represents a human reality different from the adolescent worker or the student. Each is fashioned by his life framework. The process of his maturation provokes in him behavior and sensitivities different from those evolving in another environment. Yet education based on the idea of the unity of man and the universality of culture treats equally all those of whom she has charge.

A NEW HISTORY

Our time is one of an ever more rapid rhythm of economic and social change and a growing accumulation of information which indicates an *acceleration of history*. Each individual is aware of an even greater number of contingencies, and it is necessary to adapt himself ever more frequently to new situations. If this adaptation is relatively easy for adolescents, because, not having a past they are not prisoners of it, it is far more difficult for the greater part of adults. Rare are those who evolve as quickly as do the events.

As a consequence, at the level of education, the relations between adults and adolescents cannot be any more what they used to be. The analysis of the word "experience" clarifies this difficulty. The adult depends on his past: that which he has lived until now serves him as a guide for the present. For the adolescent experience means above all *experimentation*, that is to say, the quest for new situations, attitudes, and proofs.

In a stable society which evolves little or slowly, the experience of adults is the foundation of education. Those who know the society solidify its continuity and introduce their juniors to it. But from the instant when there is acceleration of history this type of education becomes an obstacle which prevents adolescents from preparing themselves for society in the making. The experience of adolescents should, therefore, play now an even greater role in the thinking of all who are concerned for education. Some people think it should be top priority.

The terms "adult" and "adolescent" point to the same situation. Both come from the same root: to grow. With "adult," the root is employed passively: *he who has grown!* With "adolescent," it is taken actively: *he who grows!* A society in the midst of growth cannot tolerate the growth stop to which the word adult points. This is not one of the lesser ambiguities of our civilization. We need the mobility and the availability of adolescents, or society and its education rests forever upon the wisdom and the stability of adults who have been left behind.

Such a situation poses some questions for educators. How is it possible to recruit and create a sufficient number of educators so sensitive to reality that they can prepare adolescents to confront and control the course of evolution? How will educators point youth toward such discernment that they will not abandon themselves to what some call "the movement of history" and which often leads to a sort of determinism?

The search for solutions to such problems already obliges educators to consider their function as a public responsibility. They can no longer avoid producing a result on the economic and political structure, for they are concerned with all that influences civilization. In the face of an evolution and a society which continually questions the reasons and the objectives of their action, they should attempt to control or bend the course of history. When, formerly, objectivity and neutrality was demanded of the educator, the pressure of history obliged him to judge the community which he knew. The same situation is imposed on him in the new age, but because he cannot be in permanent opposition, he must, at the same time, search for compromises and provisional agreements. To understand such a problem is to recognize that *education without a philosophy of history is not real*.

II

The evolution in the course of history which, among others, expresses itself by the phenomena of economic concentration and of urbanization leads to a *growing socialization*. Such a phenomenon should normally have implications for education. Should education assure an economic and social promotion which, in augmenting a person's efficiency and his social insertion, makes him a defender and preserver of society? Or, on the contrary, should it propose to favor his individuality at the risk of aggravating his alienations and social tensions?

The majority of specialists in popular education (a term used in European countries for adult education) establish it on the tastes, preferences, and initiatives of its beneficiaries. They describe it as a reciprocal or cultural co-operative. It develops itself by mutual help, exchange, and shared existence. This is a menace to culture. It tends toward a pseudo-science and a false knowledge, detrimental both to individual and to society.

A NEW LEISURE

Modern society accords an even greater importance to leisure. But this term is ambiguous and lends itself to much confusion. It points toward the reality that it is only in the free choice of his activities that man expresses and expands himself, and that in our actual society this free play is not generally possible except in the occasion of leisure. It is only in the refusal of habitual obligations, and particularly of those of production, that man can find himself again.

From this new prestige of leisure springs a series of problems to which education ought to respond. The being, adolescent or adult, has been formed and prepared in view of his leisure. Therefore, a minimum load of education must be directed toward the awareness which, all of his adult life, will quicken his curiosity and sensitivity in the midst of deliberate and capable decision. He should be taught new techniques of leisure activity which, at the same time, are those of participation in a great diversity of associations and groupings.

In insisting on the importance of leisure one runs the risk of heightening dangerously the notion that the meaning of life cannot be discerned in one's life work, one's profession. Too great an emphasis upon leisure opens up the possibility of denuding one's profession of its vocational reality.

Thus, rather than admit the validity of the distinction between leisure and work, placing emphasis either upon one or the other, the meaning of vocation must be recovered. All cultures have distinguished between the productive effort of the free man, an effort which depends on his own free choice and initiative, and the task of the slave, which is imposed upon him by others. At the level of reality, it is the work of the free man which points beyond the dichotomy between leisure and work, leaving this distinction to the lot of the slave. The transcendent and meaningful category is now vocation which knows all work to be leisure and all leisure to be work.

Education, in particular, cannot abide by a dogmatism which puts work and leisure in opposition to each other. It ought to know that men are necessarily constrained to produce. At the same time, education ought not to exalt servitude to production, supporting the efforts undertaken to reduce the time involved in professional occupations, which insists on the *compensational* role of leisure, thus favoring a negation of the unity of man and his life.

Such insight shows us anew that before undertaking any educational task it is necessary to have decided on an understanding of man and of his being in the world.

A NEW CITIZEN

The growing complexity of society and above all the even vaster domain given to the public authorities render the role of *citizen* more and more important.

It is easy to pretend that the most elementary reflection and the least moral sense demand that one oppose himself to the intolerable pressures which certain regimes use to subject the consciousness of persons. But one knows also how much the commonly admitted myth (defence of Christian civilization, greatness of the nation, civilizing mission of the West, etc.) has led to some such enterprizes. How can education delineate with clearness and definiteness the injunction to be informed and responsible in a world such as this? This is a question to which a satisfactory answer has not been found to this day. It is thus that new questions are still posed for us.

In what measure can a collective be considered as having a more absolute value than the people composing it? What are the criteria which authorize such a group, or such another group, to establish itself in exclusive judgment of the common good? This question concerns all those who must make a decision for or against such a group, such a discipline, or simply such an academic concept.

Yet, education has become the task of government. The various kinds of "conditioning" of man, brain washing, subliminal influence, or more simply the services of propaganda and information, provide technical avenues for implementing the temptations which accompany power. All these enterprizes pretend to ally themselves to the education of adults, and, indeed, one cannot deny that they are founded upon a science of the behavior of man.

Therefore, where there would be a need to organize the information of the citizens, the first stage would consist in determining the means for liberation of individuals as, for example, an ensemble of enterprizes which would facilitate the making of their judgments and their own decisions. But there remains a sort of contradiction between wishing to guarantee the autonomy of persons and interfering in their existence even in view of such an objective. This paradox in education is, essentially, the paradox of all of life.

A NEW ETHIC

The acceleration of history presents us with the problem that the ethic which ought to orientate and fix all education is opposed by the condition in which it finds itself today, the relation between the adult and the adolescent. Until now, education was founded on imitation of the aged, that is to say, on the recognized authority of experience and on the respect which was its due. Now this imitation is less necessary and, now and then, is even dangerous. Frequent and rapid changes demand new behavior of which the aged are ignorant, which involves automatically a perceptible diminishing of the respect which was traditionally accorded them.

This loss of respect is aggravated still more by the contradictions which adolescents discern in their parents' homes. How many parents demand for their children what they refuse for themselves. For example, they impose on their offspring a moral discipline (singularity of labor, deportment, truth, etc.) and also a spiritual discipline (religious instruction, piety, etc.) of which one does not find any evidence in their own lives. Indeed, this contradiction, and even this hypocrisy, has been present in all times. That which is new is the *cynicism* with which parents justify themselves by the present state of society. They themselves proclaim in this manner the inadequate character of the education to which they subject their children.

An example is the vigor with which, in a number of Western countries, families make the maintenance of religious elements and school programs the object of political battles. On the one hand is their incapacity to assure the spiritual education of their children themselves, as was the case in the past, and on the other hand, even when they no longer live their faith and fear the consequences of it for their children, they count on "religion" to be an obstacle to the mass of social and political tendencies which they fear. In a number of cases, Christianity is more a pretext to cover anti-Communism and the exaltation of free Western enterprize, than faithfulness to a God whose intervention in our society would be the cause of tensions, difficulties, and risks but also of unforeseeable renewals.

Rather than ignore the contradiction between the behavior of adults and their pedagogical demands, we must search for a way to respond creatively to the present situation. In fact, it is necessary, while condemning the contradictions and the cowardice of adults, to recognize the necessity of maintaining in education the rigorous character which the mass does not accord it except with the tip of the lips. In this case, one should note clearly the obligations and the consequences of serious education, and, in particular, announce its revolutionary implications.

There cannot be education if there is the least hypocrisy among its diverse protagonists, parents, educators, and those responsible for the public services controlling the schools and educational institutions. Tension and conflicts are, in this case, preferable to lies.

An ethic is not true unless it is a living reality. It cannot be repetition of formulas and attitudes of former times, but should manifest its power over the men and events of today. It should "clutch" upon reality! He who does not do so, wants to say that education aspires to a tractability of man in order that he be subject to the demands and to the modes of

the moment. This is not education, this is its rape! Making education firm and conscious preserves for it its absolute value and permits it to have an effect upon the course of history. But today's educators have not known how to formulate a definition of such rigor and above all have not established pedagogy upon it.

A NEW SECULARISM

Secularism is of particular interest to our new age. It should be examined by the unbelievers as well as by the believers. In effect, secularism has obviated the foundations of the solidified self-understanding which until now justified the diverse forms of education and, in suppressing their lawfulness, has considerably reduced the dynamism and efficacy of them. Thus, a primary question is posed: What will be henceforth the source of the enterprize of common education? How will it be possible to assemble children and adults which different concepts of the world divide?

This problem has both political and spiritual implications. At the political level, two terms point to it and its importance and difficulty: how can *tolerance* among citizens be assured in guaranteeing the *cohesion* or the unity of the nation? Isn't the latter obtained by renouncing all effort at tolerance, that is to say, in refusing the co-existence of different understandings?

At the spiritual level, if the Christian faith and ethic fix a minimum in the domain of education, this minimum is not a private problem and will always suffer from being divided among different sections, they themselves prescribed by distinctive and perhaps contradictory principles. The pretension of certain Christians to impose on all a "Christian" concept of education now appears intolerable because it heightens still more the tension between "believers" and "unbelievers." The plan to organize an education framework reserved for those who are members of the Church is dangerous both to the Church and to society. It creates a sort of ghetto and reduces considerably the sense of responsibility in Christians which increases, in turn, their difficulties in living among their brethren in the world.

As far as the Church is concerned, this suggests that it ought to state precisely its own self-understanding, and then indicate the necessity for the Christian to know well the world in which he lives. The Christian must be able to recognize, *in the real events and phenomena of the world*, the Word that this world is judged, condemned, and redeemed.

The Church must be aware of the distinction between education as cultural imitation and education as proclamation and decision, the former pointing more especially toward the acquisition of knowledge and the latter toward the acquisition of a life image and the willingness to judge, choose, and decide, oneself, what constitutes life or culture.

The crisis in education is, thus not a simple pedagogical or methodological problem. It cannot be met by the discovery of new techniques in education but rather demands that we ourselves live the confrontation of Christianity with the world. On the one hand, we must recognize the implications of Christian faith and hope: loyalty to one Master who is the same eternally and who is the source of all that is. Only He creates and gathers together men without fear because they do not look for preservation in this world. On the other hand, we must know truly the world of today and know how, throughout our whole civilization, it determines the kind of men that we are.

THE CRISIS IN EDUCATION

BY MONSIEUR JEAN JOUSSELLIN

translated by Mrs. Larry Houghton

continued from page one

not, has not, and never shall exist. The impact is always, "as you are!" It is this unbelievable quality of the Gospel that makes it *Good News*. Luther called John 3:16 "the Gospel in miniature." It is all right there: its inclusiveness, its exclusiveness. Its decisiveness is there too.

The preaching of the Gospel summons men to decision. The hearer is accosted and affronted by it. It involves him. His whole presumption of self-reliance is challenged and undermined. The issue is put very sharply to the hearer: Will you die and receive life as it is given by the ruler of life and death? And the accosted answers either Yes or No. There is no escape. To say Yes is to experience the event of the Christ in our lives. And this, to say it again, is what is indicated by the confession, "Jesus the Christ is Lord." In and through this experience, which becomes the illuminating event of our total everyday life, one finds himself in a great company, the Church: a member of a body that lives in the Christ-happening, dwells in this Word of the Lordship of Christ.

The confession that "Jesus the Christ is Lord," then, is the very meaning of the Church's being and, at the same time, it constitutes her pronouncement. These are not two separate entities. To be and to proclaim are here but two facets of the same reality. The Proclamation is dependent upon the being of the Church and, more fundamentally, the Church is dependent upon the Proclamation. It is this Word that is continually told to one another within the Church through the drama of worship and the office of preaching; through fellowship and common study. The "priesthood of all believers" means not that every man is his own priest, but that each Christian man is his brother's priest. We continue existing as the Church, continue to be who we are, precisely by the telling of this Word one to another. But if we really do tell and hear it among ourselves, that is, if we really are the Church, we must and will tell it to the world. Here is our task, our mission, our historical significance. Proclaiming to the world this Gospel, that the world is received, is finally that without which we are not the Church and that without which we fail to grasp the meaning of the confession that "Jesus the Christ is Lord."

KERYGMA AND DIAKONIA

This brings me to the last emphasis in our pause: the Church as mission to proclaim this Word in and to the world, which, as was said above, is included in what we mean by the declaration of the Lordship of Christ. It would appear that the Church goes about being this mission in the world in two ways: first, by articulating through verbal signs the gospel message (*kerygma*) and, secondly, by performing acts of concerned, involved service (*diakonia*). Yet these two aspects of the outreach of the Christian Church, the word and the act, cannot finally be distinguished. There is abundant New Testament evidence of their utter interpenetration. Together and never

separately, they constitute the proclamation of the Church in and to the world.

The outreach of Christian service obviously can be performed by the humblest individual but it must also, and especially in our massively complex age, be performed corporately. This corporate thrust is made through the direct efforts of innumerable local congregations and through the thousands of varied denominational institutions, all of which constitute a manifold witness to the Lordship of Jesus Christ as they set forth the fact that there is no human need and no human concern which is not His concern.

But whatever be the particular form or fashion of it, the Church is, by its very nature, service in society. To proclaim Jesus Christ as Lord is to be engaged self-consciously and wholeheartedly in history with all its wonders and tribulations. First of all, the Church is in the midst of life ministering to life because she is liberated to care for life. The reality of acceptance before God actually is in itself the grateful involvement in the enterprise of human culture, and always with particular and peculiar concern for the outcast and the suffering ones in the midst of that enterprise. It is apparently not obvious to just any man that he should care for the need of others, but to be Christian is to identify oneself with humanity in its deepest suffering and highest glory. To be the Church is to be all that can be meant by the term "responsible neighbor" and for no other motive than to be just this responsible neighbor in serving others.

Now in responding to the needs of men, the Church shows by these very actions that the sick, the dispossessed, the illiterate, the unlearned, the young, the old, the widows, the fatherless, in sum, that all men, are accepted in this world. If other men are to take seriously the affirmation "Jesus the Christ is Lord," the Christian must take seriously his own role as mission. The eyes of faith know that the deepest, and final need of every man is for the Word of Christ, the word that his life is significant and that he can therefore receive his life and live it. Our ministry to his everyday need makes possible our ministry to his final NEED. Here *diakonia* and *kerygma* merge.

Think for a moment of the acts of mission of Jesus. It is a pity that we commonly call so many of them "miracles," thereby setting them completely apart from our own experience. It was out of the very soil of these acts of service that there arose questions as to His identity. The structures of the synoptic Gospels clearly reveal this. As he went about doing good, the air in Galilee was electric with this question: Who is he? Provoked by his engagement with others, this question was asked by his disciples, his enemies, by his hometownsmen, by the common people, by religious authorities, by John the Baptist, by Herod the King. Finally, it was asked by Jesus himself, to which question Peter affirmed, "You are the Christ." The movement here

is from service, to the question of life, to the announcement, to the possibility of the Christ-happening in the life of an individual.

May I suggest that today our corporate witness of healing, of teaching, of social service and social reform, of judgment and forgiveness in society provokes precisely the same question. And when the question is asked, then there is unrivaled occasion and maybe the only occasion, for preaching the message, for declaring the word of possibility for life. There is ample evidence that this is exactly what happens. In Calcutta a mission executive went to a photographer's shop to pick up colored slides he had left there. The Brahman owner asked him if he wanted to see his pictures projected on a screen. Finally the reason for this request was made clear. He came to the picture of a missionary nurse holding in her bare hands the foot of a man afflicted with leprosy as she bound up his wounds. Then the Brahman said, "What I want to know is the secret of that?"

The met need here opened the possibility of dealing with the need behind all human needs. Service opened the way for the kerygmatic Word which ministers unto the illness of the human spirit. Genuine concern provides the opportunity to point to the source of that concern. Not pious service, but service which is always a provocative deed. It provokes man's deepest questions about life to which the proclamation of the Church addresses itself. When one has fathomed these depths, he may have some idea of what Jesus meant in saying that those who served the hungry, the thirsty, the stranger, the naked, the sick, the prisoner, in reality served Him. When they are served, He is there. The Proclamation in the world that Jesus Christ is Lord is both the deed and the word.

In the midst of the Church's bearing the everyday burdens of man, she discovers that the question of life addresses them in such a fashion that they themselves can ask about the meaning of life; to which query can be directed the witness that the meaning of life is to receive life as a gift from God. The one who finds courage to embrace this Word knows it to be the only relevant Word. It is indeed Lord of ALL.

