

# THE CHRISTIAN IMPERATIVE TO ACT

## Dear Everybody:

Paul, in his first letter to the Corinthians, put his finger on a little-understood reality of the Christian faith for both clergy and laity when he observed that there are *many* gifts but the *same* Spirit, *many* members but *one* Body in organic relationship to Christ the Head. "To each is given the manifestation of the Spirit for the common good." Whatever else this may mean it is becoming clear that we have a "Group Ministry" as the LAOS, the people of God.

When we accept our "gifts" and our limitations (which are also gifts) as God's declaration of our inter-dependence, being members one of another, bearing one another's burdens, then every job and every relationship is transformed into a sacred "calling" of God to minister in Christ's name both to the "brethren" in Christ and to the "neighbor" who may not *know* Christ at all.

The Faith-and-life Community is becoming aware as never before that staff, students and Board members have a group ministry, and that this is shared with all of you. No one of us can do it all, but with God all things are possible. Paul understood this when he said, "I can do all things through Christ who strengtheneth me." He did not mean therefore that he would go it alone with some sort of private pipeline not available to others. "Through Christ" means as part of the Body of Christ, the Church.

"Group Ministry" comes into sharp focus when the Community gathers daily to worship and then scatters to live and work in the midst of the university. Sometimes that ministry is "hidden" like leaven in a lump of dough, fermenting quietly in the class room, on a date, or over a cup of coffee. But we see that "corporate disciplined action" may also be called for. The whole Church is desperately weak at this point. Please join us in facing up to the question, "What does it mean to be a part of the ongoing Body of Christ?" Let us hear from you on this. Adios for now.

*W. Jack Lewis*

This was the theme of the Community's mid-winter retreat held on the last two days of January. It was a time of intense questioning for all of us as we searched within our community consciousness for enlightenment upon our responsibilities in and for the world as members of the Body of Christ, and as we sought to understand our relationships to one another *within* this Body.

In the tranquil setting of Highland Lakes Baptist encampment on Lake Travis, small discussion groups conversed about the demands that are upon us to *act*. These discussions were informed by a challenging keynote address from Bob Breihan, State Director for the *Texas Methodist Student Movement*.

Discussion leaders Gardner Bride, Laurence Becker, Bob DeVries, Paul Carroll, Jane Henderson, and Gretta Rutherford began each session by raising and pressing significant questions concerning our responsibilities within the *Church* as members of the local congregation, in the *world* of satellites and impending space travel, in the era of "the beat generation." Gretta Rutherford and Jane Henderson presented an extemporaneous dramatization that depicted the break-down in communication that characterizes much of twentieth-century personal encounter, bearing fruit in defiance and complacency.

The retreat's brief withdrawal between two busy semesters of University life provided the opportunity to probe questions which appear to be at the heart of the concerns of Christians throughout the world, as they have spoken to us while visiting the Community and as they write about their perplexities in lay movements abroad as well as in local congregations of many denominations here in the United States.

The imperative to act in *obedience* to God, to be *one* in Jesus Christ, in our flesh and blood relationships was seen again as quite distinct from even the most significant abstractions or eloquent words that might be used to *describe* this obedience and this one-ness.

It was a time of judgment and redemption for this Community, an hour which called us to decide once again *Whose* we are, and which issued in a decision to re-dedicate our sinful lives to Christ.

# Letter to Laymen



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## UNDERSTANDING THE COMMUNITY'S TASK

as of mutual concern to the leaders of the Church, the Community held a series of luncheon discussions with seventy ministers from four states who were in Austin for the Midwinter Lectures at *Austin Presbyterian Theological Seminary*. Their stay in Austin provided an opportunity to get a first-hand view of the Community through an orientation tour of the Men's Branch, the Women's Branch, and the Chapel which is under construction.

The three luncheons made it possible to share insights about the concerns in evangelism and Christian nurture common to both the Community and local church.

The ministers manifested a vital interest in the Community. They raised a number of meaningful questions and offered creative suggestions in the practical areas where their experience as pastors had led them.

In the course of reviewing the history of the Community, attention was called to the recurring necessity to change the program to meet new and different demands as they are felt, and as developing insights come to the Community's understanding of itself while it acts as a *test-tube* for the Church.

As the nature and direction of the current program was outlined, the areas where the Community is at present most perplexed were revealed. In regard to the worship of the Community, the most pressing issue at the moment was described as being in no way divorced from a need to understand our *life together*, to understand what it means to be a member of the Body of Christ. This raises the question of what difference, if any, there is in the way we relate ourselves to one another *inside* this Body and the way we relate ourselves to our neighbors who have not been brought to the healing grace of our Lord.

The discussions touched upon the changes in curriculum that have seemed necessary as the Community has come to understand its task as comprising evangelism *as well as* Christian nurture, the latter having given the Community its original direction, while the former has developed out of the recognition that most students do not begin with the problems to which Christian *nurture* speaks, but with concerns that demand an awakening to the immediate dilemma of human existence, the dilemma to which the evangelical message of Christ is most pointedly directed.

The hope for establishing a *Laos* Branch of the Community was expressed in terms of the plans that are currently being thought through by the Board of Directors and staff.

Since the plans are at such a preliminary stage, it is possible to report concretely only that facilities for such an undertaking are being sought within the limitations imposed by the financial resources that might be available for the venture.

This research and training branch for clergy and laity

is, at present, a vision which has been given the Community in what appears as an increasing concern on the part of laymen and clergymen to participate in a program similar to the one at the University Branch but which would accommodate itself to the practical differences in the lives of those who are now out of college and doing the work of the world.

In each of these areas, it was pointed out, the Community seeks the counsel of all interested pastors and laymen who are dealing with these problems as they present themselves within the churches.

"And when he has come in, he saith unto them, Why make ye this ado and weep? The damsel is not dead, but sleepeth."

"And they laughed him to scorn knowing that she was dead."

Thou awful sleep; that ever  
lays strong hands upon me

tearing me from the  
hands of those that love me

bringing tears  
to all that love me

Thou awful sleep; fooling all  
making dead that which was alive

and erasing love's memory

thou dost triumph over me.

"And he took the damsel by the hand and saith unto her, Damsel, I say unto thee, arise."

The jolt of a familiar voice  
in a strange land

The ecstasy of recognition  
somehow lost

The muffled glad cry of lovedness  
long forgotten

The triumph word of forgiveness  
sounding so new

yet so familiar.

Oh Lord, I had forgotten

I had forgotten; and thought  
there had never been

I slept; and I thought  
there had never been awake  
all my life

I slept; and I thought  
there was dead

I slept; and I was known dead  
and they laughed  
and laughed

And I believed them

I laughed too

Of course there never was.  
Of course.

Oh Lord, I had forgotten

"And straitway the damsel arose."

Awakened by Him alone who remembered

I was only  
asleep

Oh Lord, I had forgotten.  
Now I remember  
all my life.

—EUGENE CLABURN

# RADICAL CHRISTIANITY

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The following is an excerpt from an address made by Dr. Seymour A. Smith, Associate Professor of Religion in Higher Education at Yale Divinity School. Dr. Smith was speaking as the Robert F. Jones Lecturer in The Fourteenth Annual Midwinter Lectures at Austin Presbyterian Theological Seminary during the first week of this month. He is the author of "The American College Chaplaincy," "You In The University," and "Religious Cooperation in State Universities."

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IN TERMS OF THE UNIVERSITY, the task of the Church is not to follow a student, not to provide a ministry to students, or to faculty, or even to the university. The task of the Church in the university is to *be* the Church. To be the church in the university is to establish radical Christian communities which, I would insist, do not now exist on our campuses, in our student YMCA's, YWCA's, our Westminster Foundations, or in the local churches around the campus. Radical Christian community in this sense simply does not exist, by and large. What I mean by *radical* Christian community is a community *rooted* at its very foundation in loyalty to Christ. This is radical in terms of transforming persons into the likeness of Christ; radical in terms of being the New Testament conception of the community of saints (persons who seek to live all of life in the spirit of Christ); radical in terms of recognizing that what the Christian does is vitally related to taking the garbage out for one's wife, to what happens in a class of physics, and to what I do at a fraternity house party at 12 o'clock Saturday night. These are as important as what I do at 11 o'clock Sunday morning or at a Westminster Foundation Study Group at 8 o'clock on Wednesday night.

This radical Christian community is for those who are prepared to make some commitment and to take believing seriously. But let's face it. This is a very *small* group on a university campus. But there are *some* who would be prepared to live in terms of this kind of radical community. And for them, this would be a serious enterprise, involving systematic study, worship, and in a very pro-

found sense, it would involve *being* together, sharing concerns for common problems, exploring the relationship of faith to everyday living, finding the insights of faith as they relate to the intellectual problems with which the university grapples. And it would involve *witnessing* in the university.

This radical Christian community, I would say, can exist anywhere. It may be within the walls of a local church, but not necessarily. It may equally exist on the edge of the campus, or within a campus, within a dormitory, or in a fraternity house. It may exist under denominational, interdenominational, or non-denominational auspices. It may be comprised of students, students and faculty, or faculty. But that it should *be* is the essential fact. It is essential for those who would experience Christian community, essential for any kind of effective living within the university. It is only an experience of Christian faith and Christian community at this level that can meet the needs of those students who are *committed and ready* for mature Christian experience.

Now where does one find this? I'm afraid it's not in the usual places we look. Attending a preaching service once a week, is hardly rigorous study. Rubbing elbows with a neighbor in a pew on Sunday morning is not Christian fellowship. Running a mimeograph machine or printing a poster for the Westminster Foundation is not contributing to the primary job of being a Christian student. Carrying a Bible ostentatiously to a Sunday School class is not effective witnessing.

Only here and there do I see much evidence of a beginning. One of the most promising I think is right here in your own midst in the Faith and Life Community at the University of Texas. This Community is based upon the assumption that if the abysmal Biblical and spiritual illiteracy of students is to be overcome, if informed, articulate, concerned Christian laymen are to develop, an approach more drastic than conventional programs must come into being. Taking its cue from the Iona Community, from the Evangelical Academies in Germany, from the merging core groups that one finds in some churches, these men and their associates have brought into being a new community.

It invites into its fellowship students who are to some degree committed—that is, they are willing to say that they are at least seriously concerned. They must be prepared to submit themselves to a discipline of life together in a Christian group. This includes disciplined study in Bible, theology and Christian ethics, related to their field of study and to life work. It includes daily worship—offices in the morning, offices in the evening—and help in keeping the household running. Central in the whole experience is the life together in this community: entering into the give and take of the joys and sorrows of living together, talking together; and seeking to know and to experience what it means to love and to accept others, and to be loved and to be accepted, despite all human shortcomings within an evolving Christian fellowship.

This is, however, no new monastic order, withdrawing students from the world, for students are given every encouragement to move out into the community, to be what God has called them to be, which is students in a university. They do therefore move out into the thick of University life, take study seriously, are members of fraternities and sororities, run for political office and play football. They attend church and the Foundations, and drink cokes around a juke box and discuss Sputnik and sex and the Cotton Bowl like other students.

The Community becomes the base for the nourishing of faith, the base from which to fan out into the living community and the living responsibility with other human beings in the University, living to witness relevantly wherever the faith has a word to speak.

OUR SECOND TASK as the Church in the university is to provide a mission to the egghead. I would say the "hard-boiled egghead", the serious and the not so serious egghead. Here we deliberately include both ends of the academic spectrum, for the university includes not only the serious intellectual, but also the student who is there for no particular reason except to "have a ball." Perhaps there's a bit of both in most students. And here we also include the nominal Christian, caught up in the current wave of religious respectability and religiosity, as well as the skeptic, for in the final analysis, there is not a great deal of difference. For like mugwumps, they can fall either way. And these constitute, as we've been saying, the great bulk of the campus. It's about time, I think, that we acknowledged the failure of the Church with conventional approaches, to make much headway in this great "no man's land" of the university. It is even more important that we begin to explore radical new ways to communicate the Gospel to the egghead and the jazzhound, those of them with whom we are not even on speaking terms.

There are some ways in which I am sure we are *not* going to get this conversation started with them. It will not be within the four walls of a local church, or in a Sunday School or in a Sunday evening meeting of a religious foundation, or in organized religion against which the apathetic and the skeptical have rebelled, and whose enticements are met with remarkably successful protective resistance. They will not come to us, and I think we'd better recognize this. The conversation will not be started by confronting them with a gospel of sure success which ignores the tragedies and failures of life, nor with the appeals of popular evangelists, who may be immediately persuasive and compelling, but whose partial gospel is, in the final analysis, irrelevant to the problems about which these students think.

Nor will it start by storming the campus once a year with a "hit-and-run" campaign by well-intentioned religious leaders who titillate the pious and irritate the rest. No, the conversation will get started only if our sense of mission is as radical as the kind of community we have suggested for the committed Christian. It will begin, first of all, where *they* are and not where *we* are. And this means shifting our locus of attention from the church pew, from the foundation building, and the pastor's study to the center of the university, to the classroom and the dormitory and the bull sessions, and the meeting of the political union, the fraternity house and the conversations over a cup of coffee. Early in this century, an astute religious leader insisted that the Church should have no building or office for its work in the university. There was an important element of truth here, for it would have forced us to be where students are.

The conversation will also have a different beginning point, at the point of *their* interests and their involvement and not ours. And this is one of the most difficult things for the church and most of us who are professional leaders in the church to accept—or if we accept it, to do much about it. These students on the fringe are not discussing Biblical exegesis or form criticism or demythologising. They've heard of redemption and sin, but that was in Sunday School and is now "for the birds". One doesn't have to spend much time around a fraternity house or a dormitory to know where students have their compelling involvements and problems. It's in campus politics and good marks, in sex, at the level of Jayne Mansfield or Brigitte Bardot or the date on Saturday night, in English 102, in Faulkner's notion of man, in a lecture on determinism in psychology, in cultural relativism in sociology, in whether to change majors because they are in for a new job possibility. This is where so many live and move and have their being. And here, only, I think, is where the conversation can get started.

It starts with awareness, and with identity—identity with others, not as Christians, not as religious searchers, but just as common, ordinary human beings. Human beings for whom

we and they have the same kind of fundamental concerns and problems, with contemporary notions of man and sex, what a man does with his life, and his decisions about the society in which he lives. It must begin at *their* level, and in their categories of understanding and it must continue with the thoroughness and the rigor which discussion in the academic community demands: Not satisfied with most of our clichés, not avoiding the hard questions, not falling back on protective authorities which may be meaningful to us, but completely unacceptable in this sense. In this milieu the Christian witness can begin, for conversation then is underway. Issues have been joined, and points of view can now be heard. But the Christian witness will not be heard unless the Christian companions in the common struggle, whether older or younger, have the wide range of knowledge, the competence to deal with complex problems at profound levels, the willingness to engage in the encounter with openness and understanding.

*It is here that the ministry of the laity becomes of crucial importance.* For while the clergymen serving the church on or around the campus may have opportunity and competence to engage in this kind of encounter, too often we have neither the opportunity, nor, I regret to say, the competence. Our hope for outreach, therefore, depends in considerable measure on the witness of consecrated laymen, the students, and the professor who is about the work of the university world, who in his encounter is the witnessing church, who performs the ministry of the laity.

Now this can be programmed; we can find channels through which we reach out through these laymen, through our groups into the law schools and into the school of education and in the students who make decisions about vocation and all the rest. It can be programmed, but it can be programmed only in part. And it can be helped by the clergy, but it can only be *helped*. George McLeod has a term which applies to and dramatically catches up this kind of mission to the egghead. He calls it "apostolics anonymous". This is a very catchy phrase. It suggests no pious parading of faith, no sense of aloofness from the struggle with human problems; it is rather a confession that we, too, have been deeply mired in the intellectual morass, and that we have found a way through to a sense of meaning and wholeness; a confession that we continue to be tempted, and continue to struggle, but are eager, together, to witness to the faith which saves.

## INTERESTING READING DURING LENT

For the Lenten Season we make three suggestions:

1.) Behold the Man, Meditations on the Cross.