Our pause is ended for this moment. The proclamation "Jesus the Christ is Lord" is the very Church of Christ. It points to an ever-occurring happening in which a people find their self-understanding, an aspect of which is the very proclamation of this happening—which proclamation is both deed of concerned involvement in life and witness in the face of the life questions that such involvement provokes — through which the Christ-happening happens to others and in turn, becomes their life meaning. That One, in and through and about whom this ever-contemporary happening intruded into history, is Jesus the Lord.

As I was saying: up the River Rejang in Sarawak, Borneo the Ibans hold up three fingers and say, "*Isa Ke Tuhan*."



The Reverend L. E. Phillips
Dean of the Cathedral of St. John
Houston, Texas

FEAST LAUNCHES NEW YEAR

THE ANNUAL FEAST of beginnings held last month in the College House patio was the official opening of the Christian Faith-and-Life Community's cluster of programs that will be conducted in the new academic year of 1960-61.

All participants in the university theological studies, representatives from programs involving parish laymen, past and present members of the board of directors, campus laymen interns, international interns, and a number of College House alumni also attended the feast which is a part of orientation week.

Executive director W. Jack Lewis was unable to be present due to a minor surgical operation which he underwent shortly after his return from a tour of European lay training centers.

The academic year's full schedule (See calendar, September issue of *Letter To Laymen*) rivals that of the preceding year in which 531 people of 21 denominations participated in the various research and training programs, coming from 28 states and 24 foreign countries.



At Feast of Beginnings: Railroad Commissioner William J. Murray, Jr., former board member; Mrs. Murray, current board member; and chairman of board Glen E. Lewis.

Near the end of the year I was showing many scars from life slapping me from every angle. Then the words "life is good" simply provoked the wry smile of embitterment. But there didn't seem to be anywhere else to go, not even home. I remember telling one of the Community's staff members that I felt like I was down in a hole and life was passing me by. I didn't know how to get out, but even if I did, I wasn't sure I wanted out. I didn't want anything any more. It took a lot of painful searching within myself before I realized that it was not that I did not want anything in life—but that I wanted everything from it, and I couldn't stand *not* having it. This realization gave me a whole new perspective on life and put meaning behind the words "life is good." It doesn't mean that one decision frees me from making all others; it doesn't mean that I can always ride on top of my problems; it doesn't mean that life is secure. For me the words "life is good" mean simply this: There is just me, and there is just life, and *all* we can ever have is just each other. I am the only person in all the wide world who can experience the joy, the pain, the indecision, the wonder of my new days. This makes what I do in every moment tremendously important. My moments are there, they are there to be lived only by me, and they are to be lived to the hilt.

Any response I fail to give to the moment just past is gone forever and can never return. Yet there is a new moment even now, and I can respond to it. When I lose grasp of this possibility, I am consumed with despair. But it is in this despair that I am called to take a long, hard look. What I see is *just life*, and what I see is *just me*, and what I see is the Word that I can live life as just me. Is not this good news?

In the light of my being able to offer this "witness" (which, by the by, I have just now addressed to you, my reader), I would like to ask why awake persons everywhere do not lend their support to the continuing venture of such a Community, where both the Christian faith and the twentieth century are taken with genuine seriousness, and where, with intellectual integrity, the Christian faith is apprehended as relevant to the real lives of us all. Is this not the renewal of the Church?

MARY RUTH LANKFORD,
Second Year Fellow of the College House

Dear Everybody:

Mary and I returned to Austin August 26 after nine weeks in nine countries of Europe and Scandinavia, conferences in Switzerland and Finland, interviews with scores of persons involved in varied forms of lay work and witness in the midst of the new world. It was an exciting and fruitful time as we tried to grasp the meaning of flesh-and-blood mission, glimpse emerging new structures of the Church among both Protestants and Roman Catholics, investigate courageous pioneering thrusts by individuals and teams of clergymen and laymen on both sides of the iron curtain.

During the next several months we will try to write about all this in sufficient detail for you to feel the pulse beat we felt, sometimes weak but more often surprisingly vital, especially in East and West Berlin.

Bob Starbuck and his wife, American fraternal workers with the Gossner Mission in Berlin, plus Allen Lingo of Houston, an alumnus of the College House, were our indispensable guides and interpreters for six days, including six visits of about three hours each to East Berlin.

We can hardly wait to tell you about all this—the conferences with Bruno Schottstat and his colleagues with the East Berlin Gossner Mission—our meeting with the two traveling secretaries of the East German Student Christian Movement—and a most amazing session with artist Herbert Seidel and his wife in East Berlin. A man with unbelievable artistic gifts combined with an articulate Christian faith which would put most of us formally trained theologians in the shade, his story and his art would thrill you. In fact, we plan to tell you about him and reproduce some of his woodcuts for you to share.

We visited the Evangelical Academy in West Berlin and had a conference with Director Erich Mueller-Gangloff who hopes to add residential quarters for students attending the Free University and develop a program along the lines of our College House.

From Berlin we drove to Witten near Dortmund in Westphalia to see the Folks-Mission work among vacationers and suburbanites. Then we went to Holland for a brief visit at the *Kerk en Wereld Institute* and to see the parents of the Dutch girls who were interns in the Community last year.

In England we had a delightful visit with Canon Earnest Southcott and his family. His experimentation with the "House Church" in his parish has been a spark which has ignited similar experiments all over the world.

By the time we got to Scotland, we were so weary from weeks of hard traveling that we regarded our week in St. Andrews as a 100% vacation although the World Council of Churches Central Committee was in session there at the time. We saw many friends from the days ten years ago when we lived in St. Andrews. It is like a second home to us.

Finally, I flew back to Finland for a five-day conference with the Directors of the European Lay-Academies, then met Mary in Glasgow and headed back to Texas.

Your thanks again to all of you whose special gifts made the trip possible.

Peace.

W. Jack Lewis

AN ABSURD STATEMENT

I WARN YOU THAT you may consider what I am about to do a sneaky thing. What follows, dear reader, are comments that I made a few weeks ago when the Christian Faith-and-Life Community was gathered for our daily morning worship...

"Life is good." That is an *absurd statement*. For me to convey its meaning in my life I must share with you its past meaning, its present meaning, and its possibility of meaning in the future.

Last year I heard the words "life is good" many times, and each time my response was different in accordance with my stages of development. Early in the year, I responded with, "Yes, life is great. It is great to be young, to be at the university, to be seriously involved with one's boy friend, to be living away from home for the first time.

Needless to say, that naive response was dead after the first serious reflection about life which the College House demanded. To say that God is the giver of my life as it actually is, and that this life is good, seemed like incompatible statements, and my response was one of anger, frustration, doubt. Then, as life began to grab hold of me and weight me down, I felt immobilized. To say that life is good seemed even more incredibly naive and my feeling was one of confusion.

October, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

The Reverend L. E. Philbrook
2434 Guadalupe
Austin 5, Texas

A NEW VENTURE IN
THE CAMPUS MINISTRY:



THE COMMUNITY OF LAY SCHOLARS

by ARTHUR BRANDENBURG, *director of the Wesley Foundation, Duke University, Durham, North Carolina. The following article was taken from an address delivered at the Campus Ministers' Symposium of the Christian Faith-and-Life Community in the spring of this year.*

I HAVE COME TO TALK to you as one who may sound arrogant, but without apology, because time is short, and there is a lot given to us to do. We are on the edge of the end of a long era when the campus ministry has been a matter of playing games with the Christian faith.

Now all of us remember where we have been. I recall that summer four years ago when the campus Christian community of which I am a present member, defined itself in terms of activities. If somehow we could get up a big enough variety of activities to give everybody a job we were in business, and thus we had fifteen committees: a recreation committee and a kitchen committee and on and on and on. The whole purpose of this was to preserve the second-hand universe at which the university itself was chopping away with all its might. Here we were, four years ago, over there on the side, trying to help the student hold onto a doomed, second-hand universe by which he had lived up until then, and which had been given to him by his parents, his church, his Sunday school, and his general environment.

The Lord is forbidding the campus Christian center to be another womb to which people can come year after year, escaping from the dreadful business of being a student on the frontier of college and university life in the 20th century, a protective covering from the business which they are called to do.

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After a couple of years in this kind of campus ministry I was so frustrated that I said, "Oh, let's throw it all out. If this is what it is, I'm going to get out of it. Life is boring enough without having to put up with boring people and a boring job." Then suddenly I discovered that there were two other campus ministers within driving distance who felt the same way I did, and who were just about ready to throw the whole thing in the ashcan. We sat down together for a long time, and talked and talked and talked, and then we went out to search for anything which would

give us some guidance in discovering what new life in the campus ministry might mean in our situation.

It was in a North Carolina meeting with a member of the Corporate Ministry of the Christian Faith-and-Life Community that it came to us that one of the structures which God had given us in the 20th century reformation of the Church was the thing which people call a group ministry. We decided that we would take upon ourselves some kind of discipline; we would study; we would get together once a month, read papers, and break bread together. Most important of all we would try, although recognizing the difficulty, to bear each other's burdens. After we had met together frequently during that summer, it became apparent to us that the lay movement was a reality. Whether we were going to be a part of it or not, it was a reality. This has meant new life for us.

Two years ago, within the three student foundations on separate campuses, we started an experiment in theological education for college laymen attempting to incorporate into the life of the foundation some of the insights which had come to us primarily through the Christian Faith-and-Life Community. We realized that we had to grapple with these insights in light of our own situation and our problems, and that we could not embrace the structure exactly as it had emerged in the Community. Our problem was how to revive what was in fact dead within the denominational structure, to make it possible to have what John Heuss calls a "small group of quiet fanatics" within the company of baptized Christians.

We had been having what we called study groups in the denominational foundation, in which a group would get together and discuss anything that came to hand, but never get around to the main business of being the Church. These groups would meet together for one quarter or one semester, have a study, and then they would break up, and we would not see them again. We would get a new group and do the same thing over and over. The problem now was how to make this study a part of the life and discipline of a self-conscious Christian community and how, furthermore, to maintain some kind of continuity.

We were faced with the problem of how to be in fact the Church, not just to be another group that met together contemplating some

(continued on page six)

Letter to Laymen



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TOWARD RENEWAL WITHIN THE CHURCH IN THE 20TH CENTURY WORLD

parish ministers

ADDRESSING A GROUP of awakened ministers who are concerned for the life of the Church. Dr. Franklin H. Littell of Southern Methodist University, author of a recent book on the European lay movement, *The German Phoenix*, pointed to "New Possibilities in the Church in our Time."

The occasion was the first meeting of the fall Parish Ministers' Colloquy, gathered at the Laos House, October 3-5. The Colloquy, one of the programs of the Christian Faith-and-Life Community, is designed to provide opportunity for clergy of many denominations to meet together for four periods of three days each to engage, first, in dialogue with the growing edge of present-day theology and out of this context to grapple with the insights emerging from significant cultural disciples. Secondly, the group meets in order to bring corporate self-consciousness the issues present in the modern parish mission and to converse creatively concerning the role of the parish minister in the 20th century world.

The members of the fall colloquy, the third such group since the inception of the program in the spring of 1959, who serve churches of five denominations (Disciples of Christ, Episcopal, Lutheran, Methodist, and Presbyterian), and who represent, in addition, the foreign mission field and the seminary professorship are: Joe K. Ader, George W. Alexander, Donald Bobb, Fred J. Bruchs, G. Bryan Campbell, James E. Carter, Paul T. Chapman, Robert E. Creasy, Joseph H. Fasel, William J. Fogleman, John R. Green, Joel E. May, Charles G. Moss, Kieth S. Palmquist, Jimmie A. Reese, James A. Robinson, Robert W. Sledge, Paul T. Spellman, A. F. Swearingen, James Van Vleck, James Wagener, and Wayne Williams.

In addition to entering into conversation with Dr. Littell, members of the Colloquy dialogued with Dr. Donald



Franklin Littell

Weismann of the University of Texas at the November 7-9 session as he pointed to "The Change in the *Weltbild* of Contemporary Art." At the December 5-7 meeting they will hear Dr. John Silber of the philosophy department of the University of Texas, and at the January 2-4 meeting they will listen as Dr. William Arrowsmith of the University of Texas discusses the current mood in contemporary literature.

parish laymen

LAST MONTH THE Christian Faith-and-Life Community was host to two groups of persons from churches in two separate metropolitan centers in the state of Texas. The Parish Laymen's Seminar, a week-end program of theological education for laymen of the Southwest, was the occasion for 33 persons connected with the St. Francis Episcopal Church in Houston and, later, 17 members of the Northaven Methodist Church in Dallas, to journey to Austin and remain in the Laos House for a two day period, studying "The Meaning of Human Existence" in the context of worship, conversation, and living together.

The Houston participants in the Seminar which met on October 28-30, laymen engaged in many areas of business and the professions, with their wives are: Mr. and Mrs. A. S. Black, Mr. and Mrs. John S. Bonner, Mr. and Mrs. Peyton Bryan, Mr. and Mrs. Bob Childers, Mr. and Mrs. Ralph E. Freder, Mr. and Mrs. Austin Holly, Mrs. Hugh Hopper, Mr. H. F. Kongabel, Mr. and Mrs. Art Pitkin, Mr. and Mrs. Carl Swanteson, Mr. and Mrs. Parker Scott, Mr. and Mrs. William R. Sherman, Mr. and Mrs. Forrest Smith, Mr. and Mrs. William Tamminga (1st Presbyterian, Sugarland, Texas), Mr. Norbert H. Van Laanen, Gloria Weems, Mr. and Mrs. John Wells, Mr. and Mrs. Sterling S. Wehner, and Rev. and Mrs. G. R. Wheatcroft.

The participants in the November 18-20 Seminar from Dallas, representing the second group of persons from Northaven Methodist Church to take CS-IA, "The Meaning in Human Existence," are: Mr. and Mrs. Donald N. Chadwick, Mr. Craig Dawson, Mr. and Mrs. James Eckert, Mrs. W. A. Holmes, Mr. and Mrs. D. C. Manning, Mr. and Mrs. J. A. Murlin, Mr. and Mrs. Joe Rowe, Mr. S. S. Staley, Mr. and Mrs. Joe Vaughan, Mr. and Mrs. Paul B. Vickery.

Information concerning future meetings of the Parish Laymen's Seminar may be received by writing: Director of Studies, 2503 Rio Grande, Austin 5, Texas.

visitors

DR. WILLEM F. ZUURDEEG, professor at McCormick Theological Seminary, visited with the Collegium of the Community for two days last month. Dr. Zuurdeeg discussed at length the insights which prompted his recent book, *An Analytical Philosophy of Religion*.

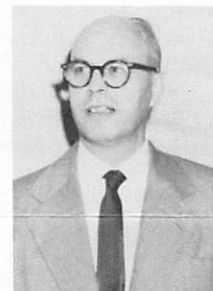
Other recent visitors included William A. Imler from Drew University, and Miss Edith Hodgson from Westminster House at the University of Georgia, both of whom inquired about the new image of the ministry which is being developed in the Community. In addition, four members of the North-east Texas Presbytery of the Presbyterian Church, US, Mr. Artie Barnett, Dr. Jack Ramsey, Rev. Forrest Whitworth, and Rev. Arch Tolbert, visited with the Corporate Ministry and talked at some depth about Community programs.

The Reverend J. W. Mathews of the Community spoke to a state-wide conference of the MSM at Columbus, S. C., the women of the Church of the Good Shepherd (Episcopal) in Corpus Christi, Texas, and the Austin Ministerial Alliance. Completing a Community extension trip to New York and Chicago, he spoke to the Student Christian Union of Cleveland, Ohio.

Executive Director W. Jack Lewis spoke to a regional conference of college religious leaders from a five-state area in Brookings, S. D., and to the Wesley Foundation at the University of Nebraska. Returning to Texas he visited in Houston, Midland, Odessa, Snyder, Bronte, Longview, Kilgore, and Tyler before leaving for New York, Boston, and New Haven, where he had been invited to lecture before Seminary classes at Yale.

Mr. Lewis then visited in Battle Creek, Michigan, and delivered the first annual Berkeley Memorial Lectures at St. Columba Episcopal Church in Detroit.

Again this month, visitors have come and visitors have gone that the Word in Jesus Christ may be proclaimed in our new world.



Willem Zuurdeeg

Parish Ministers in seminar



Presbyterian visitors: Artie Barnett, Jack Ramsey, staff member Joe Slicker, Forrest Whitworth. Not pictured: Arch Tolbert

The Church in Culture

As the Church continues to awaken to the demands of her mission in the 20th century she engages in dialogue with culture. This month, DON WARREN, a member of the Corporate Ministry of the Christian Faith-and-Life Community enters into conversation with a new and significant movement in:

CONTEMPORARY PSYCHOLOGY

In the period immediately following World War II existential philosophy expressed itself in terms of the question of personal meaning. It asked, "Who am I?" and in answering this question developed a doctrine of anxiety and despair, a doctrine of rebellion and radical individual responsibility, and a mystical-aesthetic doctrine of affirmation-inspite-of. At the time, this question was of major significance for men. They were facing a world which was falling to pieces, shattered as it were by anonymous powers which seemed to systematically destroy all the presuppositions and self-understandings by which they had been able to grasp a meaning in life. In raising the question of meaning existential philosophy adopted an existentialistic language by which it was able to conceptualize its view of man and the world in which he lived. However, the conceptualization revealed that the basic question was not only unanswerable existentially, but that in fact it was irrelevant to the problem at hand. For it became clear that if one asks with his whole being, *i.e.*, existentially, "Who am I?" the answer must be also existential, *i.e.*, in terms of who I am in the world in which I happen to be living. Once the question of "world" was raised, it was seen that the question of personal meaning could only be answered in terms of personal involvement in this world. The question became "Who am I in the world?" or, in other words, "What am I to do in order to be alive?"

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Thus it is that the question of history has been raised for this generation. It is the question which relates past to future and imposes the relation upon the present in a concrete (historical) situation. It is the question which gives the existentialistic Now an historical dimension implying that a man can find meaning only as he moves (so to speak) outside of himself and dares to express himself concretely (decisively) in his world. This question which is new for the present generation throws into sharp focus a new image of man which has been brought forward through the whole existential movement and has now been systematically conceptualized in existentialistic language.¹

In the United States this "new man" has been dimly visible in the plays of Tennessee Williams who in "Orpheus Descending" has his young hero-rebel say,

"... I felt I was waiting for something! ... For something to happen, for anything to happen to make things make more sense ... like if you ask a question and wait for someone to answer ... Does everything stop because you don't get the answer? No, it goes right on as if the answer was given ... and you're still waiting for someone to answer the question and going right on as if the question was answered."²

Also E. E. Cummings has given expression to the new man in his poetry:

"i am a little church (no great cathedral) ...
my life is the life of the reaper
and the sower;
my prayers are prayers of earth's
own clumsily striving
(finding and losing and laughing
and crying) children
whose any sadness or joy is my
grief or my gladness."³

However, both of these writers represent only scattered and diverse voices which are appearing here and there. As of yet there is no self-conscious movement such as developed among the existentialistic writers on the continent or among the so-called "beat" writers in the United States. The only area where any kind of movement can be detected is in the field of psychology. With the name, "existential analysis," this movement has assumed a system of philosophical presuppositions which determine its method of analysis and its direction of treatment. These presuppositions, it is interesting to note, form, in effect, an answer to the question, "Who am I?" But on closer investigation, it is seen that the question has a new twist: the "I" is interpreted not existentialistically, but rather historically. That is to say, the individual is defined as one who must live within a context which must be explored if one is to discover "Who I am." In other words the existential analysts have based themselves firmly upon the emerging new image of man mentioned above.

In short, the new man is understood ontologically. He is being and as such he is *potentia*. He is being and at the same time is nothing more than the possibility of being. He is alive and yet he is this only in so far as he concretely (decisively) expresses his alive-ness. To be alive, a man must live openly in his world; a world which includes himself, the other people who happen to bear in upon his life, and the whole natural order (not just the world of nature, but the whole enigmatic structure of the not-me). Because man is being, *i.e.*, *potentia*, he always has the possibility of being alive (living openly). In a given situation, the choice is his: he can decide for or against his being. Because man must make decisions (in this respect he is not free), he is at his very core anxious.

It is at this point that the existential analysts divide themselves into groups. One group, whose spokesman seems to be Dr. Rollo May, urges that ontologically man is a structure of anxiety and guilt. The life-inspite-of must be lived in acceptance of this structure. When a man refuses to face his anxiety and guilt — and live with them — his life processes become dammed up and he becomes, according to these existential analysts' definition of neurosis and psychosis, "sick."⁴

The other group is led by Dr. Ludwig Binswanger who holds that if man is to be defined ontologically it must be in terms of despair. Here he bases himself solidly on the writing of Soren Kierkegaard. Man does not want to be man. He wants to be something else; one might say he wants to be god. A man becomes "sick", *i.e.*, closed to his world, not fundamentally because he refuses to accept the anxiety surrounding radical decision-making but precisely because he will not (or cannot) accept the fact that radical decision-making continually imposes itself upon him. In other words a man becomes sick when he cannot accept the fact that ultimately his life is not in his own hands. Dr. Binswanger concludes that man's very being is a two-edged sword, a gift and a burden, the source of his only joy and of all his despair.⁵

³ Cummings, E. E., *95 Poems*, no. 77.

⁴ Cf. Rollo May's discussion of the phenomena of existence in *Existence*, May, Rollo, editor, pp. 37-91.

⁵ Binswanger, Ludwig, "The Case of Ellen West," *Existence*, May, Rollo, editor, p. 303.

¹ Cf. Smith, R. Gregor, *The New Man*, especially pp. 71-112. In this book Dr. Smith attempts to trace the history of the now emerging new image of man and some of the implications of the new man for the Christian faith.

² Williams, Tennessee, "Orpheus Descending," *Theatre Arts*, Vol. XLII, No. 9, p. 38.

Let there be silence as the Community gathers for the Office. At the appointed hour, the ministers shall enter and kneel in prayer. As the ministers arise, let the Community stand and face the Table. The minister shall then begin the Office by saying,

We assemble ourselves as the People of HIM.

Community: HIM is HE who gives us our being.
Minister: The Author of our life and our death, HE is the LORD.

Community: HE who is the LORD is our LORD.

Minister: There are no other lords before HIM.

Community: AMEN! Let us serve the Lord.

THE OFFICE OF CONFESSION

Then the Community shall face one another after which the minister shall say,

As the People of the Lord, I declare to you, that we have been given life but we have not lived; we have been called to freedom but have found the burden too heavy. In fear and in pride we have turned from HIM to live in self-deceits and to serve other lords. I therefore call upon us to acknowledge commonly our willfulness and our weakness in denying what is given; for the beginning of life is our decision to die: thus it has ever been and thus shall it always be.

The Community shall then kneel or bow and repeat with the minister the following prayer of confession,

O THOU our Lord, who art before and after all things; the last of all the powers of this world; by whom and before whom everything exists, that exists; in whose hands lie the mysteries of each yesterday, tomorrow, and today: we are those who, knowing the wonderfilled dread of thy presence, have lacked the courage of our awareness, vainly striving to hide ourselves from THEE; we are those who, knowing that life is good, have murmured against our fate, abusing the world about us and all therein; we are those who, knowing that life is given to us only in the present, desperately cling to our false images about the past, and our imagined fantasies concerning the future; knowing that we are received in being, do not choose to be; knowing that we are called to live, do not elect to be called. Have mercy upon thy sick creation, O LORD; O LORD, have mercy upon us. Amen.

Then while the Community remains kneeling or bowed, the minister shall read what follows,

I would now remind you of that WORD in which the People of the LORD have lived, of which People we are this day the posterity.

The One we celebrate as the Primordial Friend of HIM said once and for all to hear:

He who saves his life shall lose it, but he who loses his life shall find it: which is to say: that whenever and wherever we die to our false imaginations and vain strivings after life, we are given, exactly there, brand new possibilities for living.

A very ancient Friend of HIM still cries through the ages:

The LORD gave and the LORD has taken away; blessed be the name of the LORD: which being interpreted means: that whatever comes to us is a part of life, and that life is from HIM, and we can therefore be bold to embrace all of life even unto death.

A contemporary, among that host of the Friends of HIM, reiterates the cry today:

You are accepted by that which is greater than you. Simply accept the fact that you are accepted: which means: that whatever we have done or will do, nothing can obliterate the fact that we are received in this world, and that even now we can dare to be who we are.

Finally, in communion with the LORD'S People of all ages, I say unto you:

In Jesus Christ your sins are forgiven: which is to say: You are valued as you are; life is good as it is given; the future is open; arise and walk: This is the one objective and everlasting truth; receive it unto yourself and live.

The minister shall now kneel with the Community and then say,

Our Father who art in Heaven;

Community: Thou who art the Incomprehensible, ever beyond the grasp of the structures of this world, yet before whom we are given boldness to live:

Minister: Hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven.

Community: We acknowledge on behalf of all mankind our holy dread of thee; our utter creatureliness before thy limiting power; and the absolute obedi-

ASCRPTION

CALL TO PENITENCE

PRAYER OF CONFESSION

WORD OF PARDON

LORD'S PRAYER

A Contemporary Form Christian Faith-and

In every area the Church makes anew the effort to understand her drama of corporate self-understanding afresh in the light of the thought patterns which are current in that time. So it is that the great work of Pope Gregory, Martin Luther, Thomas Cranmer, and the Church of South India is far more than the effort of some man or group to "revise the liturgy." Rather, they were attempting to set the ancient drama of Christian worship into readily understandable categories for modern people who understood themselves as the Church of Jesus Christ.

The Christian worship service on these pages represents an

ence which is required of us and all creation.

Minister: Give us this day our daily bread;

Community: Let us live for this day as good and significant in itself; ever free from the securities of the past; ever open to the uncertainties of tomorrow.

Minister: Forgive us our debts as we forgive our debtors;

Community: In every life circumstance which the day may bring, let us live under the single requirement, freely to accept ourselves and freely to receive our neighbor.

Minister: Lead us not into temptation but deliver us from evil.

Community: May those trials, which sorely test our courage to live as free persons open to life, never come; but if they be given this day, may we be found faithful and without default. Amen.

THE OFFICE OF THE WORD

The minister shall then say,

I say unto you now, let us rise up as living men.

Community: We rise to the givenness of our daily lives.

The Community shall then rise facing the Table as the minister says, **VERSICLE**

To live is to live before the LORD: HE who is: HE who is the Word; He who is the word of our life.

Community: Such has it always been; such shall it ever be; such is our life even now. Amen.

Minister: So to live, is the praise of the LORD.

Community: The Name of HIM be praised! Amen.

Then shall the Community, facing one another, read in unison the following Psalm, **PSALTER**

Praise the Lord!

Praise the Lord in his sanctuary;
praise him in his mighty firmament!

Praise him for his mighty deeds;
praise him according to his exceeding greatness!

Praise him with trumpet sound;
praise him with lute and harp!

Praise him with timbrel and dance;
praise him with strings and pipe!

Praise him with sounding cymbals;
praise him with loud clashing cymbals!

Let everything that breathes praise the Lord!

Praise the Lord!

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

GLORIA PATRI

The Community shall now be seated and the appointed scripture lesson for the day shall then be read, after which the minister shall say, **SCRIPTURE LESSON**

May our ears be opened unto our hearing of this Word that we might truly see ourselves in our situation, for the sake of our calling to freedom in the world.

Community: Amen.

Then the minister shall offer a witness to the Word, after which he shall say,

Praise the Lord all nations; extol him all peoples; for great is his kindness toward us: and the faithfulness of the Lord is everlasting. Hallelujah!

WORD OF WITNESS

Of The Daily Office

Life Community

effort of the Christian Faith-and-Life Community, standing in historical continuity with the Church in every century, to utilize the insights of contemporary psychology, philosophy, theology, and literature to embody the historic drama of the Word of possibility for life in Jesus Christ.

This service is one of a series of contemporary worship forms being developed in the Community in which present-day thought patterns are held together with the ancient structure of the Christian service, looking toward the recovery of vital Christian worship in the 20th century.

Community: Amen.

The Community with the minister shall then rise, face the Table, and read responsively their corporate confession,

**APOSTLE'S
CREED**

Minister: I believe in God the Father Almighty, maker of heaven and earth:

Community: We submit ourselves to the LORD, that final and unpassing power without whom no thing comes to be and before whom all things pass away.

Minister: I believe in Jesus Christ his only Son, our Lord.

Community: We submit ourselves to the LORD, that Word of life as it is; that only Word of the one who is; that final Word by which we live.

M. Who was conceived by the Holy Ghost; born of the Virgin Mary;

C. which is in our time as unbound by any time; is comprehended as not subject to comprehension; is grasped, only as having been grasped by it.

M. Suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell; the third day He rose again from the dead;

C. which breaks into our concrete situations as the eternally incredible promise that in every suffering, death and prison-house, lies the possibility for life, rendering every human extremity vulnerable to new beginnings.

M. He ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

C. which, everlastingly beyond our power, forever rules our future and unceasingly invades our present, to place in question our every thrust of being.

Minister: I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints, the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Community: We submit ourselves to THAT LIFE, our LORD, wherein we live before HIM and the WORD; as a people bound one to another for mission to the world; in dialogue one with another, through which we are continually becoming who we are, and ever anticipating new possibilities for living, which is life as it has ever been, is now and will ever be. Amen.

THE OFFICE OF DEDICATION

Then shall the minister say,

The LORD has called us to the mission of living.

Community: He has laid upon us the burden of this world.

The Community shall then kneel or bow and the minister shall say,

Let us, as representatives of all the People of the Word, take upon ourselves anew our responsibility in and for the manifold structures of this world, which minister unto all men everywhere and without which no creature lives.

VERSICLE

Then shall the Community say together,

O thou who art bound by no order, while maintaining the many orders forged by mankind: we express our gratitude for the whole realm of nature and for all the various historical structures: for the home, the nation, our common economic life, our educational systems, our religious forms, our international relationships; and for all other efforts of men to bring sustaining structures into human existence. May all expressions of justice, equity and love prosper. Awaken us to our sick and destructive responses within them, renew within us a passionate concern for their sustenance and give us courage to use our critical intelligence as free persons creatively shaping their destiny. Hear us, O thou who dost judge our every effort and rule the destiny of all mankind. Amen.

The Community shall here individually make known the particular concerns of their hearts and lead the People of the LORD in special prayers for the world, at the close of which the minister shall say,

Let us especially remember those upon whom a heavy measure of trial has settled, all those who have fallen out of the orders of this world, whether by the natural course of events, their own internal sickness, or the violence of other men.

The Community then shall say together what follows,

O Thou who are present in every happening, wholly impartial in thy concern for all thy creatures: we remember before thee all broken marriages and families; and all who suffer in loneliness and separation. We hold before thee those denied education and economic privilege: the poor, the jobless, the uninformed, the bigoted. We call to mind those who suffer under the tyranny of others; those who are exiled from their homelands, all prisoners and persecuted minority groups. We particularly remember those who are sick in mind and body, and those who face the near approach of death. In the sign of the Word by which we live. Amen.

The Community shall be seated and the minister shall then rise and say what follows,

I call upon us to corporately present ourselves, through the offering of our goods, before the LORD, for the sake of our mission in the world.

Then while the gifts of the Community are gathered and brought to the Table, the minister shall read the offertory sentences which follow,

Give thanks to the LORD, call upon his name; make known his deeds among the nations, proclaim that his name is exalted. — Isaiah 12:4

Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. — Matt. 6:25

You shall open wide your hand to your brother, to the needy, and to the poor in the land.—Deut. 15:11

The Community shall here stand and the minister shall then say,

Let us lift up our gifts.

Community: O LORD from whom we receive all; and upon whom we are ever dependent: accept this offering of ourselves before thee unto the service of mankind; use, we beseech thee, our being and our doing, our gifts and our goods, for thy glory and the well-being of thy creation. Amen.

DOXOLOGY

Then shall the Community rise, face the Table and sing,
O thou who art the One Who Is; who every past and future gives; may we obedient servants be, and live our lives in courage free. Amen.

The minister shall then say,

The LORD be with you.

Community: And with you be the LORD.

Here the Community shall stand facing the Table while the Peace, as an offering of our communion in the LORD, is passed from one to another with the words: You are free to live in the LORD. The minister of the service shall first give the Peace to the other ministers officiating, who in turn shall pass the Peace to members in the pews. The minister shall then read the following grace after which the Community shall kneel or bow in silence, each departing as he elects.

Go forth now to your task in the knowledge of your acceptance before the Lord; be present to life as it is given unto you; have the courage freely to decide as you must decide; and remember your obligation to every creature, in the sign of HIM, the Word our LORD.

Community: Amen.

**INTER-
CESSORY
PRAYERS**

OFFERING

**OFFERTORY
SENTENCES**

**PRESENTA-
TION OF
OFFERING**

THE PEACE

**BENEDI-
CTION**

lay scholars

problem, but to be as mission, as the community which takes upon itself the responsibility of being a little, laden, rusty tug which rocks about on the sea of life but nevertheless gets the Word out into the deep waters.

II

Finally, after a summer of some agony and joyful discussions, the Community of Lay Scholars emerged. Let me try to explain the structure of this experiment as simply as possible. It now consists of four separate groups or branches working in Duke University, the University of North Carolina, Woman's College of the University of North Carolina, which is at Greensboro, and Wake Forest College. We decided that we would agree on a common curriculum, with each branch assuming responsibility for its own local discipline. We further agreed that the whole Community, which now numbers about 60 students, would meet together three times during the year for common study and common worship, having at each one of these three meetings a visiting lecturer to press us and bring us new insights. We have from time to time scheduled such men as Dr. Paul Tillich, Dr. John Baillie, and Dr. Rudolph Bultmann for these lectures.

I want especially to tell you about the branch of the community at Duke University of which I am a part. We began the first year with only seven people who had been selected carefully through an interviewing process. We asked each student to write a statement for us, and we looked into his academic work to see if he could assume extra responsibility without jeopardizing his work. Our critics called this exclusiveness, but despite such criticism we remain highly selective.

The curriculum is organized to take students through a four semester program of study. The program of the first semester is called "The Nature of Faith," and requires the reading of Tillich's *Dynamics of Faith*, taking it apart almost word by word. The second semester is concerned with what we call, "The Content of Faith and Christian Apologetics." The students read two essays: George Buttrick, "The Christian in the University" and Rudolph Bultmann, "New Testament and Mythology," and a book by Reinhold Niebuhr, *Faith and History*. In the third semester we move to "Church History" in which the students read *Protestant Christianity* by John Dillenberger and Claude Welch. The fourth semester we study "Christian Ethics" with the first two books of Emil Brunner, *The Divine Imperative*. At the end of the fourth semester each member of the Community who has been with us for two years presents a paper on his self-understanding as it is related to some problem that is going on in his internal life at the present point in his history. These people, having finished the curriculum, will be forced out into the campus next year as the new saints of the Church of Jesus Christ.

III

I want to spell out the concrete procedure for the meeting nights in order that you will have an idea of how this Community of Lay Scholars is going about being the committed group that it is. The groups meet in separate classes on Tuesday night. The first year class meets, we have an hour break to let me smoke a half a pack of cigarettes, and then I meet with the second year class. On Friday night the two classes meet together. We begin with a common meal and after the common meal we have conversation. Some members of the Community have covenanted together the time before to bring talk to us which has to do with how they are going to live in the structures of campus life during the coming week. These have been exciting times. We then have a moment in which we renew our relationship with one another and focus on the decision as to whether

we are going to stick with it or whether we are going to leave. Finally, after we have had a conversation about what it means to live in this university and be present to dull and meaningless classes, while still at the table we go through that dramatic activity which is Christian worship.