This little booklet contains readings which are coordinated with biblical passages and painting which trace the movement of the Passion story through tragedy and estrangement to the healing and wholeness of God's forgiving deed in Jesus the Christ. Last year these meditations were the source of much conversation and inspiration in the Community. They may be ordered from Association Press, 291 Broadway, New York, N.Y. at 40 cents a single copy.

2.) The Death of Christ, John Knox, Abingdon Press, \$2.75, published January, 1958.

Dr. Knox begins with a consideration of the Crucifixion in its historical setting. Then in Part II he considers its significance to Jesus himself and in Part III he explores its significance and the church.

The last paragraph of the book speaks for its worth:

From time to time Christians celebrate together the Church's deep remembrance of the death of Christ, expressing in symbolic action their participation in the body of his crucifixion and in the blood of his perfect sacrifice. God knows we are not worthy; we have let Christ die alone. But though we have failed to bear our cross, he did not fail to bear his. And for all our sin, past, present, and future, we do not profane the body of our Lord if only, each time we fall beneath our cross, we grasp the foot of his, and take the love God offers us in him.

3.) On the Meaning of Christ, John Knox, Scribners, 1947.

We have read this book repeatedly and find it speaks anew with each reading. Recently in the Community we have been using the two chapters on "The Event and the Story" and "The Event and the Church." In this last chapter Knox compellingly reminds us of the importance of the Christian community as a part of the Christ Event.

# the whole people of God

This article is the third and final in a series reprinted from the June, 1956, issue of LAITY, bulletin of the Department on the Laity of the World Council of Churches. Written by Hans-Reudi Weber, director of the Department, it originally appeared as one article.

**IT IS NO SECRET, THAT MOST CHURCHES** suffer from the evil of clericalism. However, the remedy for this illness is not the anti-clericalism which characterizes so many lay movements, but the recovery of the *whole* People of God, the "laos", which comprises both the laity with their ministry in the world and the office-bearers with their specific ministries.

All those who have participated in the life and work of house-Churches testify that the house-Church has led them to exactly this recovery of the whole People of God, where the layman becomes a real layman and the pastor a real pastor. "In the house-Church we have discovered the meaning of worship and mission with fresh reality and relevance. and in it we are discovering the need for a new kind of layman and a new kind of ordinand" (E. W. Southcott).

## **Learning to be the Church in the World**

The task of Christians is not to do something for the Church but to *be* the Church. Most Christians think they know how to be the Church on Sunday morning when the People of God is assembled on church premises. But most Christians are at a complete loss when it comes to being the Church on weekdays when the People of God is dispersed in the world.

The house-Church is an answer to this frustration, because here the actual life of the Church-members becomes the content of the Church's life. T. Ralph Morton observes rightly that "at present for most members of the Church there is a clear division between the things the Church deals with and the ordinary concerns of its members. When the Church meets in the house the division breaks down. The house-Church cannot escape dealing with the ordinary concerns and anxieties of men and women . . . It is here that the real obedience of men in their daily lives will be worked out, very slowly."

## **Sharing Christ's Priestly Ministry**

One of the theoretically most cherished and practically most disregarded heritages of the Reformation is the biblical doctrine of the universal priesthood of the people of God.

The house-Church is a way to practice this universal priesthood. Laity and office-bearers join together in the visiting the sick, the elderly people and the lonely, in the whole teaching task of the Church as well as in the healing ministry in the widest sense of this term, becoming thereby a redeeming community within their particular "house".

## **Sharing Christ's Prophetic Ministry**

Many sermons and most of the declarations and statements of synods and world councils—intended to be a prophetic voice, bringing man under the judgment of God and proclaiming the Good News to him—are hopelessly dull. They do not touch the heart because they are general messages to the Church in general, or general answers to general challenges.

Many exceptions could of course be quoted. But the fact remains, that actual people (to whom a concrete prophetic message can be given) and concrete challenges (which can be met by a concrete prophetic answer) are mainly encountered on the "house"-level. Therefore the Church can fulfill the major part of its prophetic ministry only through house-Churches: here the laity (the members of the People of God, who spend most of their waking hours in a "worldly" occupation and who are therefore "specialists in worldly affairs" in the Church) and the "verbi divini ministry" (this title for those who have been set apart and trained academically to become theologians means literally "the servants of the Word of God") are searching *together* for the timely prophetic word (or silence!) and the right prophetic action and attitude in the concrete setting of the "house".

In this exercise of the prophetic ministry the office-bearers have mainly the task of becoming theological partners and theological teachers within the People of God. A theologically sound statement or action is of course not yet a prophetic action; theologians need the "specialists in worldly affairs" and both need first of all the power of the Holy Spirit in order to become prophetic. But on the other hand the whole People of God, and especially lay people who are engaged in the world, need theology in order not to be "tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (Ephesians 4:14). They must learn to discern, judge and decide theologically, i.e. to see and handle the small and large problems of their daily and professional life in the light of God's design and His plan of salvation.

## **Sharing Christ's Lordship over the World**

Christ's Lordship over the different "houses" of society becomes effective through the obedience of the members of the People of God living in these "houses".

We have already seen that it is mainly in the living Christian community-group meeting in the frontier-situation where the real obedience of men in their daily professional and social life is slowly being worked out. *There the Church learns to become the Church which functions as salt and as light.*

It is quite obvious that those members of the People of God who spend most of their waking hours in a "worldly" environment and occupation, i.e. the laity, have the main responsibility in this sharing of Christ's Lordship over the world. The special task of the office-bearers is to hold constantly before the whole People of God the claims of God, His great redeeming acts which evoke our response of obedience in faith.

## **The Perfecting of the Saints**

Christ "gave some to be apostles and some prophets and some evangelists and some pastors and teachers, for the perfecting of the saints unto the work of ministering . . ." (Ephesians 4:11 ff.).

The laymen and laywomen are called to be saints: to live a holy life in the midst of the world (herewith making "whole", i.e. "healing" the broken relationships in their particular "house"), to go "the Way of the Lord" in the midst of the labyrinth of modern society (herewith giving direction, purpose and hope to man in despair).

In order to build up and equip such "a royal priesthood, a holy nation, a people for God's own possession" (I Peter 2), Christ gave His People "apostles", "prophets", "evangelists", "pastors" and "teachers". Theirs is this special function of building-up, equipping and perfecting the People of God. We have known this for a long time—in theory. The development of the house-Churches is a way to practice it.

# Our Common LIFE TOGETHER

We of the Christian Faith and Life Community like the Church at large are continually attempting to understand the faith which is within us. In our case this takes the form of articulating to ourselves the meaning of the four areas of our concern as a Community: namely, Common Worship, Common Study, Common Life-Together and Common Mission in the World. This is a task which is never finished.

Already, the six or seven articles that have appeared in Letter to Laymen on Common Worship and the Curriculum are outdated in the light of our present development. Both our experience and our attempt to describe our experience lead to new questions, new problems, and new insights. This is as it should be for a body that sees itself, and the church of which it is a part, more as a movement than as an institution. The struggle goes on.

The next two or three articles will be concerned with our life-together in the Community. From the very beginning we have had less wisdom and more turmoil in this area than in almost any other. Perhaps this ought not be surprising. Life-together is a problem of our time both inside the church and outside.

The structures of community have broken down on many fronts. Though various substitutes are available, genuine community for most is a rare experience. The family in many, if not most, instances has collapsed as a place where the possibility of deep inter-personal relations is provided. Many young people come to college without ever having had a real conversation with their parents. Those of us who are older know how our hearts and minds are filled with guilt and excuses for what our homes fail to be both because and in spite of us. The neighborhoods are gone. We scarcely know the names of those who live about us let alone find any possibility for the kind of personal relationships which create true human beings. Our clubs and social activities, with their fun and fellowship and good works, valuable as they are, tend more to conceal from us the fact that we have no community than provide such. Again real friendship is a rarity in our time. I do not mean acquaintanceships—the modern market is flooded with these. I mean that kind of a relation between two human beings where one can dare to be who he is before another and permit the other to be who he is before him and vice versa. The Church itself is caught in all of this and is often guilty of contriving artificial arrangement for fellowship to compensate for the lack of any meaningful-togetherness.

Modern man seems driven either into the life of heroic isolation and loneliness, or to surrender all pretense of selfhood by losing himself in the faceless mass of the crowd. Both are ways of death—the dehumanization of man. Nevertheless man was not made to live alone and he cannot forget that he cannot live alone. The cry for community in our time, often twisted and perverted, is a real cry. It is a cry for being, and a cry for being is the beginning of sincere prayer. The question of: Where can I find community? is the question of: How can I be who I am? and this is the question of: Where art Thou, Lord?

The problem of our time is also and particularly a problem of the Church, and she is becoming increasingly aware of it. It is a concern of the Church not only because the Believer is caught in this same community-less world as the Non-believer and therefore utters the same cry. It is a concern not only because the Church as the Christ-Bearers ought to have and do have compassion where cries of need are heard. It is a concern not only because these cries like all cries out of the depths of the human spirit are un-

conscious cries for the good news of God in Christ of which the Church is a custodian.

It is all this but still more. The question has been raised in the Church on a deeper level. For it has become a problem which has to do with the unique nature of her own inner life. One might say that in raising the question of community along with the world, the Church is discovering something about herself: namely, that she is a community, a strange kind of a community, and is inquiring of herself what this means. The question of togetherness is being transfigured in the Church into the question of what it means to be the Body of Christ, the Household of Faith, the Congregation of Believers. It is being raised in this fashion with a new sense of urgency by the People of God in one group or another across the face of the earth. It may be in an assembly of Christian workmen in Germany; in a house-church in England; in a local congregation in America; in a brotherhood in France; in a whole church in the Orient; in a theological faculty here; a youth group there, by a body of professional men, by the staff of an institution.

What does it mean to be the Body of Christ? This is not the abstract question about the nature of the Church. Nor is it a theoretical issue about oneness in some conceptual creed or political structure. It is rather a very personal and practical question rising out of a life situation where two or three or more persons, thrown together in a concrete fashion, come to know themselves as the Body of Christ and together ask themselves what it means in this situation to be that Body.

It may arise in any particular situation: a home, an office, a school, a congregation, a gathering of friends. For instance, what does it mean for the Christian Faith and Life Community with its structure, with its purposes, with its personnel, in its setting, to be the Church? As most of the readers are aware, at the Faith and Life Community some 150 people are directly involved in the work of the training of laymen. A Board of Directors and an Advisory Council of about 50, a full-time staff of about 20 including domestic workers, along with 80 or 85 students at the University of Texas, make up this number. Add to this a host of friends and supporters who also have invested their concern in this enterprise, and you have us. What does it mean for this host in this situation to be the Body of Christ? The 80 students, roughly 50 men and 30 women live in two residences. They are of different nationalities, different races, different denominations and are studying a large variety of fields. What does it mean as the Body of Christ to be carrying on this endeavor alongside the University of Texas? What does it mean here to live together in our residences as the Household of Believers? What does it mean for four suitemates or two roommates to be the Church as suitemates or roommates? Here is one way in which the issue of our common life together meets us.

This is not a matter of thinking about how we can promote good will among us or how we can learn to find more delight in one another. It is not a matter of how to reduce tensions in our midst or of making bold front before the world or of uniting for more effective service. It is not a question of promoting or achieving anything. The concern is to understand a great gift that has been and is being given to us—the gift of God's forgiveness, binding sinful men together for a mission in the world.

To sum up, our understanding of life together at the Community is related both to the question of the meaning of community which western civilization in the 20th century is desperately asking, and to the question of what it means to the Church to be that Body of which Christ is the Head. We are discovering that though neither of these questions can be reduced into the other, they are some way bound together. Though again our wisdom here is small, there are some other discoveries. For instance, we are beginning to

MOVING OUT OF RESIDENCE in the Community at mid-term, *Barbara Sutherland* becomes one of our members "in dispersion," as she and her sister, Gayle, move into an apartment with a third sister who has just entered the University.

Barbara comes from a family of seven sisters and is a senior English major from Arlington, Texas.

She notes that the casual, spontaneous, and serious relationships in the Community have been of great value to her. She has observed that this is true also for other Community mem-

bers who, in the interaction with persons very unlike themselves, find unique meaning and depth in relationships that might otherwise be superficial.

Only in work camps in Europe has she encountered anything of the same intense reality as happens here, she says. Whether this is what Christianity means by "community," remains a question for Barbara, for she says that she does not understand the faith well enough to determine this. Nevertheless, the oneness that overcomes barriers between persons in the light of common worship, study, life, and ministry has been a reality for her.



see with new freshness that life together, Christianly understood, cannot be manipulated or manufactured; yet it seems to come just when a group, in home or school or wherever, gathers together to worship—to declare unto each other God's love in Christ. In worshipping together at the Community we are experiencing again and again joyful relief at the breaking down of barriers between us, and profound surprise at finding ourselves face to face with another without need to fear.

Again togetherness seems to happen when a group places itself under some common discipline in the name of Christ. Perhaps we are coming to understand, as our Fathers before us, the significance of a moral covenant and a rule of life. Furthermore, when community happens, there seems to be a common desire for each to understand the faith of the Church of Christ for himself, and a sense of sharing in the mission of the Church Universal in and for the world. We find that we want to study and to know that which we believe, together, and then that we want to do together, to translate into action these common convictions, this common understanding.

Finally we are seeing anew that to be in this Body is not to lose the individual self but precisely the opposite. It is to become truly a person who is freed to think for himself and freely to make his own decisions in the concrete situations of life. A member of the Body of Christ becomes neither a conformist nor a rebel but a free person in Christ Jesus. These are some of the understandings of our life together which we wish to share with you in future issues of Letter to Laymen.

## Angels Unawares

(In the January Issue of Letter To Laymen, Bill Cozart began an intriguing interpretation of Christian worship. This article is a continuation of that interpretation. Bill is a senior English major in the University.)

I UNDERSTAND THE WORSHIP of the Community of Jesus Christ as a mighty drama which could be called, "The Word Becomes Flesh and Dwells Among Us." It is the realization that the loving concern of God who confronts us in the event of Jesus Christ becomes a reality in every situation in which we move.

The New Testament writers speak about this Word (or "good news" that we are loved) as being brought to us by angels. The word, angel, comes from a Greek word meaning "messenger," and is used within the Christian Community to describe any Special Messenger which brings to us this word by which we live. It matters very little whether these Messengers have feathery wings, but it is vitally important that we become aware of their presence in our lives, and try to discover how to hear the Word which they bring to us.

This past Christmas, in the midst of singing the many carols de-

scribing how these "angels" brought the good news to the shepherds, I was struck by one which seemed at variance with other Christmas hymns:

"How silently, how silently, the wondrous gift is given . . ."

Instead of with crashing fanfares of trumpets or with mighty choruses of heavenly hosts, this carol seemed to infer that the Word as it comes to us is not obvious at all, but can easily pass unnoticed.

On the other hand, in the finale of the Broadway play, "The Threepenny Opera," a messenger does bring a "word" through elaborate fanfares and conspicuous pomp and pagentry. The hero of the play, a notorious murderer, is about to be hanged when a messenger from Queen Victoria rushes in and says that the criminal has been pardoned by Her Majesty.

The characters of "The Threepenny Opera" note the incongruity of the messenger as they ironically sing:

But in real life the ending isn't quite so fine.

Victoria's Messenger does not come riding often . . .

But here the Christian Community would have to answer, "God's messenger does 'come riding often.' In fact, he is present in every circumstance in which we find ourselves. The gracious, redemptive activity of God goes on constantly; His word of acceptance is an ever present reality."

It is in relation to this concept of special messengers that I have most recently come to understand the service of Christian Worship. The Christian Church comes together in its worship of God to plant in the memory of each worshipper the Word of God's love and forgiveness. Then, after he leaves the service, the Christian has the possibility, if he chooses, of hearing this Word in every situation: digging ditches, typing in the office, doing housework.

How does one hear this Word outside the worship service? In concrete situations, one hears this word in a double movement of awareness: first, Judgment; then, Mercy. Just as the shepherds were "sore afraid" upon hearing the angel near Bethlehem, my first reaction also is one of fear. For what I hear first is an accusation and I know that I am guilty: I have tried to live life on my own terms. I now have to decide whether I will confess this or whether I will continue to pretend that it is not true.

Then from my memory of the worship service I hear the "comforting words" that I can dare to be the person this judgment has exposed, because, at the same time, I am given a new future through God's mercy.

The writer of the Book of Hebrews must have been thinking of these messengers when he wrote, "Be not afraid to show hospitality to strangers, for thereby some have entertained angels unawares." Most obviously, those about us can be messengers, as perhaps deliberately or perhaps by a casual word in conversation, they hold up a mirror before us and help us to see ourselves, and thereby provide the opportunity to repent and receive new life.

As in the carol, it is not an obvious Word. "How silently, how silently, the wondrous gift is given." And, were it not for the Community, we would think our hearing of this Word a mere neurotic delusion instead of the saving power of God. Just as an ancient messenger once said, "Unto you is born this day a Saviour, which is Christ, the Lord," we believe that somewhere near by, at every moment, a messenger is proclaiming: "Unto you is born this moment a possibility, which is Life through Him."

13.2

## "Frontier experiment in Evangelism . . ."

### SUBSCRIBERS COMMENT UPON COMMUNITY

PAID SUBSCRIPTIONS TO *Letter To Laymen* continue to arrive daily in response to the forms that were sent out and the notice that appeared in the January issue. Most encouraging to the Community are the thoughtful comments that many of these subscribers are sending in along with the subscription forms. These comments are throwing light upon our tasks and responsibilities in relation to the persons all over the world and in all walks of life who are watching the Community's experiment with concern.

One comment from Canon T. O. Wedel of *The National Cathedral, Washington, D.C.*, was especially meaningful. He said, "The Letters are very valuable to me for catching glimpses of one of the great frontier experiments in Evangelism of our time." It is only recently that the Community has understood itself as carrying the responsibility for *evangelism* as well as *Christian nurture*, and it is gratifying that friends of the Community understand this to be necessary if the nurture is to rest upon the Christian faith and not upon some other faith.

The practical problem of meeting the increasing cost of *Letter To Laymen* has led to a significant exchange of thought between the Community and reader-friends and has made explicit the fact that interest in this experiment is not passive.

The responses indicate that support for the Community will be primarily from many donors of small gifts, and that this support comes from persons who are awake to the need for twentieth-century understanding of Christianity.

Several readers have included gift subscriptions for their friends along with their own. Many persons made their first gifts to the Community at the time they subscribed. The gratitude of everyone at the Community goes out to all of these supporting friends, both old and new.

The Community is also grateful to those who cannot conscientiously afford to send financial support but who remember this work daily in their prayers.

Here are a few excerpts from the responses. From a former resident of the Community: "There is something in almost every issue that helps me to find another link of identification with the realities of our faith, just as life

in the Community helped me to begin the lifelong process of discovering the links between myself and Christ."

From other Church leaders:

"I consider the Community to be the most important development in Protestantism in America today."

"The Community interests me a great deal. It seems to me that something of the direction you are taking there must come to be much more central in all our approach to student religious life on campuses."

From pastors and laymen:

"Please continue my subscription. Next to *Christianity and Crisis*, it is about the best contemporary Christian magazine that crosses my desk. It is just filled with . . . honest thought about the Christian Gospel and the contemporary man."

"Would that we could spread the activity of 'Faith-and-Life' living as well as *Letter To Laymen* is spreading the spirit of it!"

Such comments as these were also made by visitors during the past month. Reverend Jerry Tompkins of Franklin, Louisiana, told a group of the students at dinner that he had benefited a great deal from the series of articles on worship and had preached a series of sermons on the subject in preparation for changes in the worship service of his church.

In placing his subscription while visiting the Community Reverend Lawrence Malloy of Freeport, Texas, commented: "I thought the Community was working with only a small group of college students in Austin, but now I see that it is a service for the whole Church."

The subscription price is one dollar per year. For supporting friends of the Community, it is only necessary to state that you wish one dollar of your contribution to be used for this purpose.

We would appreciate hearing from others who wish to subscribe in order that our subscription list may be submitted to the Post Office Department and our application for second-class mailing privileges passed upon.

## GERMAN SCHOLAR VISITS COMMUNITY

GUSTAV-A. KRAPF of the *Internationales Forum*, Liebenzell, West Germany, visited the Community in January as a part of his tour investigating adult education in America. The organization he represents is an association for the furthering of international interdenominational cooperation. The Forum is partly supported by the West German government which, Mr. Krapf reports, has become increasingly concerned for adult education at a depth that includes the religious understanding of life.

As a lay theologian, his present concern is to bring the Gospel to bear upon the problems of the people of Europe who are confronting vast alterations in the structures that make up their society. In the wake of World War II, they are attempting a new return to the smaller, integral manifestations of life in search of new understanding, and the *Forum* is the implementation of this attempt.

The *Forum* works to break down barriers in communication which, he said, pose not only a semantic problem, but an ontological problem. If a philosophical basis for the *Forum* discussions is sought, it would be the question, "*How does meaningful existence constitute itself?*"

"The *Forum* deals with the same phenomena of life that are the subjects of, say a university. But it deals with these phenomena in a different dimension. It deals with them in the dimension of faith . . . the religious dimension," he said.

In commenting upon his visit to the Community, Mr. Krapf writes: "While all such enterprises must be born by inner conviction and faith, it is yet encouraging to have some kind of verification. And it is verification of some sort if one meets with friends, far from home, who in principle have the same concern and who develop, independently from oneself, similar approaches to express their concern."

## Letter to Laymen

Chaplain Gene W. Marshall

Hq. 3rd Bn. 14th Armd. Cav. Regt

APO 171

New York, N. Y.

# THE CHURCH IN CULTURE

## Dear Everybody:

Is life just PEANUTS for you? If you're a fan of Charlie Brown, Linus, Lucy, and "Snoopy," the dog who leads a man's life, you'll appreciate the colorful brochure inserted in this issue of LETTER TO LAYMEN. Charles Schulz, the creator and artist of the daily comic strip, "Peanuts," granted us permission to use his characters to raise the basic questions which plague every human being, literate or illiterate, consciously or sub-consciously, the questions to which the Christian faith addresses itself in the incarnate life of Jesus, the Christ:

What do you *have* to have?

Who decides this for you?

What if you don't get it?

The Faith-and-Life Community meets these questions head-on. The God or the gods we worship determine the ultimate answer to these questions, so that in the end man either commits suicide, winds up in a mental hospital, constructs one flimsy "security" after another in which to hide from himself and the Enemy of his idolatries, or he chooses the way of authentic life in the forgiving love of God-in-Christ.

Our purpose in producing the "Peanuts" brochure is to distribute it to students who might be prospective members of the Community. However, we have discovered that it speaks to other adults as well. Read it, reflect on it, and pass it along to someone else, especially to a young person whom you think might be interested in becoming a resident member of the Faith-and-Life Community.

If you want additional brochures, drop us a note. You may want to send us the names of prospective members to whom we might mail the brochures and other information.

In the past few days we have spoken to a group of Methodist women in San Antonio, Presbyterian men in Dallas, and a civic club in Austin. Ages ranged from 25 to 75, but there was real awakening and soul-searching as they faced up to these questions.

As the brochure says, "Maybe you don't care . . . or maybe you do." I've got a hunch you *do* care.

God bless you. We need your prayers and your support as never before. Adios for now.

*W. Jack Lewis*

Our laymen have frequently and unintentionally been led to believe that the Christian life and the transformation of the possibilities for a Christian life are rather great under the influence of prayer and common sense and good intentions. Many have found that the world is not so pliable . . . that common sense and prayer and good intentions do not produce the desired changes in the structures within which they have to make their decisions.

Some of them, therefore, have relegated the Church to a position among other "character building" agencies in the community. Others, perhaps more sober by nature, in defense of their own integrity, have simply left the Church and become cynics. Some have found it necessary to remain in the Church because they could not live without the grace of God they found there.

I think it is a matter of life and death that the Church wake up. I will, therefore, mention four specific failures of the Church, and I speak of the church of which I was pastor.

First, in the realm of personal relationships among friends, families, acquaintances, in small towns, small business relations and the like, the qualities of good will, reasonableness, and courtesy, forgiveness, and love are the all important qualities. They determine the nature of our personal relationships. In the realm of corporate relationships, in the economic and political orders, and in the social spheres, these qualities have only secondary relevance. In this world it is budgets, public relations, policy decisions . . . and when the chips are down, it is *power* . . . that determines the kind of decisions that are made. And the Church, as Reinhold Niebuhr pointed out 25 years ago, does not understand power, is afraid of power, and will refuse to speak of it.

By speaking continually of love, and never of power, by seeking only to exercise love and never to exercise power, the Church has helped to turn the world over to those who are quite delighted to exercise power *without* love.

(Continued on page four)

This article is an excerpt from an address made by the Reverend H. B. Sissel, Associate Secretary of the Department of Social Education and Action of the Presbyterian Church, U. S. A. The address was tape-recorded for the Community.

# Letter to Laymen



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## DR. HARRY H. RANSOM,

Vice President and Provost of the University of Texas, has accepted membership on the Community's board of directors. He is academic head of the Main University. For twenty years he has been active in general education experiments, chiefly through "Plan II," a liberal arts curriculum of the University.

His vast experience with college students in the development of Plan II eminently qualifies him as advisor and counsellor to the Community's experiment in education of the laity. The presence of this distinguished educator on the board promises invaluable contributions to the creative insights necessary to the Community's development.

Dr. Ransom prepared for teaching at University of the South, Harvard and Yale Universities. After receiving the Doctor of Philosophy degree from Yale, he served as director of research for the International Copyright League in London.

He has contributed numerous articles to the *Saturday Review*, the *Sewanee Review* and *Texas Studies in English* in the field of literary criticism. He has written widely on Texas history and is an associate editor of the *Southwestern Historical Quarterly*.

### TWO BOOKS

*In But Not Of the World*, by Robert W. Spike, Association Press, 291 Broadway, New York.

*The Significance of the Church*, by Robert McAfee Brown, The Westminster Press, Philadelphia.

Both of these are in current use in the Community.

David Barnett, Warren Wimbish, and Dick Junkin, whose articles appear in this issue, converse in common room over coffee.



### Guest Lecturers

Current Community conversation continues to revolve around the curriculum study of the Church. Eight local clergymen, representing five denominations have served as guest lecturers during the past four weeks. Their topics will indicate the direction of the study:

Jack Carter, Episcopal, "The meaning of the Body of Christ."

John Lee Smith, Baptist, "The function of the Church in the World."

Dana Green, Methodist, "The Rise of the Ecumenical Movement."

Carlyle Marney, Baptist, "The Nature of the Unity We Seek."

Blake Smith, Baptist, "The Local Congregation as the Church."

John Hendrick, Presbyterian, "The Meaning of Evangelism."

Lawrence Bash, Disciples of Christ, "The Responsibility of Stewardship."

Edward Kloppe, United Church of Christ, "The Tasks of the Church in the Social Order."

### Exchangites Visit

Forty members of the Austin Exchange Club moved their regular lunch-

eon meeting to the Community on February nineteenth for a talk by Jack Lewis and a brief orientation tour of the Community's grounds.

In his talk, Lewis presented a preview of the "Peanuts" brochure and indicated the relevance of its questions to the lives of businessmen as well as students. In this context, he described the challenge of lay training as the Community envisions the establishment of a branch that would serve as a research and training center for clergy and laity.

### Letter Spans Distance

Subscriptions to *Letter To Laymen* continue to come in from distant parts of the nation and world. In many cases, the Community did not know that news of its work had spread to places so far away.

A number of subscribers have indicated a high degree of interest by sending along a contribution with their subscription. These gifts are greatly appreciated. Thus far, the Community seems to be a venture which will be dependent for support upon those who can afford small, regular contributions.

Roof of Memorial Chapel forms unusual pattern as construction continues.



# THE CHURCH IN CULTURE

(Continued from Page One)

SECOND, MOST OF THE CRUCIAL ISSUES of our common life involve controversy and are resolved in conflict—not necessarily physical conflict. But the modern Church, unlike its historical predecessors, has been fearfully afraid of controversy and has elevated peace and harmony almost to the position of an idol. When it has seen a conflict gathering in the community, it has turned its back all too frequently. And by keeping out of controversy, and by avoiding involvement in conflict, the Church has helped turn the resolution of controversy and conflict over to those who are quite happy to use it for their own advancement and their own selfish purposes.

The third specific failure: The local church has, departing from its Old Testament heritage, been much more concerned about morality than justice. In any issue that involved liquor, or gambling or Sabbath observance or smutty literature, the Church, as it should be, has usually been at the head of the procession. But with infrequent exceptions, when an issue involving racial justice, civil liberties, or economic exploitation came up, the Church has at best issued a pronouncement, and at worse, has done nothing. And by turning the battle for justice over to the secular agencies, the Church has abdicated one of the responsibilities out of which comes its realization of its own being; because it is only in the fight for justice that the Church understands what it is *to be* the Church. The Gospel is partly the demonstration of the power of God in the bringing about of justice and in the exorcising of demons and in the ministry of healing. When the Church will not exercise the power of God, it cannot demonstrate the Gospel.

The last of these failures, and I think most important of all: In the real world where we live most of the waking hours of the week, those actions that have the most vitality and influence (as the Communist Party, for example, knows so well) are disciplined *corporate* actions. A lot of other groups know this too. The National Association of Manufacturers knows it. The Farm Bureau and the Farmers Union know it. Those who are in the decision-making positions in the American Medical Association know it, the American Legion knows it, and so do millions of individual Americans know it, who from time to time participate in the corporate disciplined action of various groups that are interested in making changes.

The Presbyterian Church knows something about this, within a certain context. Every time a congregation receives the sacrament of the Lord's Supper it is engaging in disciplined corporate action. Every time a Session commits a Church to a particular course, or designates what will happen to its benevolences, it is making a corporate disciplined decision. Show me a Church that has discovered how to take disciplined, corporate action not only with reference to God in worship, and with reference to its own inner life and discipline, but with reference to the community forces which impinge upon the lives of its people, and I will show you a dynamic church and a vital church, probably an unconventional church, and probably a not very successful one according to the statistical columns of the minutes, but very likely a faithful and obedient church. By turning the field of disciplined, corporate action over to secular groups who understand it and are willing to exercise it, the Church is making itself a *victim* of history more than an architect of history, and this almost for the first time in its history.

IF YOU TURN THESE SPECIFIC FAILURES inside out and try to seek a positive prescription, you might come up with something like this. And this is a solution for which you must work out the details.

First, the Church would seek again what it means to be the Body of Christ, rather than an aggregate of individuals. It will

understand this not only by study, but by *acting* like the Body of Christ.

Second, the Church must continue its concern for individual persons, and the personal relationships between persons, but it must also become concerned about the corporate relationships within which these persons live and make many of the decisions which have such profound influences upon the quality of their lives.

Third, the Church, it seems to me, must discover ways in which the Gospel can be demonstrated, acted out, as well as *verbally* taught and proclaimed.

Fourth, the Church must begin to speak of love and power, and find ways in which power can be exercised in love. The Church has power, potentially, if it will exercise it. And I know what this means, and the dangers involved in it.

Fifth, the Church must stop avoiding controversies at all cost, and discover some of the ways in which controversy can become creative rather than destructive. And if you would seek a little specific help on this, I commend to you a little booklet called "*You Can't Be Human Alone*" written by Margaret Kuhn, and available from the Presbyterian Distribution Service.

Sixth, the Church must begin to match its concern for morality with an *equal* (and things being what they are, I suspect a *greater*) concern for justice.