Constantly we are trying to rediscover the forms and symbols through which our fathers in the faith understood themselves. Thus we move through the great drama of worship which brings us to confession in order to hear again the word that we are received and sustained, and so may enter once again into the family of the household of the God whom we can call "our Father," hearing the word, responding to it, and then moving into prayers of dedication and intercession.

Listening to students who do not openly lead in prayer dialogue with prayers of intercession indicates that this is a new day. One of the most timid members of the whole Community came in to me one day and said she had written a prayer of confession but was embarrassed to show it to the group. It is a magnificent prayer which holds up before the Lord the struggles and the agonies of this little group of undergraduate students as they try to receive the death that is implicit in their situation. We have incorporated some of the student prayers into the service which we use every Friday night.

When the service is finished we do not stay around and engage in lingering small talk. Leaving is a self-conscious symbol of the fact that the end of the service is the dismissal of the Community back into the structures of the world where work is to be done.

IV

The relationship between the Community of Lay Scholars and the entire student Christian foundation in the midst of which the Community is set, is the aspect of our ministry which now seems to offer a great new hope for the campus ministry.

The Community operates as "leaven" in the center of the entire heterogeneous foundation group. The foundation at large continues to carry on its activity of study and worship, but the emphasis upon activity for activity's sake is gone. The study groups are becoming more and more serious, and this is not due solely to my continual efforts to increase their effectiveness. It is due, in large measure, to the presence in their midst of the small number of Community members who have as their committed task the witness to the Word of life in Jesus Christ.

More than this, even, is the effect this "small group of quiet fanatics" is having on the entire campus. On several occasions during the school year, we sponsor art exhibits, dramatic productions such as "Look Back in Anger," special speakers, and so on, as campus-wide events. During the discussions which follow, these members of the Community bear quiet, yet sturdy witness to the Word as it is present in the medium under discussion. In addition, I am beginning to have faculty persons tell me that they are able to spot Community members in their classes as people who are more serious about their study and who have a deeper grasp of the underlying significance of the material under classroom discussion. Not only our foundation group, but the entire campus community is being affected by this small group of alive and sensitive students.

The Community of Lay Scholars is, thus, not a simple addendum to the normal campus ministry. It is the very heart beat of the new understanding of this ministry which is being hammered out on our four college and university campuses. I am persuaded that we are in the very beginning of a revolution in what has been called student work, a revolution which is being designed and accomplished by the One who gives us our death and who gives us our life. There is no question about whether this is going to be a rough way to walk. It is. The only question is whether or not we are going to be a part of it. I repeat, there is no question about whether or not God is going to bring about this revolution; the only question is whether or not we are going to choose to be a part of it.

the church in culture

II

The student of existential analysis may find himself wondering whether in reading the existential analysts he is reading psychology or is, in fact, engaging in theology. Especially in Dr. Binswanger's thinking, one is confronted with something quite similar to what one finds among the contemporary existential theologians. For the church this raises the question of how it is to carry on its task to theologize. In light of its faith, how is the church to talk about this new movement? This is not to say that the church has any kind of responsibility to pronounce judgments of validity upon psychology or literature or philosophy. Its task to theologize rather concerns the crucial task for this generation of offering a theological interpretation of what is being put forth in these various areas of human activity.

In other words, what does it mean for the church's understanding of man and sin that psychology is now proposing guilt as one of the "facts" of existence? What does this mean for its doctrine of creation? What happens to the church's understanding of history and its meaning when psychology and philosophy maintain that only a historical person lives authentically. Authentic life, according to certain "secular" writers, comes into being only at the point where one accepts his past as his own, and thus being freed from it, opens his life to whatever the future brings. Which means that as a free man he dares to throw himself concretely (decisively) into existence precisely because he knows he is free from his past and yet at the same time responsible in his "Now" to the future. It seems that psychology and theology have reached the same evaluation of history: it is decisive for one who would be alive only when it becomes open-ended, i.e., never a closed, ended-once-for-all past.

However, the critical area in which the church is confronted by the new image of man and specifically by existential analysis



Don Warren: man can dare to participate in his world

is in its thinking about the Christ. Which categories, which conceptual tools, which words are to be used today in answer to the question, "How can I be saved?" Already within the Church this work has been begun. Various voices throughout the world (cf. Paul Tillich and Rudolf Bultmann) have been expressing the view that finally for our time history has become radically alive: a new world is just around the corner. In this world is a new man, a searching and waiting man, who understands his life in terms of alive possibility instead of dead necessity. (He is, therefore, a man in deep despair.) The Word which comes to this man is a word which says that searching and waiting are authenticated, that one can dare to seize the possibility of existence not because he must if he is to be alive, but because the means of seizing it are now given. All of which is to say that man can dare to participate concretely (decisively) in his world, because this Word frees him to be himself: a human being alive in a human world, both of which (he and his world) are created ever anew by the One in whose hands are all things, who in his graciousness addresses his creatures, and who alone is the ground—the beginning and the end—of possibility.

A NEW ARTIST

WITH THE PUBLICATION last month of a contemporary woodcut, *Letter to Laymen* continues to make known the work of creative artists in order that the dialogue of the Church with the forward edge of our culture may be enhanced. Last month's artist is HERBERT SEIDEL who makes his home in Berlin, Germany. Executive Director W. Jack Lewis was privileged to visit with him while on a tour of European lay centers this past summer, and was able to secure a number of woodcuts, of which the one reprinted on the left is an excellent example. From time to time we will have occasion to share more detailed information about Herr Seidel and the creative, incisive work which this unusual artist is doing in the Germany of the post war era.



Dear Everybody:

All of us on the staff are mighty grateful for an awake and dedicated Board of Directors, 33 men and women of varied professions, and of seven denominations (Disciples of Christ, Episcopal, Lutheran, Methodist, Presbyterian UPUSA, Presbyterian US, Southern Baptist), who share a pioneering spirit and a sense of the urgency and the possibility of this new age.

The total Board meets twice each year: in the fall with special emphasis on the program and a consideration of new thrusts, and again in the spring dealing primarily with fiscal matters and a review of the year's work.

Chairman Glenn E. Lewis presided over the fall meeting, November 4-5, which was the best ever as we move through our ninth year of research and service in theological education for the laity.

In order to be exposed to the cultural wisdom which God has so greatly given the 20th century, we must constantly be sensitive to the insights coming out of the various cultural disciples if we are to be of effective service to the local Church in pioneering ways of proclaiming the Gospel in thought-forms relevant to our time.



Therefore, this Board meeting convened at the College House to hear Dr. John Silber of the University of Texas lecture on "The Present Situation in Contemporary Philosophy." This was followed by an informal talk at the Laos House on new thrusts of the European lay centers, based on our observations this past summer. Next morning, Joe Mathews and Joe Slicker spoke on "The New Mood in Contemporary Theology," and "The New Breakthrough for Mission." All four of these sessions paved the way for the Board to meet in three seminar groups to come to grips with the challenge of the emerging new world in relation to the mission of the Christian Faith-and-Life Community. Finally, before our concluding service of worship, Dr. Donald Weismann, also of the University, spoke with us concerning the emerging image of man in modern art. It was terrific.

It's almost Advent again. As you prepare for the coming of our Lord may God's peace be with you.

W. Jack Lewis

November, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Chaplain & Mrs. Gene Marshall
5th Msl Bn 55th Artg
Olathe NAF Station
Kansas

Letter to Laymen

The National Advisory Council of the Christian Faith-and-Life Community

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Letter to Laymen



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TO LIVE AGAIN

EVER SINCE THE HUMAN story began, people have been going to the theatre not merely to be entertained, but in order to go on living. For, in every age, life has tended to become just one-damn-thing-after-another, an ulcer-producing rat race that has to be endured; or else, life has yawned and settled itself down into a longish doze, lulled by the vague hope that something interesting might come along one of these days to fill up the vacuum of boredom. But it wasn't meant to be this way. Life once, they say, was a dance and, if you looked, you could see the morning stars singing together. Then something went wrong, and the treadmill began, and each man kept his eyes fixed upon his own feet.

So, it was to restore the dance that the theatre came into being. At first, the stage wasn't very grand — only a rough clearing in a circle of stones. But it was a place where people could come and learn to live again. It was a place where forgetful and forgotten people who no longer expected very much from life could come and listen to the haunting rhythms of the deep drums (from which, some said, the gods often spoke) and begin to make swaying movements and gestures and crying sounds — all of which seem very strange to us — but through which they could remind each other of what life was all about. They knew, even then, that they had to keep reminding each other of how temporary everything was in the world. They had to remind each other that life couldn't go on forever, because there was a Mystery — a Mystery that was beyond the great forest and even beyond the darkest stars — a Mystery that made everything they knew come alive and then made everything die and wouldn't let them come back again. And they knew that every single moment (even though they forgot) they were

somehow related to this Mystery; It was what gave them their sun and their rain, their fish and their birds, their love and their hate, their courage and their sorrow. So they came together to dance and to celebrate their life before this Mystery; and what they celebrated was mainly the life-movement which they saw everywhere around them: namely, that all living things come from a Mystery which created them; for a brief moment they breathe upon the earth; then, suffering, they return to the Mystery and are never heard of again.

Pretty soon, so many people began coming to the dance that there wasn't enough room for all of them to take part, so a certain group of the dancers began performing the ritual on behalf of the rest of the community who sat on the stones, clapping their hands and singing. Eventually, one of their number would begin singing short solos to the dancers (after the manner of a square dance caller of today). For awhile, he would sing to the chorus of dancers and they would answer him; then, his solos became longer and longer and took the form of stories. They were still about what it meant to live before the Mystery but were especially concerned with describing how the world began, the stages of man's development in the early days: these stories grew into what we now call *myths*. Or, the stories might be about some person who actually lived long ago and the great deeds he did: these came to be known as *sagas*. In either case, people became accustomed to coming to the theatre more for the purpose of hearing these stories than for watching a dance. The dance was still there, though, but the movement was now not so much external as internal — that is, the movement took place *within the characters in the story*. The theatre became concerned with the *interior* movements a man makes as he confronts the Mystery in his life.

the contest within

The Greek stage, especially, focused upon the inner universe of man as he struggles against the dark, mysterious powers that control his being (the powers being called sometimes *Hades*, sometimes *Moirai* or *Fate*). When the Greeks went to the theatre, they came early in the morning, brought their sack lunches and prepared to sit on the bleachers all day and watch a contest. It was just like going to a football game in the Cotton Bowl, except that the contest which they watched took place *within* in the life of the characters in the play and was called an *agon* (meaning a "struggle"; this is the beginning of our word, "agony.") Unlike us, they

bill cozart

(continued on next page)

didn't take bets as to who would win; but nevertheless they, too, had a stake in the outcome of the *agon*. For it was their own story which was being enacted before them; whether the character's name was Oedipus or Electra didn't matter. What did matter was the interior movement which the character made as he encountered the Mystery. One man has described this movement as being from Purpose to Passion (or Suffering) to Perception. That is to say, the inner life of man, psychologically, runs something like this: a guy thrusts out into his future; he has a goal, a Purpose to achieve; but then he gets blocked, thwarted, he discovers that he isn't controlling his own fate, but is dependent upon some external power; he reflects upon what it meant to get thwarted or else struggles to overcome his frustrating situation; this is his Suffering of Passion; then, lo, in the midst of his Suffering, he discovers something new about life and this Perception enables him to thrust again into the future with a new Purpose. The Greeks felt that this is the basic movement of life, and tried to reflect it in all of their plays. (In passing, it might be noted that this movement is identical with the beginning of the Christian service of worship: the worshipper, hearing the call to worship, makes a decision to worship God; this is his Purpose; but then, almost immediately, he discovers that he cannot worship God; for he has been faithless and has broken his relationship with God; he is a sinful man and can only fall on his knees and confess his sinfulness; this is his Passion; then, lo, in the midst of his Suffering, he hears a Message telling him that, in spite of everything, his brokenness is healed, his life before God is restored; this new Perception enables the worshipper to begin a new Purpose — that of praising God.)

The Greek theatregoers also knew that by identifying themselves with the characters participating in the *agon*, something strange happened within them. They were moved so strongly by the sufferings of the hero that it was almost as if they themselves were destroyed when the hero was destroyed. Then, when the play was over, they discovered that they were still alive. And as they left the theatre, they realized that the world had been given back to them; in the process of watching the play, they had been purged of all their sick responses to life, and were now given back their experience anew. They called this phenomenon a *catharsis*, meaning a "purging, or cleansing." (This same phenomenon was experienced by many audiences in watching a recent motion picture called *On the Beach*; in this film, they witnessed before their eyes, the total and final destruction of life upon the earth; then in the last moments, a banner proclaimed to them "There Is Still Time . . ." They left the theatre realizing that the world had been given back to them; they had a second chance after all. And, again, in the area of Christian worship, this same happening takes place in the final part of the service in which the worshipper, having been redeemed from his idolatry, assumes responsibility for the world through intercessory prayers. But, then, this similarity shouldn't surprise us too much — for worship and drama have always been very close.)

As a matter of fact, English theatre as we know it actually came directly out of the service of worship! Yes, in the Middle Ages, the special services at Eastertide began dramatizing the visit of the three women to the tomb where they meet the angel's greeting, "Whom are you seeking?" People in this period of history (who, as always, were coming to worship in order to begin life anew) began crowding into the churches to see this little play. More and more people kept coming until it was necessary to move the play out into the churchyard. Then, other Bible stories were dramatized and the whole project was taken over by the trade guilds (*myster*) in the form of "Mystery Plays." Now, people would gather in the village square from dawn to dusk and watch almost the whole Bible enacted before their eyes, as wagon after wagon passed before them carrying the portable stages. The movement was now the unfolding drama of history, as the Mystery encountered a particular people (the Hebrews) in a series of critical life-situations. Also, about this time, the so-called "Morality Plays" became popular; in these plays, the movement again shifted into the interior world of man as he encountered the enigma of Death and asked "What must I do to be saved?"

In the three theatres we have glanced at so far — ancient, Greek, and medieval — people were able to go to them and start life afresh because of one fundamental truth: not only is all the world a stage, but also *every stage is a world*. Because every stage is a world, every stage has, potentially, the power of showing us a total picture of reality or a *myth*. We discovered earlier how myths were born, but what is a myth? Well, we might call it: a picture of the totality or *wholeness* of the world and a way of understanding ourselves in it. The Garden of Eden story is a genuine myth because the garden represents the whole of creation; the possibility is that we can live in creation as creatures, but the *tree* is there to remind us that we *are* insecure creatures and if we attempt to eat of the tree (that is, attempt to have knowledge of good and evil or play God) then we *die* — for this myth says that the condition of existence is that we live as man and not as God. You can see from this example that in a myth everything is included; it is a picture of life as it is — of what happens all the time — a reminder that this is what life was meant to be in its wholeness.

In order for the theatre to renew life, there must be a myth behind it — for it is almost impossible to talk about the wholeness and significance of existence without a myth. As we have seen, the ancient theatre did have a myth behind it, the myth of absolute dependence upon the Mystery. Greek theatre grew out of Greek mythology and the Medieval plays grew out of the understanding that the Christ event was a cosmic happening which bestowed wholeness upon all the universe. But, today, with Biblical symbols almost totally dead for most people, we find ourselves without a picture of the unity of the world. Instead, life as we know it is fragmented, broken in pieces. Our literature especially reflects this; writers, in talking about man, have had to devise their own myths — e.g. the Neurotic Man of Kafka, the Scientifically-Divided Man of Buchner, the Illusion-Filled Man of O'Neill, the Lonely Man of Katherine Mansfield, the Insect Man of Dostoevsky, the Defeated Man of Hemingway, the Machine Man of Capek, and Futile Man of Beckett and many, many others. All of these writers, certainly, get at a fundamental truth of the human condition, but one cannot help wondering whether they have successfully projected a vision of *total* reality, such as the Garden of Eden myth does or the New Testament writers accomplished.

"for the purpose of performing a task"

If the theatre of today is to continue to enable people to begin their lives again, then its mythological movement must in some way deal with our turning from the past to the future for the purpose of performing a task. For today we are recovering the awareness that man is that kind of being who can only live by looking toward the future, by looking forward to his life — to the achieving of a goal, to the accomplishing of a mission. If he clings to the past, he becomes neurotic; life becomes a stranger to him and he to it. Yet man is also that kind of being who hungers after certainty, who longs for the assurance that certain things will always be there: the smile of a particular person, the value inherent in a particular job. This surety, of course, he can never, never have — for all things pass out of existence forever, and the only thing one can be certain about the future is that it will be uncertain. On the other hand, he has seen the sterility of trying to live in his memories of the "good old days." And he knows, moreover, that most of his memories are far from happy. They are of betrayed friendships, an empty marriage, a deadening and futile job, and a looming and hastening Death. And even as he remembers, the hands of the clock begin to glitter like knives, carving, carving the minutes and days away from him forever, until one day he reflects to himself: "My hair is turning gray, even sooner than I expected. And one day soon I'll be torn out of this world by a heart attack or a careless truck driver. And I can never come back again — not even for a single day; I can never see a sunset again or press my lips against another human face. And the business I sweat for twenty years to build, it will crumble; and the children of my body will, like me, be fed to the worms. I could say, 'what's the

THE EMERGING LAY THEOLOGIAN IN THE 20TH CENTURY

More and more persons in our day are becoming aware that the life which they live now is the only life that they have, or ever will have, in which to find significance. This apparently self-evident statement becomes frighteningly real when life presses in such fashion that all meaning in existence is questioned.

There are beginning to emerge however, thinking people who have the courage to face this meaninglessness and find that given in the life

situation itself is the final affirmation of their existence. The two articles on this page have been written by such sensitive persons. Hi Dong Chai, from Seoul, Korea, is now studying electrical engineering at Ohio State University after spending two years in the Community's College House. Harvey Wilson, a present College House student, is a graduate law student from Brazoria, Texas.

life
is
good

THERE MAY COME A TIME when you find yourself very lonesome, you find yourself very restless, and you find yourself very anxious. You feel like you are going to be crazy. You know something is wrong with you, yet you do not know what it is which eats you inside.

Your life may be like a man who is trapped in a stuffy, warm and humid store room, where there is no light. He wants to go outside where there is bright sunshine and fresh air. In the darkness he stumbles around the store room to find the gate that will lead him to the outer world. No light in the room! He cannot see anything, he stumbles over a box, he gets hit by something above. He steps on a six-inch nail and bleeds in his frantic search for the gate, but he cannot find the gate. He shouts with all his might for help, but nobody answers.

This may be your life, the life of the trapped man. But there in that moment of restlessness and desperation, you can dare to declare that life is good.

There may come a time in your life when you find yourself as one who is all alone. Your children or your parents pass away. Your brothers get killed in a war. Your dear friends forsake you. People pass by without even glancing at you. Even dogs bark at you on the street. But there, in that moment, you can dare to declare that life is good.

There may come a time in your life when everything is pure boredom. You go to school every day six days a week, you listen to a stimulating speaker, you go to the chemistry laboratory and work with solutions, but nothing excites you. You get bored with study.

You talk to the same people every day, you see the same people in your room, in the dining hall, and in your classes, and you get bored looking at and talking to the same people.

You live in the same place for years. You see the same paintings hanging on the wall in your room for years, you sleep in the same bed which you have slept in for years, you walk on the same old streets and pass by the same old buildings. You get bored living in and with the same old things. You listen to

yourself crack the same old jokes before the same old people, you hear your same old voice, you feel your same old smile twitching your face, and now you are bored with yourself.

Nothing excites you, everything is pure boredom. "What is the use of living in this world, when I find that everything is boring?" you ask yourself. You think of committing suicide, but the mystery behind every death scares you away, so you decide to live this same old life, reluctantly. But in this life of boredom you can dare to declare the Word that this life is good!

My mother says "Life is good!" Throughout her life, married to a preacher in Korea, her existence has been filled with hardship, loneliness, and pain. She lost half her children through sickness and war. During the Japanese regime in Korea her husband was imprisoned by the Japanese police. Two of her sons went to Japan and one son came back wounded from the war and died in a hospital after an operation. Her house was confiscated by the Japanese police. In weak health, she walked miles and brought back heavy sacks of rice on her back to feed her children. She took up sewing and worked from early morning until late at night to earn some money to give her children an education. During the Korean war her husband was captured by the communists and never came back. In her escape to the southern part of Korea during the Red Chinese entry to the Korean war, her family was separated, and she did not know where they were for months. Yet in the midst of sorrow, hardship, and loneliness, she kept and keeps on living, praising God for what He has done to her.

St. Paul says, "Life is good!" Listen to what he says: "Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been shipwrecked, a night and a day I have been adrift at sea, on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And apart from other things, there is the daily pressure upon me of my anxiety for all the churches." Yet in all his sufferings he is joyful and praises God for what he has done to him.

Life is good!

—Hi Dong Chai

life
is
struggle

I AM TAKING A COURSE in law school entitled "Employees Rights." We examine the wages and hours laws of the United States in great detail. We spend hours of precious time finding out who falls under the act and who is exempt. We consider the crucial importance of an semi-colon instead of a comma in the body of the act. Some day this entire group of laws may disappear; this legislation is not final. These laws may undergo drastic revision, and if this happens, I am going to have to sacrifice the time I have spent learning the rather intricate program of coverage under them. This not a unique experience. People are forever finding it necessary to sacrifice patterns which are no longer functional.

Consider a minister of whom I heard the other day, who discovered that he had been preaching a gnostic Jesus instead of Jesus the Christ. Think how much of that man's life was wasted!

Consider parents who discover that the way they were raised as children is not necessarily the way in which they should bring up their own offspring. Psychology now presents facts, not opinions, which indicate new and different techniques for teaching children. It is a struggle to make decisions which will effect the entire lives of their children, decisions which are different from those they have made in the past.

Consider the man who has whooped it up for *laissez faire* capitalism. He reads an economics book and discovers that he has been working for an oligopoly. Furthermore, he finds that Adam Smith never even considered oligopolies, but built his system on economic units in perfect competition.

Consider the poor beatnik who one day discovers that his musical ability is atrocious, his poetry bad, and his friends really from Nowheresville, but that actually he has always been rather good at fixing pipes.

What do people do when these things become clear? They can die to their old false images of life and of themselves, but it is a struggle and merely saying it is a struggle does not make it any easier. The struggle is still there.

—Harvey Wilson

week end:—

laic theological studies

Converging on Austin from cities and towns all over Texas, many from as distant as the Panhandle, participants in the Week-End Laic Theological Studies, gathered at the Laos House on December 9-11 for the first such meeting of the fall.

The Week-End Laic Theological Studies is a program of the Christian Faith-and-Life Community for individuals and couples from across the Southwest and the nation, who are unable to participate in the Thursday evening week-day studies for persons in the vicinity of Austin.

The persons who gathered for this week-end of intensive study of the Christian faith, worship, and life-together, in order that they may be more adequately prepared to become the Church in their everyday activity, are: Lynne Anderson, Mrs. Albert Ball, Mrs. G. G. Barrios, Mrs. K. C. Boysen, Josef Caldwell, Mr. and Mrs. Robert Cushing, Mr. and Mrs. Joe W. Erickson, Mr. and Mrs. Cecil Finley, Mrs. June Harnest, Ronald Hoffman, Miss Shirley Inselman, Mr. and Mrs. Norman Jones, Mr. and Mrs. Ralph Jones, Mrs. Grace Joy, Noell Kerr, Mr. and Mrs. Bob Mayberry, Mr. and Mrs. Will Mills, Mrs. E. P. Patton, Mrs. Joyce Shaw, Grover Smith, Mr. and Mrs. N. H. Van Laanen, Mrs. Betty Woods, and Major and Mrs. Joe Wright.

The 32 persons listed above lived in the comfortable rooms of the Community's Laos House, 700 West 19th Street, Austin, Texas, from Friday evening until the conclusion of the Studies on Sunday afternoon. Meals, prepared and served from the kitchen of the old home, were the occasion for serious conversation concerning the meaning of being a person of faith in the different personal relationships in which modern man finds himself. Following the evening meal on Saturday, the group viewed a movie, "An Inspector Calls," and discussed in depth the way in which the art form revealed their lives unto them.

For further information concerning future meetings of the Week-End Laic Theological Studies write Director of Studies, 2503 Rio Grande, Austin 5, Texas.

visitors

For two days this month, the Reverend Robert N. Peters, Director of the Oregon Student Movement of the Methodist Church, visited with the Collegium of the Christian Faith-and-Life Community, in order to gain

insights which would be applicable in his region of the United States.

While Mr. Peters was at the Community, the Reverend William B. Gould, Minister-Director of the Wesley Foundation at the University of Nebraska, conferred with staff members about the possibility of beginning a program similar to the College House on his campus. The residential college for lay theological education applied especially to his situation, he said.

Chaplain Gene Marshall and his wife, Ruth, visited in the Community for a few days, while Ruth attended the Parish Ministers' Wives' Colloquy. Chaplain Marshall has been stationed in Germany for the past several months.

The Reverend Duane K. Murphy, Associate Director of the Department of Evangelism of the National Council of Churches, visited with a few members of the Collegium this past month. Rev. Murphy, an old friend of the Community, was eager to learn of the recent developments.

Miss Rosalie Oakes, former Director of the University of Texas YWCA, visited with the staff and friends of the Community, and discussed the current situation in the Union of South Africa. Miss Oakes noted that the current problems there can now only be met either by internal rebellion or by economic pressure from the outside. Miss Oakes is at the present time the American Advisory Secretary to the World Affiliated YWCA in the Union of South Africa.

The Reverend Phil Zabriski, Executive Secretary for the Development of College Work of the Episcopal Church, visited with the Collegium along with the Reverend Gerhard Linz, Minister to Students at All Saints Episcopal Church in Austin. Reverend Zabriski asked concerning the unique program of the Community's College House and the applications of this program in other student ministry situations.

The Collegium of the Community continues to visit about Texas and the nation. For the two weeks prior to Christmas they visited in communities of Houston, Dallas, Fort Worth, San Antonio, and the Rio Grande Valley. Executive Director W. Jack Lewis addressed the Men of the Church and their wives at the First Presbyterian Church in Fort Worth on December 12, and Mr. Joseph Pierce spoke to the United Church Women in Port Lavaca, Texas, on December 6. Earlier Pierce had addressed an ecumenical group of University of Texas students at the H. E. Butt Foundation Camp near Leakey, Texas. He was accompanied by Danforth Seminary Intern Wesley Poorman.

On his recent trip to New York, the Reverend J. W. Mathews had occasion to converse with two of the distinguished men of our

nation, Ex-President Herbert Hoover and Mr. J. C. Penney, concerning the work of the community and found these men eager to talk of pioneering movements in the life of the Church.

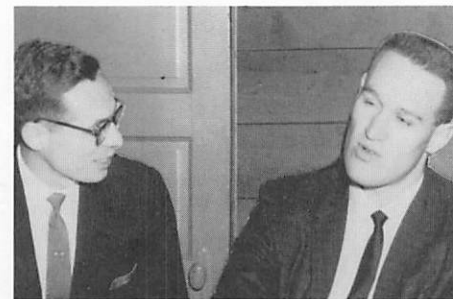
parish ministers' wives

In the midst of theological dialogue, study, and worship, the unique situation of the clergyman's wife formed the focus of the Parish Ministers' Wives' Colloquy which met at the Community's Laos House on November 28-30. Participants in this unusual program of the Christian Faith-and-Life Community were wives of clergymen who have been present at one of the three Parish Minister's Colloquies which have met since the inception of that program in the spring of 1959.

The attractive group of women who were present at the Colloquy for the first time were: Anne Ader, Mary Bobb, Gwen Carter, Glenn Chapman, Lois Fasel, Marjory Fogleman, Ruth Marshall, Lucy May, Dixie Robinson, Byrdie Spellman, Barbara Tuma, Martha Wilkins, and Rose Willis.

Returning for a second time, for detailed study of Paul Tillich's volume, *The Courage To Be*, were: Eleanor Alexander, Nettie Ruth Bratton, Mary Beth Grimes, Floy Mae Kelly, Betty Lear, Margaret Moon, Miriam Murray, Frances Ricker, Zelda Shaw, Bonnie Shelley, Betty Smith, Carolyn Swearingen, and Elaine Wagener.

These women, who represent churches of four Protestant denominations, came to Austin, from their homes in southeast, west, and north Texas as well as from the Rio Grande Valley and the Austin area. For further information concerning either the Parish Ministers' Colloquy or the Parish Ministers' Wives' Colloquy, write: Director of Studies, 2503 Rio Grande, Austin 5, Texas.



Visitors Gene Marshall and Robert Peters

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Allan
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Robert
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Fred
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W. Jack
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Joseph
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David
McCleskey



Joseph
Pierce



Wesley
Poorman



Joseph
Slicker



Betty
Stewart



Don
Warren



Joyce Pierce, Ruth Bryant, Lyn Mathews, Pat Sarcey, Joann Thompson

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the educational ministries

the ministries for corporate living



Mary Lewis and
Ruth Petifils

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The House Staff, Laos House

Claudia Jean Armstead, Bobbie Justine Hunter, Charles Smith



The International Visitor Interns

Koosje Hoogenkamp (Holland), Eke Van Dongen (Holland), Christa Mossinger (Germany), Karin Vollrath (Germany)



House Staff, College House

Seated: Elmo Ivey, Willie Lec Bennett. Standing: Catarino Contreras, Richard Swisher



cozart

use?', I guess — except that I'm still *alive* and the world is still *here* and even though I know that everything around me withers away, I still have to get up tomorrow morning and drive to work! What in the hell am I going to do! Is there anything, anything at all that I can give myself to, pour my energy into, so that when I am turned out of this world, it will have *mattered* that I was here at all?"

This is the man of today, the man for whom the theatre exists, the man to whom it must speak. And there is at least one play (and maybe more) that talks honestly about the man who has seen too deeply and too much and yet hungers desperately to live in the world as it is. The play I am thinking of is *The Cocktail Party* by T. S. Eliot. It presents the man of today with two possibilities for living in this world, and makes clear the consequences of either choice. Regardless of which choice he makes, he is forced, by the inner movement of the play, to turn toward his future and assume responsibility for it.

A strange play, *The Cocktail Party* might be called a comedy, for on the surface it seems to be merely another British drawing-room farce, full of sophisticated chit-chat, "top-drawer" snobbishness. And, as for external plot, almost nothing happens. The entire action, in fact, can be summed up in one sentence: a married couple are having problems, but are reunited; the "other woman" in the triangle leaves town. But the *real* happenings in the play, as in Greek tragedy, take place within the interior worlds of the characters.

There are seven principal characters: Edward and Lavinia Chamberlayne, the couple who are having marital difficulties; their four friends: Julia Shuttlethwaite, who seems to be a gossip and busybody; Alex Gibbs, a cosmopolitan type whom our Madison Avenue men would call a "gentleman of distinction"; Celia Coplestone, a young woman who thinks she is in love with Edward; Peter Quilpe, a writer who thinks he is in love with Celia; and then there is one last character — a very mysterious one — who appears at first to be merely another houseguest, and then is later introduced as the psychiatrist, Sir Henry Harcourt-Reilly.

a second community

The opening scene is that of a cocktail party being held at the Chamberlayne's London flat. It is upon an awkward moment that the curtain rises: Mrs. Chamberlayne has just left her husband, so he must entertain his guests as best he can. The conversation, as it usually is at cocktail parties, is trivial, endless, and meaningless.

"They make noises, and think they are talking to each other.

They make faces, and they understand each other." But they do not. They are just lonely, longing human beings who have nothing to do and are doing it. They bring their boredom together, hoping that if the music is turned up loudly enough, they will forget their inability to love. They are the Hollow Men with martinis in their hands, unable to relate or communicate themselves to others . . . and they know it. Thus, the play opens with a picture of a phony community — but that is not all. For in the midst of this community, there is *another* community composed of three of the guests at the party — Julia, Alex and Reilly. From all appearances, they are undistinguishable from all the other guests; but, as the play moves on, we discover that these three people belong to a strange movement in history called "The Guardians." The Guardians understand that they have been given the entire world as a responsibility — and that means that they are responsible for all of the other people at the party. Their first concern is for Edward, the man deserted by his wife. He must be fed, the Guardians insist; he must not be left alone. Throughout the first act, they interminably interrupt his life with doorbells, phone calls, inexplicable intrusions, prescriptions for his health, recipes for new kinds of food — all serving as a reminder to him that he is cared for in this world and that he is fed, even during this critical moment when he seems to be totally alone and for-

saken. The Guardians' remarks to him are often colored with curious symbols: half-filled Champagne bottles, new wine in old bottles, the Good Samaritan, a meal made from nothing but a few loaves and fishes. And these symbols, and the experiences they represent, have a history. They go back in time to a community which existed hundreds of years ago, a community which — like primitive and Greek communities — understood that it lived its life and died its death before a Mystery. But there was a very remarkable difference. *This* community, through the life and death of a carpenter-teacher, came to understand that the Mystery was *not* fate or bad luck or one-damn-thing-after-another: no, they called this Mystery, "Our Father," and meant by this that they were forever and always accepted in the world. But their acceptance carried with it a demand: "You must be Doers of the Word and not Hearers only." That is, they had been given a mission — no, more than that: they *were* a mission, a city set on a hill. Theirs was the task of healing the sick, feeding the hungry, finding the lost, telling those crippled by their neurotic responses to life to "get up! rise and walk!"

This strange community has had many names: Those of the Way, the People of the Word, the Community of Jesus Christ, and now . . . yes, the Guardians! But by whatever name, this community always has located itself in time as those who have been grasped by the endlessly gracious activity of God through the endless happening which they-call, The Christ. And this state of being grasped always carries with it a solemn, joyful, and deadly serious mission: to speak the Peace that passes all comprehension. For the Guardians, this task takes the form primarily of bringing health to the deep sickness unto death that is within each man. In the *Cocktail Party*, the Christian Church is described as the Sanatorium, the great hospital that exists in a world that doesn't know that it is sick. And the mission of the Guardians is to bring the possibility of healing to a world that is broken in pieces. It is not surprising, therefore, that the metaphor used in this play for forgiveness is therapy, and that the priest in the story (Sir Reilly) is in the guise of a psychiatrist.

the role of the priest

It is to the psychiatrist-priest in his consulting room-sanctuary that Edward, Lavinia, and Celia come for help in making a decision about how they will live before their future. First come Edward and Lavinia, the couple whose marriage had become a business enterprise, loveless and empty. In another work, "Notes Toward a Definition of Culture," Eliot has had this to say about marriage: "It is human, when we cannot understand another human being, and cannot ignore him, to exert an unconscious pressure on that person to turn him into something we *can* understand. Husbands and wives exert this pressure on each other." This is what Edward and Lavinia have done — as Edward expresses it:

"I never thought I should be any happier
With another person. Why speak of love?
We were used to each other."

In their conference with Sir Reilly, Edward and Lavinia for the first time bring out into the open the hostility they have concealed from each other. They recognize that, although sharing their lives together, they have remained strangers. Having faced their situation, they decide to attempt a new beginning, to endure their life with each other, to go back home and get by as best they can — in Edward's words, "to make the best of a bad job." To this remark, Reilly replies:

"The best of a bad job is all any of us make of it
Except, of course, the saints . . . such as those who go
To the Sanatorium . . ."