Seventh, and most important, it must learn to exercise corporate, disciplined action toward the forces that are outside the Church, as well as toward its own inner life and toward God. And there is only one way to learn it, and this is *to do it*.

If a Church seriously tried to do some of these things, what would be the effects in its life? How might its concern and its efforts manifest itself? It might well mean that the preaching in the pulpit, the teaching in the Church School, the study in the organizations of the Church would comprise 90 per cent of the church's energy, and all of the other activities would become purely incidental. It might mean that these activities, the preaching, teaching and study of the Church would force the people—like me—to consider honestly the fact that they are enmeshed and trapped and immersed in their culture. What does it mean to me as a Christian that the church I attend is made up of people, who like myself, are all white, are almost all upper middle class college graduates, are almost all buying their own homes and have two mortgages on them, almost all live in the suburbs and commute. What does it mean to me as a Christian, that I am involved in all these other relationships and loyalties? What does it mean to me if I have to give up some of my idolatries, and where will I find the courage and the strength to give up my idolatries? It might well mean that the study, the preaching, the teaching of the Church would strip from me my illusions that because the sanctuary is filled every Sunday, and the building program is going well, and the Sunday School is packed, that there is *necessarily* here a faithful and obedient church of Jesus Christ.

IF A CHURCH TOOK SERIOUSLY some of these changes, it might mean that the session would call some of the most mature and intelligent Christians and lay upon them an assignment. The assignment would be to infiltrate the agencies of community life, where decisions are constantly being made that affect the community life, the school board, the town or city council, the trades and labor council, the Bar Association, the Medical Association, the Chamber of Commerce, the (may I use the term?) the NAACP, the American Civil Liberties Union, if there is one. Not to change these groups, but for the purpose of reporting back *to help the church evaluate what is going on out there*, and if necessary, hammer out the strategy by which it will corporately try to bring influence to bear upon the NAACP, the Chamber of Commerce, the School Board. But

IF THE CHURCH IS TRULY TO BE the Body of Christ, two things are absolutely necessary. First, the Church must gather itself together; second, it must ungather itself. For the Church has *one* mission, and for this mission to be performed, the Church must come together and then disperse.

This mission is to give *every* man on this wide earth the chance to make an honest decision about whether or not he is to take Jesus Christ as his Lord and Saviour, to live his life in response to the love of God which Jesus Christ reveals.



DICK JUNKIN

## for the Church has one mission . . . .

The Church does not now, and never has lived just for itself, sustaining the lives of its immediate members and raising up future Church members from their families. When the Church has been the Body of Christ, it has remembered that it is called to serve the world, to live in it for the Lord, rather than to exist for itself. Therefore, we have our first mandate: to move into the world armed with the Word of God in Christ. But to be able to do this, to be able to respond to the judgment/forgiveness of God, we ourselves must know what this judgment/forgiveness means *in our lives*. And to know what this means, we must gather as a community to be told by the community what it means. For we are the kind of people who must be reminded, over and over, that we are sinful, loved people.

We do not gather together particularly to *meet* God. He *does* meet us as we gather, just as he meets us in every other moment of our lives, but we gather together primarily to remind ourselves what it *means* to meet this god in *every* moment of life and to live in grateful response to Him.

In this gathering something happens which explodes the community, sending it as individuals back into the world as ambassadors of Christ, only to be forced to gather again when the explosive force has been lost.

This is not to say that our gathering together is some kind of spiritual filling station or battery charger. But perhaps it *is* this, if one means that the knowledge of what life is all about is what one receives in the gatheredness. For we seem always to be in need of being reminded.

We here have been given a gift. It is the ability to see that we, as the Church, are not living up to our high calling. Here it seems we must ask, "Lord, what wilt Thou have us do?" As I ask this question, it seems to me that there are two or three directions in which answers must be sought. Ultimately, I do not think these directions can be separated, but for the present I must speak of them separately.

First, the Church must come to a new awareness of what worship, or life before God, means. The Church in our time has forgotten what sin means, and thus what grace means. It is imperative that we receive a new understanding of what it means to *live*. To do this the Church must not be afraid to talk about anxiety, fears, boredom, thwarted sex drives, tranquilizers, television, death, new family patterns; or quiet

walks, laughter, music, friends, good food, love between man and woman.

Next, the Church must examine its existing structures and methods. New Testament methods were probably fine for that period. Reformation methods were probably satisfactory for that age. But New Testament and Reformation structures are neither sacred, nor necessarily the best for the mid-twentieth century. We must scrutinize our methods under the fierce light of the question, "Is this the best way to give the world in our time a chance to make a decision about Christ?"

If we asked this question seriously, we might be challenged to forget that the Christian Community has traditionally gathered together on Sunday. Congregations in industrial cities might meet before work in the morning, or in the evening or evenings during the week. Congregations gathering together on Sunday might find it necessary to gather also for *daily* worship, or in small groups during the week; housewives might gather in the mornings, for instance, businessmen during the noon hour, laborers before or after work, family worship might be re-established with new meaning. We must ask the *question*; who knows what the *answers* will be?

Finally, the Church must ask anew what life before God means in *every* area of life. What does it mean to be an automobile salesman. It is not that one says, "I'll sell you this car in the name of the Father, the Son, and the Holy Spirit," what is it? What does it mean to the school teacher, ditch-digger, clerk, electrician, doctor, retired groceryman? How does one verbally witness to Jesus Christ in these days? And how does one fill gasoline tanks to the glory of God? Perhaps new ways are going to have to be found to witness within the Church to what life under God means in each particular vocation. Perhaps the minister has too long done all the talking in the church.

What must we do if we see that the Church is not the Body of Christ as it should be? Shall we simply say, "Yes, but Christ's body was broken also?" I think not.

—Dick Junkin, Senior English  
Major in the University

it had better be sure that it has the *facts* first, and it had better be sure that when it does seek to exercise influence it is not acting out of its own class self-interest.

Finally, a local congregation might wish to create for itself a unique pattern of life. It would attempt this very carefully at first, which, without pride or ostentation, and without any illusions that this had anything to do with salvation, or the spiritual quality of the soul, would disclose to those who were outside, that here were people who know a *secret* about life. This secret has to do with *all* of life, so that those who adopt this "style of life" would buy and sell, subscribe to newspapers and magazines, read books, make friendships, seek friendships, break friendships, break social taboos, inaugurate new customs—and they would do all this in the knowledge of a perspective that they had about life, *because they were Christian*, not because they were Republicans or Democrats, not because they were white, or because they were college graduates, but because they were Christians.

That secret is the knowledge that Jesus Christ has come, has died, has been raised from the dead, *and now rules*. And His rule is manifest in the lives of this community of people and in the style of life that they have created for themselves, by which they will say "yes" sometimes, to the culture, and sometimes they will say "no," and sometimes they will ignore it. And because the distinguishing mark of the lordship of Christ is the *cross*, the distinguishing mark of this community would be the sacrificial love that is manifest toward the members of this community and toward all men. It might well mean that the mark of this community would also be the cross, and I don't mean as an ornament in the sanctuary.

Because this is impossible within any strength that we have within ourselves, this community of Christians might be forced to rely absolutely on the Holy Spirit, and upon no gimmicks, to rely absolutely upon the power of God, and not on the power of public relations, which might, incidentally, be one of the instruments of God's power. This might mean that the Church would lose its life, and thereby find it.

# THRUST INTO THE WORLD

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This article is from an address by Dr. James I. McCord, chairman of the Community's National Advisory Council. The address was delivered at the beginning of the last National Advisory Council Meeting.

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IT IS AMAZING, isn't it, that an institution such as the Church cannot be understood or exhausted from a sociological point of view. It can be described sociologically and it has had much to do with the stimulation of social thought and the changing of social conditions. But its real nature is theological. This can be seen by examining the development especially among the eighth century B.C. prophets of a new idea of community such as the world had not known before. The new community was arising in response to faith and was not based on race or blood. As Principal John Baillie has said, it was a holy community of the committed and concerned, a community of the faithful within a larger community based on tribe and clan. I doubt that the New Testament Church can be under-

stood apart from this background, for the New Testament community was conscious of the movement of God's purpose throughout the Old Testament and of His creation of a peculiar people. The relationship between the New and Old was Christ Himself.

The New Testament community knew that something had happened in Jesus Christ that was decisive for all mankind; still, they were aware also that they were in line with the purpose of God that He had been working out with His covenant people. The result was a community that overpassed all boundaries and barriers that men had known. No longer were there divisions based on blood, race, culture, or sex, but all were *one* in Jesus Christ.

Paul expressed this reality of unity in his phrase, "the body of Christ." He taught his Gentile converts that as Christ had a body on earth that was the instrument of His personal will and purpose throughout His ministry, so after His crucifixion, resurrection, and ascension Christ has *another body*, the Church, to serve the same purpose. The Church is the instrument of His will on earth, and through it His ministry of reconciliation and healing continues. Paul speaks always of a single calling. While different gifts are given to men and we are called to different functions, still the calling itself is *one*: to membership in the body and to service in the ministry of Christ. The Church is thus *thrust out into the world* in active participation in God's purpose. She cannot be understood, as I indicated in the beginning, in static and institutional terms. Her nature is mobile and dynamic. Church and mission are one, for the Church is the Church only insofar as she is committed to active participation in the world.

WE ARE LIVING today in a time when we must rethink our entire Christian heritage in the light of the situation into which we are thrown. I am not necessarily speaking of "*verfallenheit*"—of our being thrown into death and estrangement, as Heidegger is wont to say—although this is involved, but I am thinking of the Church *itself* as it is *thrown into the world*. The University campus is the place *par excellence* where this radical rethinking must take place. We must understand what the younger churches are telling us when they say that our old structures, so long taken for granted, are *luxuries* that the rest of the world cannot accord. Mrs. Saulsbury was just saying to me at dinner that in her travels the country that interested and challenged her most is Indonesia. There one discovers, as I had discovered in Brazil, that the ministry as we understand it is a luxury that seriously hinders the Church's life and mission. In both these countries there must be discovered the *dynamic meaning of Christian community* that will send *every* believer into the world, ready to bear witness to the claim of the Gospel in the area of life in which he serves. Until we do this at home as well as abroad, we have not begun to approximate the real meaning of the Church, nor are we really participating in the mission of the Church.

Our problem is, How are we going to become involved? This community exists for a mission and not for itself. It must lose itself in *service*—here on the University campus. This is both the *best* time in the world to become involved and the *worst*! It is the best, for we are in the midst of upheaval and change. Education will be revolutionized in our own time. From another standpoint it is the worst time. It is very difficult to discuss change with people who are living in an Indian summer and mistake it for spring. Still we must subject to the most ruthless and honest criticism the *forms* of our Church life, the *form* of evangelism, the *form* of Christian education, and the *form* of worship. With this new awareness of the Church it is possible to do just this, although some of us may have to get out of the way and let the Lord do something instead of standing in the door and refusing to let Him pass.

# To Stay IN THIS WORLD

After-dinner conversation at the Men's Branch is frequently an hour of intense discussion. Students use this time to speak on any issue that confronts them in their lives as students, or any subject of vital interest in the world's events.

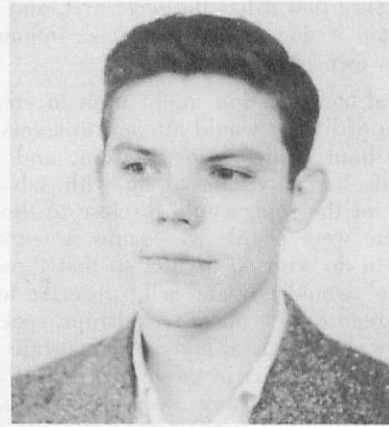
This is a paper written by David Barnett and presented in one of these evening sessions.

I am writing this in response to hearing a man profess "atheism" because he had seen starving people for whom the Church had not cared enough to feed.

There *are* starving people in the world. There *are* other things just as pitiful if not more, or less, than their starvation. Yes, I am guilty of not doing all that I can to get rid of such situations, seeing that I profess to have a God through whom I have love through which I show love to the world. Yes, I am totally guilty of not helping these starving people, for when a situation exists in this world I am totally responsible for it as are all persons who decide—consciously or unconsciously—to stay in this world rather than get out of it.

Is this idea new to you? I'll repeat it. When I awaken to find myself in this world—"whether" I waken to this realization or do not awaken to it—I then have a choice to make: shall I say *no* to this life and this world or *yes* to it? Or shall I remain in this world or kill myself and leave what I know of life? If I decide to kill myself I decide to accept death and any consequences which might come for choosing it. If I decide to live, for as long as I am allowed to live, I decide to accept life and all the consequences which come and might come from choosing it. The consequences of death, we the living cannot know. The consequences of life we can know insofar as humans are capable of knowing, and when I accept life, I accept all of it—I repeat and stress, *all of it*—I accept the painful things and the pleasant things. I accept the filthy, dirty things and the "honorable" clean things, I accept things which go on in life which I know about and I accept those things that go on in life which I know nothing about and which I may never know anything about—howsoever important these things may be in their own particular situations.

And when I say that I believe in a God of love I also say this: because God loves me and cares for me in everything I do, he shares my joys and my sorrows. There is meaning in my life. For He put me here; put me in a world in which I see no meaning, but, thank God, this was not all he did. He sent word through Christ that he loves me; loves me in this world where I find no meaning! Hence, to this



David Barnett is a Sophomore Drama Major from El Paso Texas.

One I shall surrender meaning, and live in the light of his Word.

So, things still go on in the world. People die in pain more agonizing than I can imagine. This is in the world which God created. People starve for lack of food. This is a part of the world which God created. People cannot express their happiness so they sing and dance and shout. This is a part of the world which God has created. People fill their stomachs to their heart's content. This is a part of the world which God created.

Meaning? These things go on daily and *I know not what they mean* or why they exist, but this I do know: I have surrendered my concept of meaning—"pain is bad, evil; hence, God is bad, evil; when I am in pain. Pleasure is good, nice; hence, God is good, nice; when I am pleased." And I live on this: The God who put me here, the God of *Exodus*; the God of *Israel*; the God of *Abraham*; the God of *Isaac*; the God of *Amos*; the God of *Jeremiah*; the God and father of our Lord, *Jesus the Christ, the Word, the Revelation of God's love*—*this God loves me and I trust in Him* that in the end I will know why people go hungry, why people starve; and if in the end I do not know why it happens, I will still not denounce Him, for He loves me, and all men, in the midst of all that we encounter.

Let us look at the whole thing in a different light. Suppose that through some chain of events—I feel it would take a miracle—through some quirk, all of a sudden all human misery *stopped*. (The miracle is even all the more miraculous when one stops to think of how man continually tries to create little-or-big-miseries for himself so that he can have a crutch; anything which he thinks will keep him from being a free man—O, how we run from freedom, from having to say that our answer to life and its meaning is an answer only because we *say* it is an answer.) So, human suffering has stopped. All wounds are healed; all maladies cured. The blind can see; the lame walk; the deaf hear; the insane are coherent; all wounds are healed, no one goes without food nor wants for anything.

Still the question presents itself. *What does it mean to be alive?*

maybe  
you don't  
care . . .



or  
maybe you  
do . . .



IF YOU DO CARE . . . this folder is for you.

It is your opportunity to investigate the Christian Faith-and-Life Community. Here you will have opportunity to discover the total relevance of the Christian faith to these questions.

The Community's University Branch offers an interdenominational program for young men and women concerned with understanding who they are, what they are doing and why. It is open to students from sophomore to graduate levels. Participants live in the Community's residences, similar to other campus housing, and carry a regular course load. In addition, they commit themselves to take part in the Community's four point program of worship, study, life together, and responsibility in the world. The program in no way isolates the student from campus life. Rather, it provides a framework within which he is challenged to hold up for question the meaning of his life and the significance of his every activity.

For further information, write or visit:

*Christian Faith-and-Life Community*

2511 Rio Grande, Austin, Texas  
W. Jack Lewis, Executive Director

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IS  
LIFE  
JUST  
PEANUTS  
FOR YOU?