Bill Cozart, who is in his third year of Ph.D. work in literature at Harvard, writes this article in response to the many requests, following publication last January of "Liturgy and the Theatre," for another thrust toward a theological understanding of the theatre. Mr. Cozart represents the growing body of creative young lay theologians who are in dialogue with our culture, looking toward the emerging new image of the Church in the 20th century.

After the Chamberlaynes have left, Celia enters the consulting room for her interview. Part of her problem, she explains, was her delusion of being in love with Edward; before long, though, she had come to see that they were only making use of each other, that they did not share real love. Her actual problem Celia describes as a "sense of sin."

"It's not the feeling of anything I've ever *done*,
Which I might get away from, or of anything in me
I could get rid of — but of emptiness, of failure
Towards someone, or something, outside of myself;
And I feel I must . . . *atone* — is that the word?
I want to be cured
Of a craving for something I cannot find
And of the shame of never finding it.
Can you cure me?

Reilly replies:

"The condition is curable.
But the form of treatment must be your own choice.
I cannot choose for you. If that is what you wish,
I can reconcile you to the human condition,
The condition to which some who have gone as far as you
Have succeeded in returning. They may remember
The vision they have had, but they cease to regret it,
Maintain themselves by the common routine,
Learn to avoid excessive expectation,
Become tolerant of themselves and others,
Giving and taking, in the usual actions
What there is to give and take. They do not repine;
Are contented with the morning that separates
And the evening that brings together,
For casual talk before the fire
Two people who know they do not understand each other,
Breeding children whom they do not understand
And who will never understand them.

This is the kind of life the Chamberlaynes chose, the way of adjustment and conformity to the standards of "decent" living. It is a respectable life, one that does not expect too much from the future, one that will seem satisfying to them as long as the children are healthy, the bills are paid, and enough TV westerns are available to fill up the void of an evening. Yes, the Chamberlaynes will get by, and when Death approaches and shows them that they have completely missed the accomplishing of their joy, they probably will not notice the loss.

But when Celia is confronted with this way of life, she tells Sir Henry:

"I know I ought to be able to accept that
If I still might have it. Yet it leaves me cold.

which opens the way for the psychiatrist to say:

"There is another way, if you have the courage.
The first I could describe to you in familiar terms
Because you have seen it, as we have all seen it,
Illustrated, more or less, in the lives of those about us.
The second is unknown, and so requires faith —
The kind of faith that issues from despair.
The destination cannot be described;
You will know very little until you get there;
You will journey blind. But the way leads toward possession
Of what you have sought for in the wrong place.

Celia chooses this second way; she enters the Sanatorium and begins her mission in the world as a Guardian. The Chamberlaynes, in the meantime, make plans for another cocktail party.

"a truth as old as ancient man"

The Cocktail Party, as do the dramas of all ages, talks about what it

means to encounter the Mystery in human experience, and the psychological movements which take place in the midst of such an encounter. Its myth comes from the Christian world view, re-translated into twentieth century symbols. And the people who come to the theatre to watch this play are confronted with a truth as old as ancient man: all living things come from and return to the Mystery — there is not one created thing that does not pass away. And the people who come to the theatre to watch this play find themselves involved in the story just like the Greeks and the folk of the Middle Ages: they are confronted with a critical life-situation which is their *own story* — it is their own relationships which are destroyed, their own *catharsis* which they are suffering, their own experience which is given back to them at the end. And what is given back is the necessity of making a decision about how they will live in the future: whether to live "a life of faith that issues from despair" or whether to "make the best of a bad job." Fundamentally, this decision is whether to live a life before the Mystery which brought them into being (and which, Christianly understood, they are enabled to call "Our Father") or whether to live a life before another *other* reality (family, job, success, or whatever). Today, as people go to the theatre in order to go on living, they are given a choice to make — whether to live a life of faith or a life of unfaith. The life of unfaith is that of the Chamberlaynes; the life of faith is that of the Guardians. Whichever choice people make, this decision turns people toward their future, and towards all the time that remains for them on this earth.

The world remains as it was; the treadmill still turns. People still die and are not happy; all things wither and turn to dust. Time keeps on slipping by; existence is still temporary. But for the Guardians, the quest for significance in a transitory world no longer goes on. For they have heard a Word, a Word from out of the midst of the passingness of all things, a Word from the Mystery which says, "You are significant; you cannot possibly be replaced." And this Word (called The Christ by the community of Guardians) gives each of them a unique and unrepeatable mission, the mission for which they were born. And that mission is to proclaim to every human being: "Life is good; God loves us; we can live; our sickness is made well; let us rejoice!" And in the performing of this mission, the Guardians are given . . . what else? . . . the time of their lives!

CHRIST IS BORN

A man came creeping
in the maze of his world.
He peeked 'round a corner
and saw there one
who lived free of the maze,
yet the maze was all about him.

He approached that one.
"How do you live thus,
bound and yet free?"

The free one opened his life . . .
and it was another maze.

Then came a small child,
indeed an infant, crying.

"Life is a maze.
LIVE IT."

And they were amazed
with the child that had

Born.

—arb

A LOOK AT STAFF

IN ITS NINTH YEAR, the Christian Faith-and-Life Community finds that its sphere of service grows wider and wider. This year some 600 persons of more than 20 denominations will have participated in the various programs of the Community. These programs include seminars and colloquies for laymen and clergy from the Southwest and across the country, and are developed in the service of the Church on behalf of an informed and awakened ministry in the midst of the perplexing world of the mid-twentieth century.

The interdenominational staff of the Community has grown as the programs have met with greater and greater demand. The teaching staff or Collegium is directly responsible for the execution of the various programs as well as the basic research and planning which lies behind every program move. The Collegium consists of persons with varied geographical and academic backgrounds. They have come to Austin from the North, the Northeast, and the West, as well as from the Southwest and Texas in particular. Their educational roots lie in such diverse fields as petroleum engineering, business, radio and TV, law, and literature as well as theology, in which each holds one or more academic degrees. Carefully chosen as persons who are open to life in the 20th century, they are adequately prepared to speak relevantly to the question of the meaning of life in the trying times which have been given to us in our day.

The secretarial staff has formed itself into a self-conscious Secretarial Ministry which understands its mission to be that of the Christian Faith-and-Life Community. As such the secretaries are exerting a creative influence upon the total program far out of proportion to the amount of normal and clerical work usually expected of such a group. A sign of this involvement in the life of the Community is the weekly Secretarial Meeting in which the meaning of being a secretary is discussed in the context of the concrete duties and daily demands of the work.

Fast becoming an actual involved part of the total Community life is the house staff. Charles Smith, for example, has been with the Community since it was begun in 1952 and is a vital part of the functioning of the program. Partici-

pants in programs at the Laos House can testify to the succulent meals which he prepares for their nourishment and enjoyment.

The Board of Directors represent seven different Protestant denominations, and come from diverse occupational fields. Many of the members of the Board are participants in regularly scheduled Community programs and are utterly familiar with the details of program and administration. The Board meets twice annually to consider the fiscal and program matters which are its particular responsibility.

The National Advisory Council, members of which recently accepted nomination to this position, meets annually to give counsel to the Community's Collegium from their own experience in the lay movement across our nation, and to learn of the Community's work in more detail. The Advisory Council, deeply committed to the mission which is the Church of Jesus Christ, is constantly alive to the experimental work of the Community and its possibilities for their own areas, scattered as they are from Harvard, Princeton and Yale, to the entire New England area of the Methodist Church, to New York, Washington, North Carolina, and the Southwest.

The Community staff of committed churchmen, now numbering in excess of thirty salaried persons, represents the amazing growth of the Community over the nine years in which it has been in existence. But even this number is far from sufficient to meet the increasing demand for further experimentation which comes to the Community from all over the nation. More teaching staff are desperately needed in order that service to the Church may increase in intensity and quantity.

While the physical property in which the program is carried on is self-sustaining, the educational and experimental programs are sustained through the gifts of interested persons and groups. These gifts are presently needed in greater amount and number if the Christian Faith-and-Life Community is to continue to stand on the pioneering edge of the Church, forging new and creative structures for the Church of tomorrow.

Dear Everybody:

"Mr. Interpreter" would be an appropriate title for me during the past six months. After nine weeks in Europe and six weeks on the roads of Texas, I have just returned from three weeks of lectures at Union Theological Seminary in New York, Yale Divinity School in New Haven, an evening session with the Residential Seminar group at Brown University, a visit with some of our alums at Harvard and M.I.T., concluding with three lectures at St. Columba Episcopal Church in Detroit.

Seminary classes in practical theology, philosophy of education, and religion in higher education were especially interested in the research and development in the Christian Faith-and-Life Community, in our experiments with regard to corporate ministry and covenantal relationship under a common rule, with which we have been working the past two years.

Also had opportunity to talk with eight of our thirteen National Advisors about our work. Dean Samuel Miller of Harvard had a special luncheon for Huston Smith of M.I.T. and Charles Merrill, Jr., headmaster of The Commonwealth School of Boston. President McCord of Princeton was most cordial and discussed this crucial period in the life of the Church. I would like to print his remarks in *Letter to Laymen*. He plans to put them in a book, but perhaps we could get a preview.

John Casteel at Union and Ed Dirks of Yale were responsible for inviting me to lecture. John Lee Smith, former staff member with us, is assisting Dirks and was my host. Bob Spike of the Congregational Church and Ruth Wick of the National Lutheran Council were both very hospitable; and discussed with me the possibility that might be found to include the work of the Community under a "research and development" section of their respective budgets. Campus groups, church agencies, and lay-centers across the country are drawing increasingly on the curriculum and other "breakthroughs" coming out of the community.

This is a crucial period in the development of the Christian Faith-and-Life Community. More staff is needed to meet rising demands upon us here in Austin and to serve as field personnel in going out by invitation to churches and colleges across the country. This, of course, requires steadily increasing financial support from far more persons and groups.

The Christmas Card we sent to you this month had the relevant *Word* for us all. In our concrete situation, in the very "furnace" of our lives, we are in the hands of the One who gives us our life and our death. Therefore we can dare to *LIVE*.

Peace,

W. Jack Lewis

December, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

Chaplain & Mrs. Gene Marshall
5th Msl Bn 55th Artg
Olathe NAF Station
Kansas

Letter to Laymen



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UP THE REJANG River in Sarawak in Northern Borneo the Ibans, a primitive but emerging people, dwell. I was there once. I do not claim to know their language, but one phrase I did understand. A group of little boys and girls in my presence lifted up three fingers and said, "*Isa Ke Tuhan*," which means "Jesus is Lord." Since that day I have had a pause.

All of us recognize in these words what is probably the oldest Christian creed. Indeed, it was the confession at baptism in the ancient church, the affirmation at the very initiation into the Church. The earliest Christians knew their very salvation to be in confession "that Jesus is Lord." They grasped that the oneness of the Church was based on this confession, and they were persuaded that God had ordained that "every tongue confess that Jesus the Christ is Lord." In brief, they saw Jesus the Christ as Lord of their lives, as Lord of the Church, as Lord of All. To see and embody this was to be the Church of God.

KYRIOS AND KERYGMA

This bold assertion is still made today. And when it is made as the confession of an experience and not as a metaphysical statement, there is the Church. The very being of the Christian, today as yesterday, depends upon this affirmation. In acknowledging Jesus Christ as Lord, he acknowledges a new relationship with life into which he enters wherein he is enabled to receive life as it is offered, as good and significant, and goes about man's proper business of living it to the full. This he understands is what it means to be in authentic relation to God, the giver of our lives. In that relationship, he understands *himself*, in a final sense, and he knows that he has no real existence outside of it. Furthermore, he is aware that this experience and self-understanding is never in isolation but is realized in fellowship with others who also so comprehend themselves. Indeed, to make this affirmation of Christ's Lordship is to be this fellowship. The very word, Church, as used in Northern European languages—"kirk",

"Kirche", "church"—means literally "that which belongs to the Lord." This is to say that the Church today, as always, is her affirmation that Jesus Christ is Lord.

Now this affirmation of being, in and through which the Church is the Church, embodies within it the proclamation of that affirmation in and to all the world. In other words: to be, in this sense, includes the witness concerning this being. This witness is the Gospel that is preached in the Church. The preaching of the Gospel, then, is not the relating of a biographical sketch nor a bit of recollected history. It is not instruction in metaphysical truth. It is not the articulation of a philosophy, a world view, or a way of life. Neither is it the declaring of the revelation of some moral principle such as the brotherhood of man and the fatherhood of God. Rather, it is a proclamation that, in the happening of Jesus the Christ, God discloses himself as the ever-present giver of our lives, and therefore we are free to live our lives as they are given moment by moment. It is the announcing of the Word of the Cross and the Empty Tomb: that when or whenever we surrender our demands that life be as we desire it, just then do we live, just then are we resurrected into life. This is the Christ-happening.

The preaching of the Gospel is the setting forth of this Christ-event in such a way that for the hearer it becomes a *current event*. His own event. What God did, he *does*! What happened, *happens*! God's time is not two thousand years ago. It is *Now*. This is to say that the preaching of the Gospel is not a testimony to any abstract idea that God is Love, but a witness to the concrete and personal fact that God *so* loved that he receives us. However the message is put, when it is heard it will be heard by the hearer that God loves and accepts him as he is. As a matter of fact, whatever goes on in this world, either loves us *as we are* or he does not love us at all. For if he loves only the person we might have been or can become, that person does

continued on page six

JESUS IS LORD

Everything in this issue is great!

by BISHOP JAMES K. MATHEWS

BISHOP JAMES K. MATHEWS of the Boston Area of the Methodist Church writes out of long acquaintance with, and involvement in, the ecumenical movement, which makes its basis for theological unity the creedal statement, "Jesus Christ is Lord." Bishop Mathews, a member of the National Advisory Council of the Christian Faith-and-Life Community, here develops the understanding that this affirmation, which symbolizes the meaning of human existence, is the sole foundation for the Church in the twentieth century as in all centuries.



The Laic Theological Studies

A unified theological curriculum for laics which deals with the meaning of being a free, critical, intelligent person in the given orders of life from the perspective of the self-understanding of the Christian faith for the sake of raising up creative lay theologians in the midst of the Church in the world.

THE LAOS HOUSE

700
W. 19th
Street
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Texas

Christian
Faith
and
Life
Community

The Laic Theological Studies for the 1960-61 year will consist of two eight-week terms in the fall and in the spring. The curriculum is composed of two types of courses:

I. Theological Core Courses. General survey offerings which provide the layman with the rudimentary background necessary for genuine and creative participation in the theological enterprise in our time.

II. Advanced Reading Courses. Seminars in special subjects: problems, significant books of the past and present. The intention in all of them is to deal with relatively compact areas in depth for the sake of the student developing the ability to do his own thinking.

Four courses, two theological core studies and two advanced reading seminars, will be offered in both the fall and in the spring terms. For this term a slight alteration is made for the sake of those who have not had the opportunity to take Core Course I-B.

1960 THE FALL TERM 1960

THEOLOGICAL CORE COURSES

I-AB

The Meaning and Modes of Human Existence or The Problem of Faith and the Christian Life: An examination of the form in which the question of faith is raised in the modern age and the various ways in which 20th century man is present to his existence. Required of all attending the Studies for the first time.

I-B

The Modes of Human Existence of the Christian Life as Faith/Unfaith: This is a study of the various ways in which man in the modern world is present to his existence in relation to nature and history. Kierkegaard, Bonhoeffer and Camus will be the authors considered. The last half of the above offering for all who have had just the first required course I-A.

III-AB

The Role of the Church in the Modern World or The Local Congregation: An examination of the new understanding of the Church in our time, dealing with: the mission, the worship, the community in the Church; and an analysis of the various self-images forged by the Church by studying works of such men as Luther, Wesley, Thomas Aquinas, and Augustine. Open to all who have had Courses I-A and I-B.

ADVANCED READING COURSES

IV-C

Reading in Theological Ethics: An elective seminar which deals with the concerns of Christian ethics in our time through the study of D. Bonhoeffer, as reflected in his *Ethics*. Open to all who have had Courses I-A and I-B.

6 O'clock
Thursday
Evening

Oct. 13

Oct. 20

Oct. 27

Nov. 3

Nov. 10

Nov. 17

Dec. 1

Dec. 8

LIFE IMAGE: Emerging, Symbolic, Common

On the fourth Friday evening in September, Dr. Donald Weismann of the University of Texas department of art, initiated the Friday Dinner Series in the College House of the Christian Faith-and-Life Community. Dr. Weismann, who pushed out into the reality of our world as brought to focus in the art of each period in Western Civilization, was the first of seven alert, sensitive, and creative persons who will address the College House on *The Emerging Life Image of the Contemporary World*.

The Friday Dinner Series is a facet of the College House program in which the stage is set directly for the conversation between the Church and the world to become conscious. *The Emerging Life Image of the Contemporary World* is one of three contexts through which this conversation will proceed.

Dr. Weismann will be followed on October 7 by Dr. Clarence Ayres on economics, October 21 by Dr. Archibald Lewis on history, November 4 by Dr. John Silber on philosophy, November 18 by Mr. Ronald Dugger on politics, December 9 by Mr. Roger Shattuck on literature, and January 6 by Dr. Wayne H. Holtzman on psychology. Each of these men will be dealing with the outer edge of thinking in their field, grasping for the life image of the new twentieth century world.

Through the haze of our blinding despair, a figure is beginning to emerge. Slowly, deliberately, as though trying to brush the cobwebs of meaningless from his head and shoulders, his hands and feet, he is coming to consciousness only to retreat into the grey fog of the future. We strain to discern his shadow against the curtain of time, though he is indistinguishable from the blankness of the unknown. But he is there, and his presence controls our lives. He is the life image of the contemporary world.

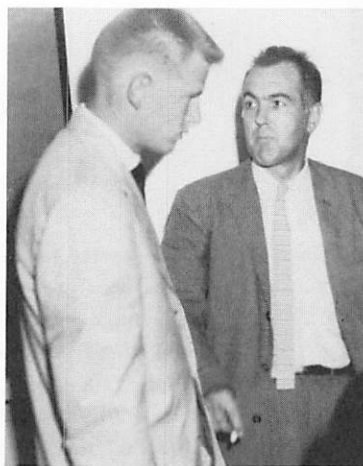
In the midst of the twentieth century world the Church raises the symbol of the possibility for significant life. In order to examine this strange historical community from the vantage point of its cultic symbol, the College House will discuss, secondly, *The Symbolic Life Image of the Church*. These Friday evening addresses, delivered by the Collegium of the Christian Faith-and-Life Community, will discuss, on September 30, "The Symbol and Cultic Ritual," on October 28, "The Symbol and Cultic Design," on December 2, "The Symbol and Cultic Time," and on January 13, "The Symbol and Cultic Poetry." Each of these addresses will be grasping for the internal meaning of the Christian Church, or the life image of the body of Christ.

From all sides the strata emerge, coalesce, disperse, and join again. The past becomes the present and the present becomes the future, which is then the present and then the past, only to merge as a stratum with all the others, moving with tremendous force toward the apex of time, this moment, yanked into concretion as the symbol for the symbol of meaningful life. The poignant light of the symbol sears forth into the world, as the life of a community, a people, the Church, which blinds out illusion and exposes reality with relentless will. We flinch from its light, but it is there, and its presence controls our lives. It is the life image of the Church.

As a part of, and within, the Church, the College House will be grappling with what it might mean for the group gathered there in residence to become alive and sensitive, concerned to be a self-conscious mission for the sake of the life of the Church and our times. The College House will gather as a community three times during the fall semester to raise before itself *The Common Life Image of the College House*. These "Community Discourses," to be held on October 14, November 11,

and December 16, will be concerned to discover how to live together as mission to the university: the life image of the College House.

They come from the north. They come from the south. They come from the east. They come from the west. They come. And in the center we meet. In the center is a table and a chair for each. We sit. We talk. We eat. Then, slowly, deliberately, as though trying to brush the cobwebs from his head and shoulders, his hands and feet, a blinding symbol emerges, retreats, emerges, and escapes once again only to break forth in a scream of anguish in glory. We have come. We discern. We are afraid. But the glaring, foggy symbol is there, and its presence controls our lives. It is the life image of the College House.



Don Weismann: "Art is not a gloss on life. It is a fundamental and important preoccupation of man."



NEW RESIDENT

SOJOURNERS

The persons pictured above are sojourners. Sojourners are people who live on the edge of time, who receive the future becoming the present as their permanent homes. These sojourners are welcomed to the Collegium of the Christian Faith-and-Life Community, a community of sojourners, a community of persons who affirm with the psalmist: "I am Thy passing guest, a sojourner, like all my fathers."

The new resident sojourners are, standing Mrs. Elaine Lubbers, Don Warren, David McClesky, and seated, Wesley Poorman and Miss Betty Stewart.

Mrs. Elaine Lubbers comes to the Community from the position of Director of Christian Education at Parkway Presbyterian Church in Corpus Christi, Texas. Her theological training was done at Austin Presbyterian Seminary.

Donald Warren, a Methodist layman, has just completed the S.T.B. degree at Harvard Divinity School. While he was at Harvard he served as Director of the Teenage Program at Cambridge Neighborhood House.

David McClesky received the Bachelor of Divinity degree from Southern Baptist Theological Seminary at Louisville, Kentucky, after which time he returned to the University of Texas to complete work on the M.A. degree in Latin American history. He comes to the Community from employment at the Government Employee's Credit Union in Austin.

Wesley Poorman is spending a year with the Christian Faith-and-Life Community as a Danforth Seminary Intern, between his second and third years at Western Theological Seminary. A Presbyterian, he is particularly interested in becoming acquainted with the campus ministry as a genuine possibility for his life's involvement.

Miss Betty Stewart, a native of Florida, comes to the Community after five years with the Japan Mission of the Presbyterian Church and one year of psychiatric social work. Her theological training is from Presbyterian School of Christian Education.

Sojourners are people who live on the edge of time, whose every future is unknown, and who receive that future as their life. Five more sojourners have come to the Christian Faith-and-Life Community.

THE VISITANTS

John Wesley's injunction to his lay preachers was to visit from house to house, remaining no longer than *absolutely necessary* in any one place, a command which falls strangely upon the ears of our "public relations" world. Modern visitants might take to heart John Wesley's words, and go, declaring the Word, and listening for the Word from those whom they visit, and then *move on*.

The visitants who have come to the Christian Faith-and-Life Community in recent months have hearkened well to Brother John's instruction. They have come to declare that *this* life is Good, and to hear this Word as it is articulated through the programs of the Christian Faith-and-Life Community, and have then moved on.

VISITANTS TO

Among recent visitants to the Community was M. Jean Jousselein, Director of *Centre de Recherches Civiques* in Paris, France. M. Jousselein, representing the creative thought going on in France as the Church meets the changing world of the twentieth century, contributes the article, "Crisis in Education," appearing in this issue of *Letter to Laymen*, which grew out of conversations held during his visit to the Community last spring.

Miss Joan Macneil, of the Presbyterian Department of Christian Education in Australia, visited with the Christian Faith-and-Life Community, bringing news from the Church in Australia and learning from the work being done at the Community in lay theological education.

Dr. Loren E. Halvorson brought tidings from the Board of Education of The American Lutheran Church and Mr. William Summerscales brought word from the Board of Christian Education of the United Presbyterian Church. Each of these men is concerned for the life of the Church as it develops lay theologians to bear the burden of the Church's ministry in the world.

Campus ministers are coming alive to the great possibilities in their unique ministry. The Reverend Mr. John W. Wright, Jr. visited with the Community Collegium, bringing word from the campus ministry at the University of Florida, and talked of the beginning of a resident student program on that campus. In a forthcoming issue, *Letter to Laymen* will be

sharing news of other creative student ministers about the United States.

Word was received directly from the lay movement in Europe when the Reverend Mr. Douglas Alexander and his wife visited the Community during the summer. Mr. Alexander, a part of the Iona Community off the coast of Scotland, spent several days in meaningful conversation wherein both he and the Collegium received valuable insights into the other's mission.

VISITANTS FROM

Many times, when visitants from a neighboring congregation came to the regular meeting of the Church in the early days, they would be asked to stand in the midst of the congregation and make their testimony.

So, today, members of the Corporate Ministry of the Christian Faith-and-Life Community have been asked to stand in the congregation to testify as they visit from place to place. W. Jack Lewis has borne testimony in Europe this past summer (see "Dear Everybody:"), and other members of the Corporate Ministry have spoken at the Campus Christian Workers Seminar (Danforth Foundation) at Stony Lake, Michigan, at the meeting of the American Baptist Association of College Workers in Green Lake, Wisconsin, at the Campus Christian Life Staff Conference of the Presbyterian Church in the U. S. at Montreat, North Carolina, at the Danforth Seminary Intern Conference near Shelby, Michigan, and the Regional Training Conference for the Methodist Student Movement at Camp Magruder, Oregon.

In addition, groups from the Christian Faith-and-Life Community visited for several days in each of the following churches: First Presbyterian Church in Liberty, Texas, St. Lukes Methodist Church in San Angelo, Texas, Parkwood Methodist Church in Pasadena, Texas, Parkway Presbyterian Church and the Church of the Good Shepherd in Corpus Christi, Texas.

Witness to the Word in Jesus Christ was made by individual members of the Corporate Ministry at the following churches and organizations: First Presbyterian Church in Yoakum, Texas, First Presbyterian Church in Hillsboro, Texas, St. Andrews Presbyterian Church in Abilene, Texas, First Methodist Church in Texarkana, Arkansas, Koenig Lane Christian Church in Austin, Texas, Wesley Methodist Church in San Antonio, Texas, the Business and Professional Men's Club in Houston, Texas, and the MSM at Rice University.

Visitants come and visitants go in the Name of Jesus Christ. They go to declare that *this* life is Good, and then hurry on, for time is brief in our new world, too brief to tarry when there is mission to become.



CHRIST IS BORN! In every age this is the eternal Word of the Christian Church. At Christmas, the Church bursts forth in the song, "Christ is born!", before all the world. In order to cry forth this Word in special greeting, the Corporate Ministry of the Christian Faith-and-Life Community has prepared two special Christmas cards. The card pictured on the left utilizes a theme from the book of Jonah in declaring the good news of the Church, while the card on the right holds up the sign of the ChristMass from the book of Job. These cards are available, with envelopes, at the cost of \$2.00 per dozen and may be secured by writing Editor, 2503 Rio Grande, Austin, Texas, and indicating either "Jonah" or "Job."



FROM ALL SIDES our solidified understanding of life is besieged, menaced, and challenged. In meeting this challenge we ought to understand its origin, which lies in the rapidly changing essential characteristics of our age.

I

The situation of young people is radically different today from what it was a few generations ago. The phenomena which constitute the characteristics of this difference, appearing first in the West, have become universal rapidly.

A NEW POPULATION

Among these phenomena we should mention, first, a new demographic situation. In the place of a relatively backward middle-aged population composed of few old people and of many children and adolescents, an ever progressive middle-aged population has appeared where the aged become more numerous and less sensitive to the reactions and preoccupations of the younger people.

Can educators accept the imperatives that such a situation seems to impose on them? As the active population (the producers) diminish in relation to the passive population (children, students, sick people, and old people), it sometimes appears necessary that instruction accord additional importance to the problems of production and that priority be assured to the applied sciences. But such a solution of elementary solidarity and of immediate efficacy imposes a false concept of man. It opens up the risk of knowing man as a producer or consumer and of losing the sense of real humanism.

Secondly, youth has taken on new meaning and new dimensions. Whereas formerly youth was available only until the 10th or 12th year for the majority, it is possible now for all until the 16th or 18th year, and even for a great number until the 20th or 25th year. Youth and the time for education have lengthened considerably. This extension demands the multiplication of educators, and it is becoming more and more difficult to recruit educators who consider their function as vocation.

In addition pedagogy is no longer concerned with the formation of an elite but with the promotion of the multitude of young people. This demands the quest for more direct and immediate stimulants. Formerly the fact of knowing oneself intended for the framework of society and the prestige which proceeded from this promise, created a certain climate of exception and meaningfulness. Today youth is not a privilege anymore, and education has lost its character of prestige. It is no longer stimulating and, indeed, seems like servitude which is not even compensated, later, by a pre-eminent position.

A change in the behavior of adolescents is to be noted, particularly in their social rebellion. This is evidenced by the teddy-boys, *halbstarken*, *vitelloni*, *boubons noirs*, and hooligans. Their relatively feeble effective forces should not obscure their universal character. From the moment when civilization attains a sufficient degree of urbanization and technical advancement, from the moment when the acceleration of history (which we will analyze later) separates adolescents and adults, one sees adolescent bands and gangs form themselves in the West, as well as in the popular democracies. It would be false to see in them only a moral phenomenon.

Now that the phenomenon of lengthened adolescence is world-wide, society tends toward a unification. Yet one can discern a compartmentalization relative to diverse social and economic strata. A psychology of individuals has been replaced by a sociology of economic groups. The peasant adolescent represents a human reality different from the adolescent worker or the student. Each is fashioned by his life framework. The process of his maturation provokes in him behavior and sensitivities different from those evolving in another environment. Yet education based on the idea of the unity of man and the universality of culture treats equally all those of whom she has charge.

A NEW HISTORY

Our time is one of an ever more rapid rhythm of economic and social change and a growing accumulation of information which indicates an acceleration of history. Each individual is aware of an even greater number of contingencies, and it is necessary to adapt himself ever more frequently to new situations. If this adaptation is relatively easy for adolescents, because, not having a past they are not prisoners of it, it is far more difficult for the greater part of adults. Rare are those who evolve as quickly as do the events.

As a consequence, at the level of education, the relations between adults and adolescents cannot be any more what they used to be. The analysis of the word "experience" clarifies this difficulty. The adult depends on his past: that which he has lived until now serves him as a guide for the present. For the adolescent experience means above all experimentation, that is to say, the quest for new situations, attitudes, and proofs.

In a stable society which evolves little or slowly, the experience of adults is the foundation of education. Those who know the society solidify its continuity and introduce their juniors to it. But from the instant when there is acceleration of history this type of education becomes an obstacle which prevents adolescents from preparing themselves for society in the making. The experience of adolescents should, therefore, play now an even greater role in the thinking of all who are concerned for education. Some people think it should be top priority.

The terms "adult" and "adolescent" point to the same situation. Both come from the same root: to grow. With "adult," the root is employed passively: *he who has grown!* With "adolescent," it is taken actively: *he who grows!* A society in the midst of growth cannot tolerate the growth stop to which the word adult points. This is not one of the lesser ambiguities of our civilization. We need the mobility and the availability of adolescents, or society and its education rests forever upon the wisdom and the stability of adults who have been left behind.

Such a situation poses some questions for educators. How is it possible to recruit and create a sufficient number of educators so sensitive to reality that they can prepare adolescents to confront and control the course of evolution? How will educators point youth toward such discernment that they will not abandon themselves to what some call "the movement of history" and which often leads to a sort of determinism?

The search for solutions to such problems already obliges educators to consider their function as a public responsibility. They can no longer avoid producing a result on the economic and political structure, for they are concerned with all that influences civilization. In the face of an evolution and a society which continually questions the reasons and the objectives of their action, they should attempt to control or bend the course of history. When, formerly, objectivity and neutrality was demanded of the educator, the pressure of history obliged him to judge the community which he knew. The same situation is imposed on him in the new age, but because he cannot be in permanent opposition, he must, at the same time, search for compromises and provisional agreements. To understand such a problem is to recognize that *education without a philosophy of history is not real*.

II

The evolution in the course of history which, among others, expresses itself by the phenomena of economic concentration and of urbanization leads to a growing socialization. Such a phenomenon should normally have implications for education. Should education assure an economic and social promotion which, in augmenting a person's efficiency and his social insertion, makes him a defender and preserver of society? Or, on the contrary, should it propose to favor his individuality at the risk of aggravating his alienations and social tensions?

The majority of specialists in popular education (a term used in European countries for adult education) establish it on the tastes, preferences, and initiatives of its beneficiaries. They describe it as a reciprocal or cultural co-operative. It develops itself by mutual help, exchange, and shared existence. This is a menace to culture. It tends toward a pseudo-science and a false knowledge, detrimental both to individual and to society.

A NEW LEISURE

Modern society accords an even greater importance to leisure. But this term is ambiguous and lends itself to much confusion. It points toward the reality that it is only in the free choice of his activities that man expresses and expands himself, and that in our actual society this free play is not generally possible except in the occasion of leisure. It is only in the refusal of habitual obligations, and particularly of those of production, that man can find himself again.

From this new prestige of leisure springs a series of problems to which education ought to respond. The being, adolescent or adult, has been formed and prepared in view of his leisure. Therefore, a minimum load of education must be directed toward the awareness which, all of his adult life, will quicken his curiosity and sensitivity in the midst of deliberate and capable decision. He should be taught new techniques of leisure activity which, at the same time, are those of participation in a great diversity of associations and groupings.

In insisting on the importance of leisure one runs the risk of heightening dangerously the notion that the meaning of life cannot be discerned in one's life work, one's profession. Too great an emphasis upon leisure opens up the possibility of denuding one's profession of its vocational reality.

Thus, rather than admit the validity of the distinction between leisure and work, placing emphasis either upon one or the other, the meaning of vocation must be recovered. All cultures have distinguished between the productive effort of the free man, an effort which depends on his own free choice and initiative, and the task of the slave, which is imposed upon him by others. At the level of reality, it is the work of the free man which points beyond the dichotomy between leisure and work, leaving this distinction to the lot of the slave. The transcendent and meaningful category is now vocation which knows all work to be leisure and all leisure to be work.

Education, in particular, cannot abide by a dogmatism which puts work and leisure in opposition to each other. It ought to know that men are necessarily constrained to produce. At the same time, education ought not to exalt servitude to production, supporting the efforts undertaken to reduce the time involved in professional occupations, which insists on the compensational role of leisure, thus favoring a negation of the unity of man and his life.

Such insight shows us anew that before undertaking any educational task it is necessary to have decided on an understanding of man and of his being in the world.

A NEW CITIZEN

The growing complexity of society and above all the even vaster domain given to the public authorities render the role of *citizen* more and more important.

It is easy to pretend that the most elementary reflection and the least moral sense demand that one oppose himself to the intolerable pressures which certain regimes use to subject the consciousness of persons. But one knows also how much the commonly admitted myth (defence of Christian civilization, greatness of the nation, civilizing mission of the West, etc.) has led to some such enterprises. How can education delineate with clearness and definiteness the injunction to be informed and responsible in a world such as this? This is a question to which a satisfactory answer has not been found to this day. It is thus that new questions are still posed for us.

In what measure can a collective be considered as having a more absolute value than the people composing it? What are the criteria which authorize such a group, or such another group, to establish itself in exclusive judgment of the common good? This question concerns all those who must make a decision for or against such a group, such a discipline, or simply such an academic concept.

Yet, education has become the task of government. The various kinds of "conditioning" of man, brain washing, subliminal influence, or more simply the services of propaganda and information, provide technical avenues for implementing the temptations which accompany power. All these enterprises pretend to ally themselves to the education of adults, and, indeed, one cannot deny that they are founded upon a science of the behavior of man.

Therefore, where there would be a need to organize the information of the citizens, the first stage would consist in determining the means for liberation of individuals as, for example, an ensemble of enterprises which would facilitate the making of their judgments and their own decisions. But there remains a sort of contradiction between wishing to guarantee the autonomy of persons and interfering in their existence even in view of such an objective. This paradox in education is, essentially, the paradox of all of life.