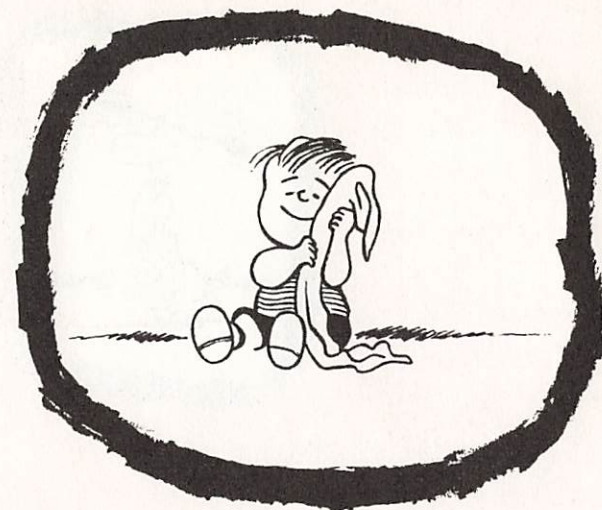
Peanuts and his friends used in this brochure  
by permission of his creator, Charles Schulz.

## WHAT DO YOU HAVE TO HAVE?

A blanket?  
If not a blanket, what in its place?  
A certain boy . . . or girl? A good job? Money? Success?  
Or is it approval of your group you must have?  
A sense of being liked and wanted by those around you? Of being SOMEBODY?



The feeling that what you do matters?  
Or maybe you require a bigger blanket . . . a world safe for democracy? The preeminence of western civilization?  
You're probably not as frank about it as Linus. But chances are you're clutching some sort of blanket. What is it?



## WHO DECIDES THIS FOR YOU?

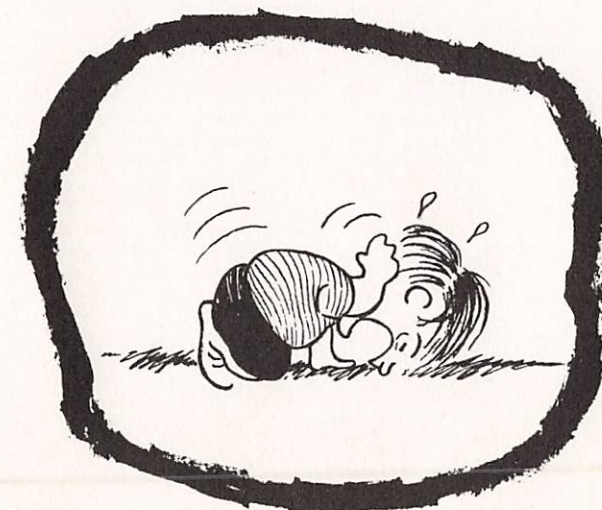
Who's "Lucy" for you?  
Who decides what you can and cannot have, should and should not want?  
The folks? The "crowd" . . . sorority sisters, fraternity brothers, campus "wheels"? Professors?  
Or does "Lucy" seem bigger . . . embodied, perhaps, in the national and state government, laws, policemen and draft boards? Or in all the "pressures of our society, our cultural mores, customs,

practices, and beliefs"?  
Or in the religious community, the church and fellow church members?  
Or in the "objective data" of science?  
Do these "Lucys" make your decisions? Are you trapped?  
Or can ANYONE decide for you what you must have?

## WHAT IF YOU DON'T GET IT?

What if "Lucy" takes away your blanket?  
Will you beat your head in?  
What if you're rejected? Pushed around? Can't do what you want to do?  
What if you don't make it? Suppose you discover that you're not particularly brilliant? Not successful? Can't even get a nickel ahead?

What, in other words, if you're just NOBODY?  
Or, what if the world goes to pot? What if the "ups" become "downs" and "we," meaning you, lose out?  
What if life doesn't make sense . . . isn't even worth living any more?  
What then?



# THE ROLE OF THE POET

... in this chaotic world ... terrific responsibilities

THE POETRY of today reflects the intensity of life far more vigorously than the English poetry of the preceding century. It is the literal voice of human anguish and despair which strives to discover a state of human integrity beyond the confines of ancient and modern ethical and moral systems; because, in the opinion of contemporary poets, these systems are failures. They have directly failed to supplement the spirit of human personality in our industrial-commercial age. It is no secret that today the prevailing, dominant value in judging a human being is one which determines that person's usefulness and productive capacity in relation to other men. This concept, not too pleasant to the idealist, cannot be easily ignored—for it is the chief determinant of human

Hello, across the two-step separation  
ending god knows where  
Hello, behind us and before the  
pleasantry unafforded

Hello, inside the communion  
of unevil shade and shadow  
(we sit with hands folded  
over fleshless thoughts)  
here we taste the joke

Hello, beyond your calling shouts  
of hysterical motion into the  
cropping stem of branchless  
negatives and painful recognitions  
wasting in the piety-mills of  
utter loss and creeping unattached  
on skinned knees with demon-speed  
of mind toward the sentiment  
that promises us a wholeness  
now unthinkable

Hello, under the pressing outward  
that we all endeavor to believe  
will toss us up into the smiling  
frankness of an immaterial sky

Hello, I say, and yet we wait  
in touch and not in touch  
with the heady-hippy moment  
searing our soulless soul

Hello, in this ironic distance  
of ungracious agony of agonies  
this firing need for abandonments  
now undiscovered by the energy-fiend  
this closeness and faceness  
lacking in the ditty of life

Hello, and no more hellos to stir  
the consequence of plights all  
rapt by the images of refueling  
adventurers in this day of shaded night  
issued after the luckless wisdom  
of a second spent in uneasy answers  
not leading us to the sewer stream  
to bathe in a rashness of mood  
that washes the door above oblivion.

Warren Wimbish

values in all political, social, and economic orders across the globe.

From Detroit to the Ruhr, from Birmingham to the Gorky Works in the Soviet Union, the dynamics of our age require utilitarian values to set the standards of mankind. Technology and technocrats are our philosophy and philosophers. Man is given his *niche* in life on a condition concerning his material usefulness to other men, his ability and capacity to fulfill or advance above production norms. I see, in the final analysis, the personality of man displaced by the image of man's productivity.

The very existence of this direction in values indicts the ethical and moral concepts of all times: they are inadequate to technocracy's invasion.

AT THIS POINT I must ask myself if any conception of the human personality deserves my reverence. Perhaps it too is inadequate—a romantic ideal which must be superceded by the new values of the machine and the bomb? But this is easily answered. Man thinks and feels. He is capable of abstraction and sensory response, therefore requiring identity—this is his primary distinction.

Identity is the ideal and essence of human personality. It is the sublime *raison d'être* of the fortunate. Yet, as I indicated, human personality is displaced and identity is lost. Man becomes a faceless creature who fills out forms to be electrically processed, a name and number filed away in a cabinet, a contributing factor in a production quota. Nonetheless, identity is more than simple recognition. It is the combination of personal experience and spiritual awareness. It rests within each of us; but the day is soon to arrive, I fear, when simple acknowledgement of the other person's identity will be an impossibility. Our total mentality will be so ingrained with the values of utility that we will forget there is more to life than material contributions to the norm.

Now why do I believe that poetry, mine or anyone's, may be able to discover a state of human integrity and identity strong enough to withstand the on-slaught of the gear-and-lever valuation of human existence? I do not fully believe this may be possible. It is only a hope. I do know, however, that poetry as a spiritual and artistic mechanism can be the voice of human anguish—cutting through consciousness and condition. And being so, poetry can create



Warren Wimbish, sophomore English Major, speaks here on the subject, "Notes on my Meaning of Poetry." These remarks were presented in an after-dinner talk at the Men's Branch in March.

intellectual demands which are difficult to ignore. In effect, poetry can produce the necessary writing on the wall which might, though I have little assurance, be heeded.

THE ROLE OF THE POET is changing; at least, it is reversing itself from the trends established by the romanticists and symbolists of the nineteenth and early twentieth centuries. In this chaotic world, compressed by international tensions and territorial unrest, agitated by loss of the individual's personal identity in our industrial-commercial age, the poet is voluntarily shouldered with terrific responsibilities. He serves both as symptom and curative. He proclaims the chaos and at once strives for the perfect order. The poet hides *his* identity (Ezra Pound, for example) so that *others* may seek *their own* and that of others. He may even display his identity and the identity of others in the same interest: Ginsberg of the San Francisco poets, for instance.

All in all, he serves humanity and his ideals in an agonizing search for higher foundations upon which to rest the image of human personality in relative safety.

His striving method is his own artistic problem; and his peculiar method of attaining direction in this chaotic situation can only come from within his own spirit and sense of identity. That is the very reason, in my opinion, why any creative agent, particularly the poet, is in such a formidable position to investigate the direction of values of all humanity. That is the reason why the poet and his poetry may serve to extricate the human personality from the morass of machine values.

Because of this, my poetry is dedicated to that search for the ground upon which to re-establish in a finer sense the identity of each man. Whether I succeed, whether any poet succeeds, is not test of worth in this grave cause, for the search alone stands as a tribute.

# WORLD OF CHARLIE BROWN MIRRORS MODERN MAN'S PERPLEXITIES

*This article by Mary Elisabeth Hornsby, Senior Journalism major, appeared last month in The Daily Texan for which Miss Hornsby is a Staff Writer.*

No longer does coffee reign at the breakfast table, for a character with a basketball-shaped head has become its counterpart in the American home.

In good 'ol Charlie Brown's one-block world, the adult population sees its insoluble problems melt into simple singleness. Called by *Time* magazine "a child's garden of reverses," the comic strip of *Peanuts* stars Charlie Brown, strongly supported by his thorn-in-the-side, Lucy, and her compatriots, Violet and Patty.

Beethoven-lover Schroeder, the human soil bank Pigpen, thumb-sucking, blanket-clutching Linus, and droopy Snoopy round out the roll of characters.

A quietly wistful brand of humor that is both fresh and worldly wise, *Peanuts* leads the adult reader to compare himself to Charlie Brown, who desires, like the reader, not universal love, but what he cannot have—to be loved *alone*. When Charlie loses at checkers, or goes bankrupt in a marble game, the adult senses his feelings. Like Charlie, he is not the center of things or even a part of them, and like him, Charlie is a magnificent failure in manipulating group adjustments.

Unconscious looks in the mirror of the strip tell the reflection of what one really is. Viewing failures, one is often caught in the same wallow of self-pity and embarrassment that amuses him in Charlie. With a look at *Peanuts* and a Charlie Brown "good grief," ridiculous rationalizations disappear.

Lucy's fussy budgeting rises as a result of a frantic security and a frightened boredom, but she remains too stubborn to face any truth outside herself. However, she calculates her fussing and her actions; she is the career woman with one driving goal—to achieve fame and be acclaimed for that achievement.

Charlie competes with his friends in a determining desire for recognition, such as Patty who arranged parties to make sure that she gets invited. Lucy's domineering has driven her younger brother, Linus, to the point where only "one yard of flannel" lies between him and a nervous breakdown.

The impact of the eight-year-old strip and its moppet cast with adult-size problems is the humor of everyday occurrences. In an article, "De-Mythologizing Peanuts," James Miller has said, "Maybe if we laugh long enough, we may find ourselves laughing at those barriers that are real in our world—those present myths which separate and make community impossible, especially those that would make us think it is automatic in the conformity of the group."

## CHARLIE BROWN, COMMUNITY MESSENGER BOY

A campaign for prospective members of the Community is underway, and "good ol' Charlie Brown" is acting as ambassador to students who may wish to become residents of the Community during a part of their college years. With permission from his creator, Charles Schulz, Charlie and his friends are providing the initial communication to such persons through the brochure inserted in this issue. As a group of messengers, these little people are proving themselves exceptionally fit.

Friends often ask about the Community's recruitment procedure. What prompts a student to enlist in a program that requires extra time and effort? The "Peanuts" pamphlet is based upon the experience that many students inquire about the Community out of an awakening to perplexing questions in their lives. These questions are raised in a fundamental way in the pamphlet. Students come to inquire also out of a sense of mission developed in their local churches or out of challenges that have confronted them in religious conferences and work camps. In any case, the pamphlet is an attempt to speak to

these concerns and to indicate the direction taken by the Community in meeting these issues.

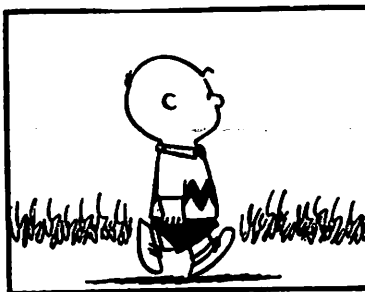
The brochure has been distributed widely among the students on the University of Texas campus, and a method has been set up through which more detailed information may be obtained by interested persons.

Readers are requested to send to the Community the names and addresses of students in other colleges who may be planning to transfer here, or high school students who intend to come to the University of Texas.

A large number of such students will make it possible to balance the Community's membership in terms of its interdenominational, inter-racial, and international program for both men and women. It is desirable to have as wide diversity as possible.

However, the desire of the student to participate is the most important qualification for membership. Other factors in selection of members are scholastic ability and emotional maturity. Students of sophomore through graduate standing are eligible, but the Community aims toward those whose grade-point average is above the acceptable standards of the University.

Up until now, the Community has not had a planned program of recruitment. Inquiries were stimulated primarily by word-of-mouth publicity and by information passed along more or less spontaneously. "Peanuts" may offer an additional and perhaps more adequate introduction than this.



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April, 1958

Christian Faith-and-Life  
Community

2511 Rio Grande, Austin 5, Texas

W. Jack Lewis, Executive Director

*Letter to Laymen*

# DIALOGUE AND IMAGINATION

## DEAR EVERYBODY:

Since last September we have had two tremendous opportunities to interpret the life and study of the Faith-and-Life Community here in Texas. In San Angelo last October I spoke to civic clubs, women's groups, church organizations and on the radio. The week after *Easter*, I spoke four times in Lubbock, met with several small groups and talked with numerous individuals.

There, Board member J. M. Moxley and his family made their home a center of contact where I had the chance to have coffee and conversation with many interested folk. Some wanted information, others wanted a progress report, a couple wanted to suggest that we invite their son and daughter at the University to become resident members.

One woman wanted to talk in private about making the Community a beneficiary in her will, looking toward the day when a branch of the Community can be established alongside the campus of *Texas Tech*. Several became sustaining Friends of the Community with gifts ranging from one to five dollars per month.

Lubbock Friends are hoping to enlist at least 500 folks in their area who will support the Community through their prayers, their interpretation to others, and financial investment.

If you feel that you could arrange for me to visit in your locale to talk about the Community to various groups and individuals, drop me a line.

Adios for now!

*M. Jack Lewis*

*It is the world which matters.* The preparation of the laity is important only with a view to the service of the laity in the world. The world, not the Church, is the aim.

This world is of course not a "neutral" world: it is the world which God created and loved in that strange way, and so much that he gave his only begotten Son. It is the world, with all its living creatures, with nature and all there is, and it is this world which God has selected for His Coming Kingdom.

In its service for the world, the life of the laity is therefore directed towards this great event of the Coming Kingdom. There is no more room for our old sin: church-narcissism. By functioning for the world, we are liberated from our self-centeredness as a church.

The phrase "ministry in the world" holds a certain danger for us. We must guard against a *romantic* interpretation of this task. This service in the world must be sober, practical, and unobtrusive, or else it is not the service which God intends. We are liable to misinterpret the word "*in the world*," for we might dishonor and degrade the world into a merely geographical and material conception where *we* can show our ability of serving. God's service is a service *for* the world, and therefore also *in* the world. It is the world which counts, not our service. This service is not something *outside* ourselves but something *inside*; it is not an ethical surplus but our very existence; it is not separate from our job, but the job itself. *The ministry of the layman in the world is not to be a "good man" but "to live."*

The use of dialogue and imagination in the training of the laity is therefore significant only if dialogue and imagination are basic elements in the life of the world. What significance do these elements have in the world? Let us give an example: How can we apply for a job without having an interview, that is without having a dialogue with the employer, at which both parties must use a great deal of imagination in order to understand each other and their respective intentions?

(Continued on page four)

# Letter to Laymen



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## Residents Involved

Students who participate in the Community's residential program are in no way isolated from campus life. Their activities are as varied and encompass as many organizations as would be represented among students living in any other campus housing. They live the full life of a student, as is evidenced in the large number of current Community residents who have distinguished themselves in their college life this year.

Joyce Henderson, senior psychology major at the University, was chosen to participate this summer in the first reciprocal exchange of student groups between the United States and Soviet Russia.

A member of *Orange Jackets* and *Mortar Board*, Joyce (who has served as YWCA president this year) will be one of the nine representatives of the National Student Councils of the YMCA and YWCA students who will represent the U. S. A. in the exchange.

Currently resident in the Women's Branch of the Community are three of the 25 girls recently nominated for *Sweetheart of the University of Texas*. They are Dorothy Dawson, Virginia Nash and Nancy Pinson.

The spring election to *Phi Beta Kappa* at the University included Bill Cozart, Senior Fellow in the Men's Branch, and two Community members who were resident in the fall semester, Steve Robertson and Claudette Isbell.

Earlier in the year, Varsity Tennis Team Captain, Laurence Becker, was given the *Ex-Student's Association Award* for the Senior Athlete with the best scholastic record.

Community members Betsy Ross, Dorothy Dawson, Nina McCain and Julia Ann Moffett were four of the nineteen students recently tapped for *Mortar Board*, national honorary service organization for senior women.

Every year since it opened, the Community has had one or two *Friars* in it. This is the oldest honorary organization on the campus, and no more than 12 men are chosen each year, on the basis of character, scholarship, and leadership manifested in service to the University. Of the five named last month, one was Thurston Barnett, a Community member for the past two years, and a Senior Fellow last year.

Various members have distinguished themselves this year by receiving scholarships to graduate schools. Bill Cozart has been named a *Danforth Fellow*, and in addition has received a scholarship to Harvard University. Bob DeVries has received scholarships for Northwestern University and the Graduate School of Business at Harvard, and is the State winner in the Root-Tilden scholarship competition.



DISTINGUISHED STUDENTS mentioned in item at left are (seated) Dorothy Dawson, Betsy Ross, Julia Ann Moffett, Virginia Nash, Laurence Becker, and Bob DeVries. (Standing) Bill Cozart and Thurston Barnett.

### Midland Friends Visit

Mr. and Mrs. Leslie Alldredge of Midland visited the Community in April for an intensive orientation in the Community program. Their two-day visit permitted them ample time to see the Community in many phases of its work. They participated in both morning and evening worship, first and second year seminars, attended a lecture, and conversed at mealtime with the students about life together in the Community. Mr. Alldredge chronicled parts of the visit on film, tape recorded the lecture and seminars, and returned to Midland with printed matter from the Community.

Their interest is directed toward the possible application of parts of the Community program to the educational program in their local Church.

They provided six gift subscriptions to *Letter to Laymen* for friends, and bought several of the books used in the curriculum.

Other friends who would like to make a similar visit are welcome to write so that an appropriate date can be set up.

### Outreach Through Former Members

The concerns and activities of a group

of Austin alumni are helping the Community think through the problems that would be met in setting up a program for non-university members. About twenty former members of the Community who live in Austin have been meeting monthly since November. The meetings attempt to continue the four emphases that have been stressed since the beginning: life together (an evening meal), common worship, common study (a two hour discussion), and common ministry in the world.

Their current study is in Kierkegaard's *The Sickness Unto Death*; a previous study was concerned with worship.

These former residents indicate an intense concern for the world as they attempt to participate creatively in the lives of their fellow men.

At the beginning of this school year, some two hundred and fifty Community alumni were dispersed around the globe. Many of them write that their concerns are being expressed and nourished within their local churches as they attempt to take seriously the ministry of the laity. Others report an outreach through their jobs.

GREETED AT WOMEN'S BRANCH by Community Members Ann Moore and Lyndall Maxwell, Mr. and Mrs. Leslie Alldredge of Midland begin two-day orientation visit. Best way to get well acquainted with Community program is through visit among students and participation in worship, lectures, seminars.



# THE COVENANT OF MARRIAGE

After their marriage last year, Don and Beverly Warren moved to Harvard where Don is doing graduate study. As former students in the Community, they now give to the ongoing Community their present understanding of Christian marriage.



WARREN

What does it mean to marry another person? This is the question with which Beverly and I struggled all last spring and summer. Sometimes it was a joyous exploration of what it means to love and be loved; sometimes it was a painful wrestling with what it means to be responsible not only for oneself but for the other. It was within the context of this ambiguous struggle that we planned our wedding service. We wanted to be married in a church, but more than this, we wanted to be married *within the Church*. From our perspective, a wedding is not simply a social event; it is a gathering of a body of believers in the Christ (a gathering of the Church, in other words). Such a gathering of believers must always be an occasion of worship—an occasion in which and through which God is praised and confessed and glorified, an occasion in which those gathered remember together who they are: creatures, created and redeemed by God, the Father; continually created and redeemed by the Father's Holy Word whom we call the Christ.

A wedding service is essentially no different from any other service of worship, for worship is a gathering of believers in which something definite happens. Simply understood worship is witness, an expression of the covenant relationship between God and man and among men before God. As Beverly and I saw it, the marriage service should be an occasion in which the believers take their place before God as His people. We saw as our responsibility the planning of the order in which the gathered Community could carry out their responsibility to us, the ones to be joined in matrimony, and through which all of us could again give ourselves to God.

We began with one of the traditional marriage vows around which we would write a special liturgy for the service. We did not write our own vows because Christian marriage, as we see it, is an expression of the whole Church, not just the exchange of promises between two people. We chose the marriage vows found in the *Book of Common Worship* of the Presbyterian Church, USA. Around this core we planned a complete order of worship as it has been traditionally defined by the Church. Our hope was to plan a service the totality of which would be an expression of Christian worship, including the manner in which the sanctuary was decorated and all the music that was to be played from the prelude to the postlude.

AS IMPORTANT AS THE PLANNING of the order of worship, was the choice of who would participate in the

... vows taken in fear and trembling...

service. We saw that the officiating minister represented the authority and tradition of the Church. We understood him to be ordained by God to join us in holy matrimony, and it was important that he understand his role in our wedding in this way, too. The best man and maid of honor represented the Church as a whole, visible and invisible, standing by our sides affirming our marriage covenant and assuming responsibility for the new family thus being created. The remainder of the wedding party were chosen to represent the Church generally—to stand close at hand to witness that which was being done in the name of the Father, Son and Holy Ghost.

It was our understanding at the time, and still is, that our union in marriage was called into being by God through His Church. We planned our wedding service to give symbolic expression to this. After the service was over, and Beverly and I had had time to think together about what had happened, we discovered that the depth and profundity of the covenant relationship had made a fresh impact upon us. As never before we saw that holy promises are not made in a vacuum. In fear and trembling we had made our vows before God, and in a sense, we had stood before Him alone. But actually there before us stood Joe and behind us Thurston and Carole and the rest of the wedding party and behind them our parents and families and behind them the dear friends who had gathered to witness and take part in this union and behind and among these the whole host of brothers and sisters who, down through the ages, have confessed the name of Christ. All together this was Christ's Community, His Church; they had called us from out of their midst to become man and wife before God and as we acknowledged their call, they responded with loud *Amens*, asking God's blessing and guidance upon this new family being formed in their midst.

It was an occasion of unspeakable joy and profound thanksgiving, of soul-searching confession and breath-taking praise. It was an occasion in which we rejoiced again that God has sent forth the Christ, that Life and Hope are still possibilities. This is what it means to us to enter into the covenant of marriage.

The exchange of marriage vows between seventeen couples is now a part of the Community's history. As one of the most decisive events of life, the subject of marriage is included in the curriculum under the study of the orders of human existence.

From this study some have composed a liturgy for their wedding service in contemporary language. Others have created special artwork for announcements or invitations. Some former students write that their Community experiences provided them with an understanding that enabled them to take their vows much more meaningfully and seriously.

# DIALOGUE AND IMAGINATION

(Continued from Page One)

This article is one of the Documents of the Consultation on the Training of the Laity, held at the Ecumenical Institute, Chateau de Bossey, par Colligny, (Switzerland). It is by Mr. W. A. Kist and was published originally in "Laity," Bulletin of the Department on the Laity, World Council of Churches.

INDEED, THE WHOLE OF HUMAN SOCIETY is impossible without the elements of dialogue and imagination. They are as typical of humanity as the fact that water is wet. No human life can exist without dialogue and imagination.

It is quite clear that one of the principal goals of evil is to destroy this life of humanity by obstructing the communication between men, breaking up their togetherness by changing *dialogue into monologue*, and by changing *imagination into blindness* for the situation of our neighbor. This occurs not only in the terrible situation between the blocks of East and West, between employers and employees, and between political parties, but also in our factories and offices, in our churches and organizations.

Because of the crucial importance of dialogue and imagination in our human life, these two elements must have a major place in the training of the laity. The very aim of our preparation is to practice being human. Our service is being contagiously human by living an existence of dialogue and imagination.

There is another, special reason for the Church to use dialogue and imagination in the preparation of its laity: for the Church is called to "see" the hidden presence of its King and the hidden working of His Kingship within the phenomena and developments of our society. We have lost the ability to see through things. It is the strange gift of the directed imagination, which reveals the background and relevance of daily facts in their relation to the Kingdom and the Kingship of our Risen Lord who reigns over the whole world.

FAITH IS A LIFE OF IMAGINATION which expresses itself in a dialogue with God and with our neighbor. Because the eyes of faith perceive the hidden coherence of things, living beings and facts, the laity are able to assist the world in developing dialogue and imagination—not only in the technique of imaginative perception, but also as to what might be discovered.

Preparation in dialogue and imagination is as much needed by ministers and clergy as by the laity. The false, isolated position into which the clergy have been placed by the laity sometimes gives the impression that among the clergy are found the greatest number of victims who have been driven into a life of monologue. In many cases it might be best for the laity to train the clergy in this art of dialogue and imagination. Because, through its life in society the laity is forced to lead an existence of dialogue and imagination—however disturbed and mutilated it may be. Through this new development of faith, the oft-interrupted dialogue between clergy and laity might be restored.

THIS TRAINING DOES NOT aim at extending a knowledge of dogma, improving evangelism, nor raising the level of professional ethics. Nor is this training concerned with the growth of the Church as an organization or the increase of its influence as an institution in this world. On the contrary, the object of this training is to improve the functioning of society and the creation among members of an insight into the connection between the daily order of things and the hidden Kingdom of God.

The preparation by the Church must be seen against the background of our present time: The very structure and sphere of modern society and culture calls for a stronger capacity for dialogue and imagination, because of the failure

of the usual centres of education (family, small community, school). The technocracy, rationalism and individualism of most types of schools and training, the over-organization of political, economic and social life, the overwhelming visual forces of films, T. V. and magazines, are a menace to what is left of human dialogue and imagination. The preparation of the laity must be seen in these cultural and social surroundings as a counter-attack against these great forces of *Selbstfremdung* (self-estrangement) of man.

THE BASIC FACTOR of this kind of preparation is the real sharing of a life of real fellowship. It is only in such a life that dialogue and imagination can be found again. Dialogue is not a "ping-pong" of words and thoughts between two individuals: it is the discovery of a common world which includes us both as interrelated centres needing one another, like the two centres of an ellipse. A dialogue results when we realize that there is another person of flesh and blood with whom we form a tangible togetherness. Therefore we can become ourselves only through the other: alone I am not myself. I discover a new "self" in and through my relation with the other. It is in the other person and through my relation with him that I grow. It is only through him that I can reach my destination. ~~I am not an ice-block, an isolated, closed, fixed world like one island separated from the other islands.~~ No, my whole being moves freely where the world and the other men are, in a continuing process of communication. So there is no real dialogue without a "diabiosis," the discovering and sharing of a common world. It is the imagination which reveals this osmotic process of becoming "myself" through communication with the other person. It is the imagination which perceives in the togetherness of man and woman an analogy with the image of the Trinitarian God. It is also the imagination which reveals man in his speech. That means that what he says represents the whole man. A word is not an abstract and intellectual formulation of thoughts in isolated sounds. Through his speech I discover the other man of flesh and blood as a reality. Here again the imagination realizes the analogy with the incarnation of the Word of God.

Here we are at the very core of the new conception of man as expressed in modern psychology, philosophy, and theology: man is a whole: his "spirit" is also his flesh, and his "soul" exists as his body because there is no separation between the two.

The preparation of the laity cannot be restricted to a training in thoughts and their formulation. We need the existential fullness of the whole person and a direct relationship to our environment (*Umwelt*) as we are both moved by its and moving towards it. We have to live together before our dialogue and imagination can begin.

This kind of preparation is therefore opposed to intellectualism (without however neglecting the intellect), to individualism (without under-estimating the value of meditation), to the separation of soul and body (though aware of these two sides of man), to objectives and the supremacy of abstract thoughts (without denying the need to avoid the one-sidedness of a merely subjective approach).

In exercising dialogue and imagination, we become again (or for the first time) "man" in creative fellowship which teaches us again the meaning of incarnation and its hidden relation to the Kingdom and Kingship of our Lord, which are present yet hidden in our society and professions.

# HE IS RISEN

This is the order of worship used by the Community to celebrate Easter. The Service was composed by Earl Good, senior engineering major and a senior fellow of the Community.

## SERVICE OF CONFESSION

*The Community shall rise. The Leader then shall begin the service by saying,*

The Temple, it has indeed been rebuilt; rejoice therefore and come unto the throne of God.

Awake thou that sleepest, arise from the dead, and Christ shall give thee light.

Let us humbly confess our sins unto Almighty God.

*Let the Community be seated and read in unison the prayer of confession.*

O Thou who art higher than the angels, thou who art mightier than the swords of men, thou who destroys the temples and builds them again in three days; O Thou who art beneath our shoes, thou who art slain by our swords, Thou who art lesser than our churches: hear our prayers.

We confess before Thee that we have done nothing to merit Thy Grace but neither have we believed Thy promise. This has been not a new day but another day. We have believed in our own planning. Our sorrow has clouded our eyes and we have not seen Thy love. Despair has crowded our hearts and we have not responded to Thy love. Pride has perverted our wills and we have refused Thy love.

Deliver us, O Lord from our sin and restore unto us the joy of Thy salvation; For Jesus Christ's sake. Amen.

*Then shall the Leader say,*

Beloved, grace has been given to each of us according to the measure of Christ's gift. Therefore, it is said, He ascended on high, leading captives; he gave gifts among men, even among the rebellious, that the Lord may dwell even there.

*And the Community shall answer,*

Blessed be the Lord who daily bears us up, the God of our Salvation, Our God the God of Salvation; our God, the Lord, to whom belongs victory over death. Amen.

## SERVICE OF THE WORD

*The Community shall then rise and the Leader shall say,*

He is risen!

Answer: The Lord is risen indeed!

Leader: He shall reign forever.

Answer: And he shall reign, King of kings, and Lord of lords, forever and ever. Amen. *Then shall the following Psalm be read in unison:*

I love thee, O Lord, my strength.  
The Lord is my rock, and my fortress, and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.

I call upon the Lord, who is worthy to be praised,

and I am saved from my enemies.

The cords of death encompassed me,  
the torrents of perdition assailed me;  
the cords of Sheol entangled me,  
the snares of death confronted me.

In my distress I called upon the Lord;  
to my God I cried for help.

From his temple he heard my voice,  
and my cry to him reached his ears.

The Lord lives: and blessed be my rock,  
and exalted be the God of my salvation,  
the God who gave me vengeance and subdued  
peoples under me,  
who delivered me from my enemies;  
Yea, thou didst exalt me above my adversaries;  
thou didst deliver me from men of violence.  
For this I will extol thee, O Lord, among the  
nations,  
and sing praises to Thy name.