A NEW ETHIC

The acceleration of history presents us with the problem that the ethic which ought to orientate and fix all education is opposed by the condition in which it finds itself today, the relation between the adult and the adolescent. Until now, education was founded on imitation of the aged, that is to say, on the recognized authority of experience and on the respect which was its due. Now this imitation is less necessary and, now and then, is even dangerous. Frequent and rapid changes demand new behavior of which the aged are ignorant, which involves automatically a perceptible diminishing of the respect which was traditionally accorded them.

This loss of respect is aggravated still more by the contradictions which adolescents discern in their parents' homes. How many parents demand for their children what they refuse for themselves. For example, they impose on their offspring a moral discipline (singularity of labor, deportment, truth, etc.) and also a spiritual discipline (religious instruction, piety, etc.) of which one does not find any evidence in their own lives. Indeed, this contradiction, and even this hypocrisy, has been present in all times. That which is new is the *cynicism* with which parents justify themselves by the present state of society. They themselves proclaim in this manner the inadequate character of the education to which they subject their children.

An example is the vigor with which, in a number of Western countries, families make the maintenance of religious elements and school programs the object of political battles. On the one hand is their incapacity to assure the spiritual education of their children themselves, as was the case in the past, and on the other hand, even when they no longer live their faith and fear the consequences of it for their children, they count on "religion" to be an obstacle to the mass of social and political tendencies which they fear. In a number of cases, Christianity is more a pretext to cover anti-Communism and the exaltation of free Western enterprise, than faithfulness to a God whose intervention in our society would be the cause of tensions, difficulties, and risks but also of unforeseeable renewals.

Rather than ignore the contradiction between the behavior of adults and their pedagogical demands, we must search for a way to respond creatively to the present situation. In fact, it is necessary, while condemning the contradictions and the cowardice of adults, to recognize the necessity of maintaining in education the rigorous character which the mass does not accord it except with the tip of the lips. In this case, one should note clearly the obligations and the consequences of serious education, and, in particular, announce its revolutionary implications.

There cannot be education if there is the least hypocrisy among its diverse protagonists, parents, educators, and those responsible for the public services controlling the schools and educational institutions. Tension and conflicts are, in this case, preferable to lies.

An ethic is not true unless it is a living reality. It cannot be repetition of formulas and attitudes of former times, but should manifest its power over the men and events of today. It should "clutch" upon reality! He who does not do so, wants to say that education aspires to a tractability of man in order that he be subject to the demands and to the modes of

the moment. This is not education, this is its rape! Making education firm and conscious preserves for it its absolute value and permits it to have an effect upon the course of history. But today's educators have not known how to formulate a definition of such rigor and above all have not established pedagogy upon it.

A NEW SECULARISM

Secularism is of particular interest to our new age. It should be examined by the unbelievers as well as by the believers. In effect, secularism has obviated the foundations of the solidified self-understanding which until now justified the diverse forms of education and, in suppressing their lawfulness, has considerably reduced the dynamism and efficacy of them. Thus, a primary question is posed: What will be henceforth the source of the enterprise of common education? How will it be possible to assemble children and adults which different concepts of the world divide?

This problem has both political and spiritual implications. At the political level, two terms point to it and its importance and difficulty: how can *tolerance* among citizens be assured in guaranteeing the *cohesion* or the unity of the nation? Isn't the latter obtained by renouncing all effort at tolerance, that is to say, in refusing the co-existence of different understandings?

At the spiritual level, if the Christian faith and ethic fix a minimum in the domain of education, this minimum is not a private problem and will always suffer from being divided among different sections, they themselves prescribed by distinctive and perhaps contradictory principles. The pretension of certain Christians to impose on all a "Christian" concept of education now appears intolerable because it heightens still more the tension between "believers" and "unbelievers." The plan to organize an education framework reserved for those who are members of the Church is dangerous both to the Church and to society. It creates a sort of ghetto and reduces considerably the sense of responsibility in Christians which increases, in turn, their difficulties in living among their brethren in the world.

As far as the Church is concerned, this suggests that it ought to state precisely its own self-understanding, and then indicate the necessity for the Christian to know well the world in which he lives. The Christian must be able to recognize, *in the real events and phenomena of the world*, the Word that this world is judged, condemned, and redeemed.

The Church must be aware of the distinction between education as cultural imitation and education as proclamation and decision, the former pointing more especially toward the acquisition of knowledge and the latter toward the acquisition of a life image and the willingness to judge, choose, and decide, oneself, what constitutes life or culture.

The crisis in education is, thus not a simple pedagogical or methodological problem. It cannot be met by the discovery of new techniques in education but rather demands that we ourselves live the confrontation of Christianity with the world. On the one hand, we must recognize the implications of Christian faith and hope: loyalty to one Master who is the same eternally and who is the source of all that is. Only He creates and gathers together men without fear because they do not look for preservation in this world. On the other hand, we must know truly the world of today and know how, throughout our whole civilization, it determines the kind of men that we are.

THE CRISIS IN EDUCATION

BY MONSIEUR JEAN JOUSSELLIN

translated by Mrs. Larry Houghton

continued from page one

not, has not, and never shall exist. The impact is always, "as you are!" It is this unbelievable quality of the Gospel that makes it *Good News*. Luther called John 3:16 "the Gospel in miniature." It is all right there: its inclusiveness, its exclusiveness. Its decisiveness is there too.

The preaching of the Gospel summons men to decision. The hearer is accosted and affronted by it. It involves him. His whole presumption of self-reliance is challenged and undermined. The issue is put very sharply to the hearer: Will you die and receive life as it is given by the ruler of life and death? And the accosted answers either Yes or No. There is no escape. To say Yes is to experience the event of the Christ in our lives. And this, to say it again, is what is indicated by the confession, "Jesus the Christ is Lord." In and through this experience, which becomes the illuminating event of our total everyday life, one finds himself in a great company, the Church: a member of a body that lives in the Christ-happening, dwells in this Word of the Lordship of Christ.

The confession that "Jesus the Christ is Lord," then, is the very meaning of the Church's being and, at the same time, it constitutes her pronouncement. These are not two separate entities. To be and to proclaim are here but two facets of the same reality. The Proclamation is dependent upon the being of the Church and, more fundamentally, the Church is dependent upon the Proclamation. It is this Word that is continually told to one another within the Church through the drama of worship and the office of preaching; through fellowship and common study. The "priesthood of all believers" means not that every man is his own priest, but that each Christian man is his brother's priest. We continue existing as the Church, continue to be who we are, precisely by the telling of this Word one to another. But if we really do tell and hear it among ourselves, that is, if we really are the Church, we must and will tell it to the world. Here is our task, our mission, our historical significance. Proclaiming to the world this Gospel, that the world is received, is finally that without which we are not the Church and that without which we fail to grasp the meaning of the confession that "Jesus the Christ is Lord."

KERYGMA AND DIAKONIA

This brings me to the last emphasis in our pause: the Church as mission to proclaim this Word in and to the world, which, as was said above, is included in what we mean by the declaration of the Lordship of Christ. It would appear that the Church goes about being this mission in the world in two ways: first, by articulating through verbal signs the gospel message (*kerygma*) and, secondly, by performing acts of concerned, involved service (*diakonia*). Yet these two aspects of the outreach of the Christian Church, the word and the act, cannot finally be distinguished. There is abundant New Testament evidence of their utter interpenetration. Together and never

separately, they constitute the proclamation of the Church in and to the world.

The outreach of Christian service obviously can be performed by the humblest individual but it must also, and especially in our massively complex age, be performed corporately. This corporate thrust is made through the direct efforts of innumerable local congregations and through the thousands of varied denominational institutions, all of which constitute a manifold witness to the Lordship of Jesus Christ as they set forth the fact that there is no human need and no human concern which is not His concern.

But whatever be the particular form or fashion of it, the Church is, by its very nature, service in society. To proclaim Jesus Christ as Lord is to be engaged self-consciously and wholeheartedly in history with all its wonders and tribulations. First of all, the Church is in the midst of life ministering to life because she is liberated to care for life. The reality of acceptance before God actually is in itself the grateful involvement in the enterprise of human culture, and always with particular and peculiar concern for the outcast and the suffering ones in the midst of that enterprise. It is apparently not obvious to just any man that he should care for the need of others, but to be Christian is to identify oneself with humanity in its deepest suffering and highest glory. To be the Church is to be all that can be meant by the term "responsible neighbor" and for no other motive than to be just this responsible neighbor in serving others.

Now in responding to the needs of men, the Church shows by these very actions that the sick, the dispossessed, the illiterate, the unlearned, the young, the old, the widows, the fatherless, in sum, that all men, are accepted in this world. If other men are to take seriously the affirmation "Jesus the Christ is Lord," the Christian must take seriously his own role as mission. The eyes of faith know that the deepest, and final need of every man is for the Word of Christ, the word that his life is significant and that he can therefore receive his life and live it. Our ministry to his everyday need makes possible our ministry to his final NEED. Here *diakonia* and *kerygma* merge.

Think for a moment of the acts of mission of Jesus. It is a pity that we commonly call so many of them "miracles," thereby setting them completely apart from our own experience. It was out of the very soil of these acts of service that there arose questions as to His identity. The structures of the synoptic Gospels clearly reveal this. As he went about doing good, the air in Galilee was electric with this question: Who is he? Provoked by his engagement with others, this question was asked by his disciples, his enemies, by his hometownsmen, by the common people, by religious authorities, by John the Baptist, by Herod the King. Finally, it was asked by Jesus himself, to which question Peter affirmed, "You are the Christ." The movement here

is from service, to the question of life, to the announcement, to the possibility of the Christ-happening in the life of an individual.

May I suggest that today our corporate witness of healing, of teaching, of social service and social reform, of judgment and forgiveness in society provokes precisely the same question. And when the question is asked, then there is unrivaled occasion and maybe the only occasion, for preaching the message, for declaring the word of possibility for life. There is ample evidence that this is exactly what happens. In Calcutta a mission executive went to a photographer's shop to pick up colored slides he had left there. The Brahman owner asked him if he wanted to see his pictures projected on a screen. Finally the reason for this request was made clear. He came to the picture of a missionary nurse holding in her bare hands the foot of a man afflicted with leprosy as she bound up his wounds. Then the Brahman said, "What I want to know is the secret of that?"

The met need here opened the possibility of dealing with the need behind all human needs. Service opened the way for the kerygmatic Word which ministers unto the illness of the human spirit. Genuine concern provides the opportunity to point to the source of that concern. Not pious service, but service which is always a provocative deed. It provokes man's deepest questions about life to which the proclamation of the Church addresses itself. When one has fathomed these depths, he may have some idea of what Jesus meant in saying that those who served the hungry, the thirsty, the stranger, the naked, the sick, the prisoner, in reality served Him. When they are served, He is there. The Proclamation in the world that Jesus Christ is Lord is both the deed and the word.

In the midst of the Church's bearing the everyday burdens of man, she discovers that the question of life addresses them in such a fashion that they themselves can ask about the meaning of life; to which query can be directed the witness that the meaning of life is to receive life as a gift from God. The one who finds courage to embrace this Word knows it to be the only relevant Word. It is indeed Lord of ALL.

Our pause is ended for this moment. The proclamation "Jesus the Christ is Lord" is the very Church of Christ. It points to an ever-occurring happening in which a people find their self-understanding, an aspect of which is the very proclamation of this happening—which proclamation is both deed of concerned involvement in life and witness in the face of the life questions that such involvement provokes — through which the Christ-happening happens to others and in turn, becomes their life meaning. That One, in and through and about whom this ever-contemporary happening intruded into history, is Jesus the Lord.

As I was saying: up the River Rejang in Sarawak, Borneo the Ibans hold up three fingers and say, "*Isa Ke Tuhan*."



FEAST LAUNCHES NEW YEAR

THE ANNUAL FEAST of beginnings held last month in the College House patio was the official opening of the Christian Faith-and-Life Community's cluster of programs that will be conducted in the new academic year of 1960-61.

All participants in the university theological studies, representatives from programs involving parish laymen, past and present members of the board of directors, campus laymen interns, international interns, and a number of College House alumni also attended the feast which is a part of orientation week.

Executive director W. Jack Lewis was unable to be present due to a minor surgical operation which he underwent shortly after his return from a tour of European lay training centers.

The academic year's full schedule (See calendar, September issue of *Letter To Laymen*) rivals that of the preceding year in which 531 people of 21 denominations participated in the various research and training programs, coming from 28 states and 24 foreign countries.



At Feast of Beginnings: Railroad Commissioner William J. Murray, Jr., former board member; Mrs. Murray, current board member; and chairman of board Glen E. Lewis.

Near the end of the year I was showing many scars from life slapping me from every angle. Then the words "life is good" simply provoked the wry smile of embitterment. But there didn't seem to be anywhere else to go, not even home. I remember telling one of the Community's staff members that I felt like I was down in a hole and life was passing me by. I didn't know how to get out, but even if I did, I wasn't sure I wanted out. I didn't want anything any more. It took a lot of painful searching within myself before I realized that it was not that I did not want anything in life—but that I wanted everything from it, and I couldn't stand not having it. This realization gave me a whole new perspective on life and put meaning behind the words "life is good." It doesn't mean that one decision frees me from making all others; it doesn't mean that I can always ride on top of my problems; it doesn't mean that life is secure. For me the words "life is good" mean simply this: There is just me, and there is just life, and *all* we can ever have is just each other. I am the only person in all the wide world who can experience the joy, the pain, the indecision, the wonder of my new days. This makes what I do in every moment tremendously important. My moments are there, they are there to be lived only by me, and they are to be lived to the hilt.

Any response I fail to give to the moment just past is gone forever and can never return. Yet there is a new moment even now, and I can respond to it. When I lose grasp of this possibility, I am consumed with despair. But it is in this despair that I am called to take a long, hard look. What I see is *just life*, and what I see is *just me*, and what I see is the Word that I can live life as just me. Is not this good news?

In the light of my being able to offer this "witness" (which, by the by, I have just now addressed to you, my reader), I would like to ask why awake persons everywhere do not lend their support to the continuing venture of such a Community, where both the Christian faith and the twentieth century are taken with genuine seriousness, and where, with intellectual integrity, the Christian faith is apprehended as relevant to the real lives of us all. Is this not the renewal of the Church?

MARY RUTH LANKFORD,
Second Year Fellow of the College House

Dear Everybody:

Mary and I returned to Austin August 26 after nine weeks in nine countries of Europe and Scandinavia, conferences in Switzerland and Finland, interviews with scores of persons involved in varied forms of lay work and witness in the midst of the new world. It was an exciting and fruitful time as we tried to grasp the meaning of flesh-and-blood mission, glimpse emerging new structures of the Church among both Protestants and Roman Catholics, investigate courageous pioneering thrusts by individuals and teams of clergymen and laymen on both sides of the iron curtain.

During the next several months we will try to write about all this in sufficient detail for you to feel the pulse beat we felt, sometimes weak but more often surprisingly vital, especially in East and West Berlin.

Bob Starbuck and his wife, American fraternal workers with the Gossner Mission in Berlin, plus Allen Lingo of Houston, an alumnus of the College House, were our indispensable guides and interpreters for six days, including six visits of about three hours each to East Berlin.

We can hardly wait to tell you about all this—the conferences with Bruno Schottstat and his colleagues with the East Berlin Gossner Mission—our meeting with the two traveling secretaries of the East German Student Christian Movement—and a most amazing session with artist Herbert Seidel and his wife in East Berlin. A man with unbelievable artistic gifts combined with an articulate Christian faith which would put most of us formally trained theologians in the shade, his story and his art would thrill you. In fact, we plan to tell you about him and reproduce some of his woodcuts for you to share.

We visited the Evangelical Academy in West Berlin and had a conference with Director Erich Mueller-Gangloff who hopes to add residential quarters for students attending the Free University and develop a program along the lines of our College House.

From Berlin we drove to Witten near Dortmund in Westphalia to see the Folks-Mission work among vacationers and suburbanites. Then we went to Holland for a brief visit at the *Kerk en Wereld Institute* and to see the parents of the Dutch girls who were interns in the Community last year.

In England we had a delightful visit with Canon Earnest Southcott and his family. His experimentation with the "House Church" in his parish has been a spark which has ignited similar experiments all over the world.

By the time we got to Scotland, we were so weary from weeks of hard traveling that we regarded our week in St. Andrews as a 100% vacation although the World Council of Churches Central Committee was in session there at the time. We saw many friends from the days ten years ago when we lived in St. Andrews. It is like a second home to us.

Finally, I flew back to Finland for a five-day conference with the Directors of the European Lay-Academies, then met Mary in Glasgow and headed back to Texas.

Our thanks again to all of you whose special gifts made the trip possible.

Peace.

W. Jack Lewis

AN ABSURD STATEMENT

*Read This
Very Fay*

I WARN YOU THAT you may consider what I am about to do a sneaky thing. What follows, dear reader, are comments that I made a few weeks ago when the Christian Faith-and-Life Community was gathered for our daily morning worship...

"Life is good." That is an *absurd statement*. For me to convey its meaning in my life I must share with you its past meaning, its present meaning, and its possibility of meaning in the future.

Last year I heard the words "life is good" many times, and each time my response was different in accordance with my stages of development. Early in the year, I responded with, "Yes, life is great. It is great to be young, to be at the university, to be seriously involved with one's boy friend, to be living away from home for the first time.

Needless to say, that naive response was dead after the first serious reflection about life which the College House demanded. To say that God is the giver of my life as it actually is, and that this life is good, seemed like incompatible statements, and my response was one of anger, frustration, doubt. Then, as life began to grab hold of me and weight me down, I felt immobilized. To say that life is good seemed even more incredibly naive and my feeling was one of confusion.

October, 1960

Christian Faith-and-Life
Community

2503 Rio Grande, Austin 5, Texas
W. Jack Lewis, Executive Director

Letter to Laymen

*Urgently presented to two
good friends
Gene Marshall*

P.S. Thanks again for your hospitality etc.