Great triumphs he gives to his king,  
and his steadfast love to his anointed,  
to David and his descendants forever.

*Here the Community shall sing a hymn of Easter Joy, after which the Community shall be seated. Then let a portion of the New Testament be read, at the end of which a word of witness shall be given by a member of the Community. After which the Leader shall say,*

Let the people praise thee, O Lord.

Answer: Yea, let all the people praise thee.

*Then shall the Community rise and repeat together the following affirmation of faith.*

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; he suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory, to judge both the quick and the dead, whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

## SERVICE OF DEDICATION

*The Community shall then be seated and the Leader shall say,*

Let us give thanks unto Almighty God.

*The Community shall then offer together this prayer of Thanksgiving,*

O Lord, Thou hast loved us in spite of ourselves. Wherever we have turned, Thou hast always been there: wherever we have placed death, Thou hast placed life.

We praise thee for Thy temple, O God, which Thou hast raised in the midst of rubble. We praise Thee, O God for Thy people through whom, we who once scoffed, now believe.

We thank thee for the great gift, Jesus Christ, the Risen Lord, our Salvation. We lift our voices in praise and Thanksgiving for the transfiguration of all times and all places, through Jesus Christ the Risen Lord our Salvation. Amen.

*Here shall the Community offer their prayers of Thanksgiving and Intercession after which all shall pray together the following.*

Thou, O Lord God All Mighty who hath raised Christ Jesus from the dead and hath disclosed unto us many great wonders, we pray for those who have not seen and have not heard and have not been raised from the dead. May thy whole Church find its life and strength so ever renewed that it dare to be

called by thee to seek and speak to those who seek thee in seeking thee not, who listen for thy word behind deaf ears, who yearn for life in their pursuit of death. Amen.

*The Community shall then rise and the Leader shall say,*

Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

Answer: Grace and peace be unto thee. *Then as an offering up of our fellowship the leader may give the peace to the brother on his right who then passes it to the one next to him. The giver places his right palm against the right palm of the receiver and each closes his left hand over the other's right hand. Each person may say in a low voice, "The Peace of God be With You."* *Then the Leader shall read the offertory sentences,*

Remember the words of the Scriptures, how it says: Ye shall not appear before the Lord empty; every man shall give as he is able.

And again: Whether you eat or drink, or whatever you do, do all to the glory of God.

*After the gifts are set before the Lord, the Community shall offer the following prayer and then sing together the Doxology.*

We thank thee, our Heavenly Father, for the gift of thy Risen Son through whom we are enabled to see all that comes to us as gifts from Thee. Receive these tokens of gratitude in Christ's name and use them for the needs of those who in Christ are our neighbors. Amen.

*While the Community remains standing the Leader shall say,*

May the God of Salvation who hath born again his people from the dead be with you, and may you dwell in the house of the Lord forever. Amen.

*Let the Community then be seated in silent meditation each departing as he is led by the Spirit of God.*

Where a large semi-circle  
of grass curved into the edge  
of the sidewalk some  
One exclaimed: "Look at that tree  
It's not there!"

and I saw it.

In the moment of worship we  
see what life up to this  
moment  
has been.

Up against existence we  
see where we were in worship.  
Not just to have

IT

happen,  
but to live life is to remember  
WHOM  
we worship.  
When I have forgotten  
Life

becomes only a game  
habit, desperate need  
Just out of momentum  
meaningless.

Called forth in worship and com-  
manded to live life  
Driven back by life to worship  
So we are summoned-sent,  
And in each, apprehend the other  
Not there.  
For not-there-ness, God  
I praise

Dorothy Leach

## ....for far-sighted movie-goers....

*This article is by Joe Pierce, Director of Information and Extension of the Community and Editor of Letter to Laymen. Joe is a layman, a Methodist, and is nearsighted.*

About twelve years ago, Stephen Bosustow, a former Walt Disney artist, founded the United Productions of America, producers of animated cartoons that break most radically with traditional styles in this art form. Out of this company's creative work has blustered forth one of the most intriguing characters ever to grace the American culture scene as depicted in the movies. He is a charmingly opinionated, gruff little myopic character known as Mr. Magoo who stands at once for all that man does not wish to see in himself and, as our laughter in the theatre indicates, all that twentieth century man suspects himself to be.

An adequate commentary upon his arrival and immediate popularity would embrace everything from Kierkegaard's analysis of humor to the insights of such avant-garde artists as Miro and Klee, for nothing less than a contemporary theological understanding of the human situation is revealed in the direction that has been taken by the creators of this amusingly and arrogantly animated anti-social specimen of anthropology.

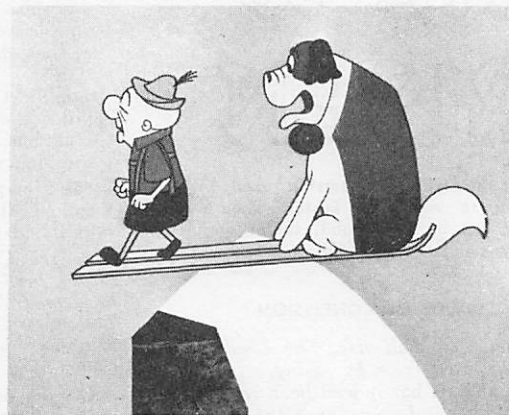
It is significant that UPA cartoons are intentionally two-dimensional and linear. Junking attempts to achieve a naturalistic, three-dimensional perspective in the drawings has as many psychological and theological implications for movie cartooning as it has for other forms of contemporary art. In three-dimensional drawing there is a pseudo-knowledge of what lies out of sight. There is the illusion of depth. Modern man, however, has come to mistrust this illusion, seeing that it does not reveal anything more than his own deductions. We live in a world in which it has been grossly demonstrated that our view, even when informed by intelligent deduction, does not encompass a fraction of the collateral or subsequent events that accompany our immediate perspective.

We know that the more surface material we see, the more we dimly perceive a universe of behind-the-scenes activity of which we are unaware, and that our best deduction does not penetrate to the depths we wish to experience in all our perception. All of our objective observation of phenomena, all of our scientific technique, does not reveal to us the depths of human existence. We have come to see that we cannot construct our *Tower of Babel* of scientific information to a height sufficient to provide a universal perspective. Our artists have called us back to the insecure perspective of the creature who is deprived of anything resembling the transcendent perspective of a god. It is upon these elements of perspective that all the humor in Mr. Magoo turns.

Here, we experience first of all a scene in only two dimensions which informs us implicitly that we will have to create most of our perspective from scratch (a degree of freedom from which many spectators flee, having been so accustomed to having their perspectives designed for them by someone else.) The necessity to use one's own imagination to create planes of depth immediately informs us that the artists have no intention of pretending depth for us, that getting beneath the superficial will involve us and our cooperation.

Into such scenes the characters are more or less "thrown," surrounded by line and color, differentiated from the rest of the scenery primarily by their movement.

In the midst of this perspectiveless milieu, comes Mr.



Magoo, practically blind in his myopia but with the extraordinary delusion that *his* perspective is *the* perspective. His subsequent actions reveal the nature of faith and sin.

Mr. Magoo always begins with an assumption. He immediately places his trust in the assumption and proceeds to act upon it in a decisive way. He is certainly not a coward, but he is *naïve*, as the audience knows, for we can see that his trust is in the obviously untrustworthy view of life that his nearsighted eyes provide him. He immediately relates what he thinks he sees to a wisdom which he thinks he has derived from his many years of experience. Trusting his warped perspective and an irrelevant rationale from the past, his actions flow forth in logical sequence, the reasoning of which would be incontestable if we assumed the same beginning point; that is, the same faith.

His actions then bring him near catastrophe over and over again and he is repeatedly saved from disaster by good fortune: events that work toward other ends than he intends and coincidentally save him from the dangers for which he has set the stage.

As he goes about in this precarious world, he delights in his own efficiency which he attributes to his superior wisdom, chuckling to himself and ridiculing his neighbors whose perspectives appear to him as uninformed. If anything is wrong, it is wrong "out there" with the world and has nothing to do with his being a sick man. Magoo could be given "eyes to see" if he would but recognize his limitations, but he remains unaware of his need for glasses.

The height of the humor is in his pride, in his feeling that his most successful and (to him) unendangered life is going on under his own very competent direction, achieving his ends securely and efficiently. All the while, he is being saved *from himself* by what can only be seen through the eyes of the audience as events of *grace*.

We are revealed to ourselves in Magoo. We refuse to see that our every action is based upon a leap of faith, upon an assumption the validity of which cannot be finally established. Are not our schemes quite far-sighted? Are we not bound to our own wisdom of the past? Do we not refuse to see the creaturely relativity of our perspectives?

Yet, in Magoo is the germ of heroism. Were he given eyes to see and continued to live his precarious life with the same disregard for his insecurity... but this would be to trust the world with one's eyes open!

We do not want Magoo to acquire glasses. We do not want him to see his real world any more than we wish to see ours. It would unmask the despair which is behind our laughter. We are content to continue placing our faith in our own perspectives and rationales, and the last thing we want to see is that we are saved moment by moment by events of grace that we in no way intended.

# Lewis Reports On Trip East

Mary and I spent three weeks in March on the East coast, mostly in New England. Basic purpose of the trip was to lead a "Mission" to Brown University in Providence, R. I., but we also visited Harvard, M. I. T., and Boston University to talk with administrators, students and campus Christian workers about the Christian Faith-and-Life Community.

We had a personal interview with President Nathan Pusey at Harvard who indicated interest and sympathetic understanding, suggesting that religious workers serving students at Harvard would have to take the initiative if a Branch of the Community should be established there. General consensus among those who knew Harvard best was that there was more possibility for this at the graduate school level than in the undergraduate college. Some thought branches for both levels would be possible at M. I. T. Dean Douglas Horton of Harvard Divinity School was both cordial and encouraging. He had been well briefed on the Community by Don Warren and Gene Claburn, Community members attending Harvard. Professor Walter Leibracht, who in September will leave the Divinity School to become Director of the Evanston School of Ecumenical Studies in Illinois, was especially interested in the Community and intends to keep in touch, believing that the two projects will be mutually helpful.

The "Experiment in Christian Living" at Boston U. is patterned somewhat along the Community's lines. It has had difficulties this year due to inadequate facilities and lack of full-time personnel to work with the group. William Overholt, Director of the Christian Association, has provided the main leadership amidst his many other duties. He believes that by 1959-60, more living accommodations can be secured to house both men's and women's branches so that the experiment may be carried on without the fragmentation of this year's program.

We stayed twelve days on the campus of Brown University, spoke at chapel on each of five days, went with a group of student Christian leaders on a week-end retreat, then preached five nights in the Central Congregational Church in Providence. Campus Christian workers were closely allied in the planning and execution of the Mission, and students from the Christian Associations of both

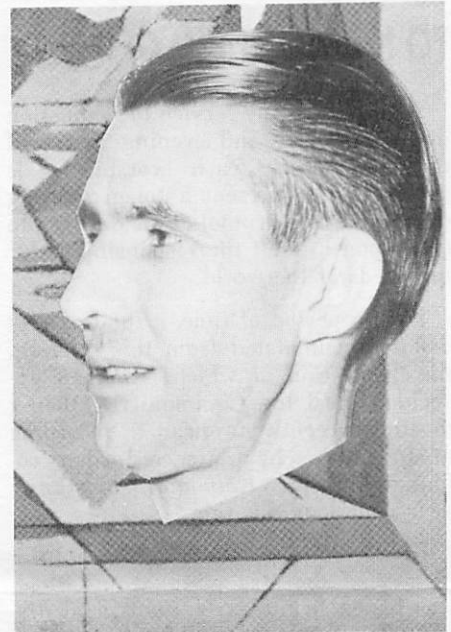
Brown and Pembroke (woman's college of the University) provided thoughtful and energetic leadership.

Brown is a residential university and a member of the Ivy League. Academic standards are very high. There is a noticeable closeness among the faculty and staff, a real community of scholars, sparked by the imaginative leadership of President Barnaby Keeney. Nancy Duke Lewis, head of Pembroke, is an outstanding woman and a most capable leader of the women's college. Both gave serious consideration to the possibility of some experimentation along the lines of the Faith-and-Life Community. Chaplain E. C. "Pete" Reckard, Sam Newcomer and Becky Ely of the Christian Association Staff all were most encouraging in this same direction. A number of students expressed their desire to participate in such an undertaking.

Whatever is done at Brown will speak more emphatically to the East coast than anything we might say 2000 miles away. Let us be praying for the students and faculty at Brown as they dare to venture into the difficult but challenging areas of evangelism and Christian nurture within this great and historic institution of higher learning.

The *Kappa Sigs*, *Sigma Nus* and *Phi Gams* were especially interested in the fraternity Faith-and-Life retreats which we helped to initiate on the University of Texas campus back in 1948. The Community published a manual for such retreats in 1955 and it is being used at many universities.

One thing is becoming increasingly clear to me. Whereas we hardly have the financial resources to keep the Community in Austin afloat and consequently, cannot finance the establishment of other branches elsewhere at this time, we see the Faith-and-Life Community as God's gift which must be shared with others. The sharing is never on the basis that we have a private pipeline to God, or that somehow we have achieved perfection, or that we have some panacea for the ills of the Church and Christian education. God forbid that we should boast save in Jesus Christ our Lord. The gift and the achievements are His. The mistakes are ours. God grant that we never confuse who we are and Whose we are. (W. J. L.)



## From E. C. Reckard, Chaplain, Brown University:

"You will be interested, I think, that the students continued their interest in the establishment of a Faith and Life Community here. Sam Newcomer has been busy interviewing people almost continuously, to ascertain that they really know what they would commit themselves to. There are now a substantial group at both colleges who want to go ahead. Tentative arrangements have been made and approved by the administration at Brown; we shall be trying to come to a decision at Pembroke this week. If all this goes through, it is going to mean a big planning job for us now and a continuing job for all the staff next year. But everyone is not only willing but enthusiastic about accepting these additional responsibilities."

## From Rebecca Ely, Secretary Pembroke Christian Association, Pembroke College in Brown University

"There is no way to express our gratitude to you for serving us with so much of your time and your self, except perhaps to tell you that the boys are conducting a well-organized series of meetings, conversations and interviews regarding the establishment of a residential Community dedicated to an intensive study of the relevance of the Christian faith to life; and the girls are also carrying on a slightly less well-organized investigation into the same. Meanwhile, at Pembroke, some upper-classmen have some vision about a house-church pattern in the wings of Andrews Hall, and we foresee establishing a regular group for sharing meals in the one small dining-hall there."

## WORSHIP OFFERING SENT TO KOINONIA IN GEORGIA

As a part of the service of dedication in the morning and evening offices of the Community, each worshipper is covenanted to present a token offering of a penny as a symbol of his decision to take upon himself the responsibility for the needs of the world.

Over a period of time, a fund of fifty dollars accumulated from this offering, the disposition of which remained undecided until the Community gathered together recently to hear a recording of an address by Clarence Jordan, co-founder of the *Koinonia Community* near Americus, Georgia.

In the address, Jordan gave a brief history of the struggling group which was begun in the early 1940s, and described the persecution they have suffered in the form of arson, gunfire, bombings, and boycott as a result of *Koinonia's* racial intergration.

Finding themselves boycotted out of the egg business (originally the only means of support for the *Koinonia* farm) Jordan told of their "retooling" for a mail order business in pecans, which now supports their communal life and work.

*Koinonia* members hold material possessions in common. Prayer and a disciplined life of witness undergird their decisions concerning human relations. "We wish to make known our total, unconditional commitment to seek, express and expand the Kingdom of God as revealed in Jesus Christ," Jordan said, "being convinced that the community of believers who make a like commitment is the continuing body of Jesus on earth."

After listening to the recording (copies of which may be obtained for three dollars from *Friends of Koinonia*, 901 Findlay, Cincinnati, Ohio), the students of the Christian Faith-and-Life Community voted unanimously to send the accumulated offering to *Koinonia*.



MISS HORTENSE COOK of Austin Zonta Club presents RSV Bible to Jack Lewis for Women's Branch Chapel. Club also provided Bible and lectern for Memorial Chapel under construction at Men's Branch.

## RECESSION LESSENS COMMUNITY SUPPORT

In the face of an economic recession, contributions have decreased among donors of larger gifts, and it has been necessary to seek an increase in small, regular contributions, the source that may sustain the Community in the event of continued financial reverses. In February and March it was necessary to borrow a total of \$4,500 to continue the program.

A large body of sustaining friends willing to give a minimum of one dollar per month would carry the program more soundly, for the fluctuations in the national economy would not be likely to prevent a contribution of one, two, or five dollars per month, whereas national conditions might pre-empt a larger donation. It is hoped that more and more persons of average means will take the responsibility of filling in the gap.

One hopeful response has been the increased support from former residents during the past year. Ninety-one former residents made a monetary contribution during the last nine months,

representing approximately six per cent of the total support. (Forty-nine contribute on a regular monthly basis.) It is hoped that more alumni will find it possible to contribute without detracting from their support of the Church or other benevolences.

When larger gifts are received, they can provide sponsorships for students and can be used for capital expansion in the present work and the establishment of new branches.

The response of the Community to its financial problems is perhaps best summarized in these remarks of Jack Lewis in a recent address: "The Lord has called us into existence, and He may call us out of existence at any time. If this should ever be our call, we must be prepared to end this work willingly and obediently. In the meantime, we live moment by moment in His grace."

We solicit your prayers that we may be completely expendable for His purposes. In the meanwhile, we solicit your support as you are led to give it.

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Joe Pierce
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May, 1958

Christian Faith-and-Life  
Community

2511 Rio Grande, Austin 5, Texas

W. Jack Lewis, Executive Director

*Letter to Laymen*

# THE MOVEMENT OF RECOVERY

# Letter to Laymen

In commenting upon the contemporary phenomenon in the Church that is called the Lay Movement, I must begin with the assumption that God acts before you and I start reflecting about what He has wrought. My theological eccentricities make it necessary for me to begin with that which *is*, and then to reflect upon the meaning of this in dialogue with the Scriptures and with the post-Biblical fathers.

## *Dear Everybody:*

I know that all of you feel as I do about the death of our beloved friend, Mr. E. B. Stiles, reported on page four.

It was the initial concern of Mr. Stiles and his sister, Miss Elizabeth, that made it possible to begin the Community. Gifts in memory of this friend for the Memorial Chapel have been received, and we deeply appreciate the thoughtfulness such gifts represent.

We are now at a turning point toward the extension of the Community far beyond our immediate area to persons in various occupations and age groups. (See the article on last page). The annual report from the staff on page two will further your understanding of the claims we have felt upon us to establish the new branch for all laymen after six years of developing a program for university students.

Wherever the Community's university experiment is made known, the response indicates that this work is on the frontier of a movement that is going on all across the world. (See the article adjacent to this column.) As we begin now to expand the program beyond the university level to people in all walks of life, we are confident that you will lend your financial support to the entire project.

Your trust and confidence as we share together in this pioneering venture of faith are appreciated beyond my ability to express it. May God be with you all.

*W. Jack Lewis*

We have been given two movements in our time which appear to be comparable to the Protestant Reformation. One is the recovery of the awareness that, whatever else we may mean by the symbol, *God*, we point to that which is totally other than this world: that which always remains enigmatic, mysterious, and incomprehensible; that which is *utterly unsynonymous* with creation. The other movement is a recovery of the centrality and uniqueness of the Word in Jesus Christ: that this incomprehensible, enigmatic One, out of which all come and into which all go, is *concerned* with us, with history, with this world.

The former is a recovery of the memory of the Protestant Reformers. The latter is a recovery of the emphasis of the evangelical revival of the eighteenth and nineteenth centuries. In the latter, the stress is upon the interior revolution within the heart of a man when he is confronted with the possibility of understanding himself before this Word in Jesus Christ. These movements cannot be divorced, nor does one come after the other.

After this recovery we might have expected that there would come a recovery of the concern for this world that the social gospel and liberalism brought us, but this has not happened. In our ignorance, we sometimes wish it had happened, but something different has occurred. Between the recovery of the radial revolution through faith in Jesus Christ and the movement to transform the structures of society, we have been given the beginning of a recovery of the understanding of the Body of Christ. The contemporary lay movement is an expression of this in-between step. This recovery is evidenced in any group that is asking the question, "What does it mean for *us* to *be* this body who freights the word that radically transforms men and brings them into a filial relationship with this last, ever-enigmatic power?" The key to our understanding of the so-called lay movement is perhaps found in the raising of this question. (Continued on page five.)

This article is an excerpt from an address presented at the Consultation on Lay Centers and Fellowships held in April at Columbus, Ohio. It is by J. W. Mathews, Director of Curriculum of The Christian Faith-and-Life Community.



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# The Continuing Experimental Venture

an annual report from the staff

When the Community was originally formed for the purpose of preparing proficient laymen on behalf of the Church, we did not foresee just what this would entail nor the avenues through which we would be led. Since that time, much has been learned, and perhaps more in the past year than at any other period.

The fundamental intention and purpose of the Community remains the same, but new judgment and wisdom are given each year. Through an increased understanding of other lay centers in this country and abroad, we have discerned the magnitude of the problem of the renewal of the Church in a depth that would scarcely have been possible at the outset. We consider it a very important part of the work to keep placing before interested persons the same challenges and questions which arise within the experiment itself.

Functioning as a laboratory for the Church, our common task is to understand what it means to be men and women of faith in Jesus Christ in the latter half of the twentieth century; that is, as the generation to whom the question of meaning has been most urgently and dramatically addressed.

One dimension in the life of the Church through which the question of meaning has been most forcefully put to us is *evangelism*. Students who come to us as professing Christians, as well as those who come as "inquirers," have little perception of what it means to be a committed member in the Community of Jesus Christ. In this respect, we are thrust into the center of an enigma that faces the Church in our day: how is the Gospel to be proclaimed to persons who, while living in the twentieth century in every other aspect of their lives, have no categories through which they can interpret to themselves the questions which are really at the depths of their existence? This means that, instead of putting the finishing touches upon a self-conscious apprehension of oneself as a member of the Body of Christ, we must begin much farther back. Instead of simply doing the job of nurturing, we must begin with evangelism.

We are persuaded that our witness must be in the language and symbols of the persons to whom we speak. Where symbols are lacking, they must be provided. In a community of college students this would indicate that evangelism must be related to the various disciplines of study in which the students are engaged. For, genuine liberal education brings one to the question of *faith* when any of the disciplines is

pressed to its depths, or when there is cross communication among disciplines which forces into the open the presuppositions of each.

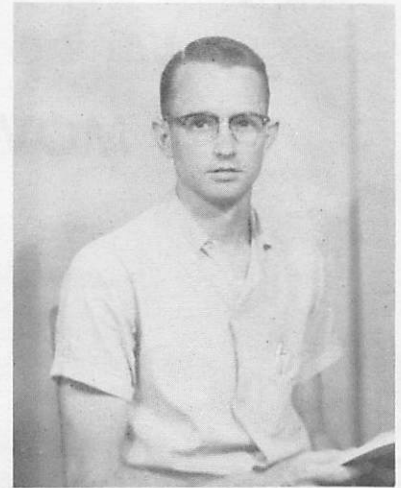
This means that members of the staff must be persons who are awakened to the perplexities of the twentieth-century and who are convinced that the Christian faith must be articulated in relevant categories of our time. They would need a rather broad understanding of the whole field of liberal arts as well as adequate theological training. More thorough attention must be given to relating the various fields of study to one another and to understanding the relationship of the Christian faith to each field.

TO ACHIEVE THIS PENETRATION, it is our intention that every student be assigned to one staff member with whom he will have unstructured but regular conversation. When the basic issues of life are laid bare as they are in our program, this is a matter of increasing importance. This will require additional teaching staff, but it can also be implemented through further use of the present members and by creating a smaller, more unified community.

If the program is to be something more than academic, if *life together* and *common ministry* are to be taken seriously, smaller numbers in the Community is a necessity. In view of the busy lives of the students, their diverse interests, their multiple responsibilities, and the intensity of the program, we have learned that it is very difficult for them to get to know one another in such a large group. Our experience of the last two years leads us to believe that one hundred members is about twice the size our community should be for an effective program.

In connection with this, we feel that the total program can be made much more meaningful if we can bring the life of the two branches into closer alliance. The male and the female mind seem to be complementary. The program of study is greatly enhanced when the minds of both men and women are brought to bear upon the same issue, and in the Friday evening program. We are now persuaded that the two branches need to be close enough to each other for the total program to be co-educational.

ANOTHER PROCEDURE that we feel will augment the scope of the entire project is a one-year program. It will reduce the cost per student and increase the number who can participate in the long run. But, more significantly, a one-  
(Continued on page seven).



## PERSPECTIVE

(Graduate student

John Kendrick gives his view of the Community.)

The Community is best understood in terms of what is happening in the Church today. Perhaps you are aware, and certainly I have been, of the discrepancy between what is often preached on Sunday and what transpires during the week. If we attempt to bring these two seemingly divergent areas together, we begin to feel sharp tensions. And the more these tensions are examined, the more they seem irreconcilable. In the face of these tensions we are often tempted to fall back on cliché-ridden answers which satisfy for a few moments. We say that religion and business do not mix or that religion and politics do not mix. But what we are REALLY saying is that we cannot SEE how they mix.

THE CHURCH IN OUR TIME, as in all times, is recovering the understanding that life happens to a person AS A WHOLE, and that each person has a fundamental attitude toward life AS A WHOLE. Life as one experiences it is not divided into the religious, the political and the business. Rather it comes to us as a whole. As a part of that recovering movement, the Christian Faith-and-Life Community is an attempt to help college students, as laymen in the Church, grapple with their understanding of life. In fact, this might be rephrased to say that the fundamental witness of the Church in all times is that the Gospel concerns our attitude towards all of life, not just the Sundays and not just the week-days. The fundamental concern of the Christian Faith-and-Life Community, as a part of the ongoing Church, is this same witness.

We are given a year to be a part of this unique experiment. Many aspects of this year are tremendously significant, but perhaps the most significant is our life together. To be a Christian Community which resides together, and worships together is a rare thing in our time. We feel this. And our conversations reflect this. They constantly plunge into or border on our own understandings of community. And we find our conclusions are never final, but always unique, for we are EXPERIENCING that which we discuss.

# MEMORIAL CHAPEL

## Living Memorials

Mrs. W. A. Achilles  
Mrs. Bill Allison  
Dr. W. I. Arledge  
Mrs. Ross Ayers  
Dick Baker  
Mr. Faris Baker  
Mr. Mac Badger  
Mrs. Milton Baugh  
Mrs. Joe Berger  
Mr. John Black  
Mrs. Mary L. Boehme  
Mr. Frank R. Bornhorst  
Judge Few Brewster  
Mrs. F. O. Brewton  
Mr. J. Robert Buefler  
Mrs. Tommie Buie  
Dr. H. P. Bybee  
Mrs. J. A. Caar  
Mr. Robert Burl Calloway  
Mr. J. R. Cardwell  
Mrs. R. L. Carruther  
Don and Maud Chamberlin  
Mr. W. P. Close  
Mr. Wheelis Cooper  
Mr. Howard B. Cox  
Mrs. Howard B. Cox  
Mr. Andy Crawford  
Miss Mary Dannenbaum  
Mrs. Marie Daurm  
Mrs. H. A. Davidson  
Dr. Charles Davis  
Mr. E. DeGolyer  
Judge George S. Dowell  
Mrs. J. F. Elliott  
Dr. William Elliott, Sr.  
Mr. Jack Embry  
Mrs. T. I. Erskine  
Mr. L. E. Erwin  
Mr. Jay Evans  
Mrs. Tom A. Everheart  
Mrs. R. W. Fair  
Mr. Archie M. Fisher  
Mrs. C. E. Fisher  
Mr. Leonard Fisher  
Mrs. J. A. Forehand  
Dr. Hugh Ford  
Mrs. C. R. Fox  
Mrs. R. E. Fry  
Dr. T. W. Glass  
Mrs. James H. Goodman  
Mrs. John W. Goodwin  
Mr. R. C. Grantham  
Mr. Ed Graston  
Rev. C. A. Greenwaldt  
Mrs. Ina Griffin  
Mr. David Hand  
Mr. Henry L. Heath  
Mrs. Loftin Henderson  
Mr. Hubbard Herring  
Mr. Harry E. Hilgers  
Mr. Ed S. Hobbs  
Mrs. A. P. Holman  
Mrs. R. D. Holmes  
Mr. Jackson Hughes  
Mr. Dan Hurley  
Mr. Robert E. Kemp  
Mrs. Robert W. Kirschner  
Mr. Leo Konesko  
Mrs. J. E. Kunath  
Mrs. Nora Alice Langford  
Mrs. Hattie V. Laurence  
Dean A. H. Leidigh  
Mr. Noah Lester  
Lt. Charles M. Lewis  
Dr. G. L. Lewis  
Dr. Ervin F. Lyon, Jr.

(Continued on next page.)



ALTHOUGH CHAPEL LACKS windows, doors, and furnishings, it is center of worship twice daily. Group above are students completing Community program this year.

## SYMBOL OF COMMUNITY

The conscious use of symbols through which our self understanding is portrayed, and through which it becomes possible to become the persons we choose to be, is nowhere more thoroughly dramatized than in the Community's Memorial Chapel.

This is evident at first among those who are contributing funds for the chapel, in the dedication represented by their desire to remember friends who have died through providing a gift. Such a response to the death of friends and loved ones indicates that the donor understands himself as a member of the on-going Community of Jesus Christ in and through whom we have been enabled to affirm the gracious activity of the Lord even at the point of separation by death. Such remembering of loved ones is a way of saying the last phrase of that final benediction: "The Lord giveth and the Lord taketh away; *blessed be the name of the Lord.*"

The Chapel is the outward sign of this last phase expressed in action by those who have felt deeply the loss of one to whom they were related in the bonds of Christ.

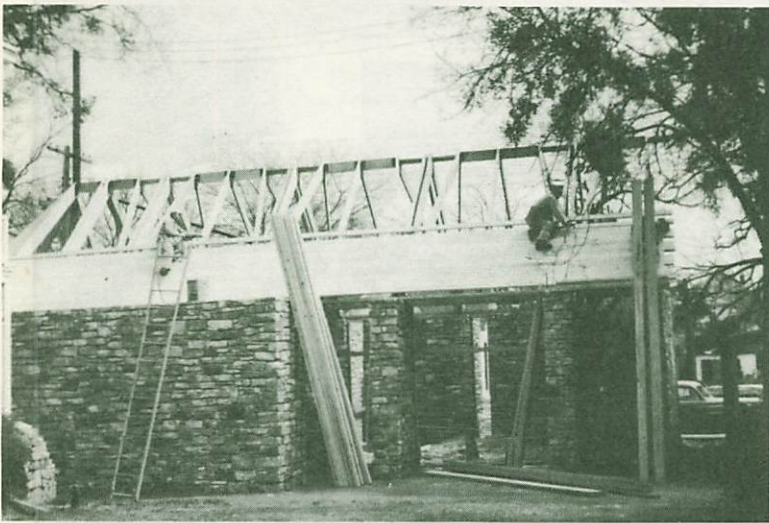
But if the Chapel is a symbol of the affirmation of faith of those who contribute, it is equally a symbol of this particular Community's commitment. Within these stone walls the living God is worshipped morning and evening. Within these walls we rehearse the drama of our salvation in which the light has come into our dark lives to set us free from the darkness we have loved. Within these walls we remember again that we are members of the resurrected Body of Jesus Christ who now rules and whose power has overcome the darkness which before was absolutely impenetrable.

In a very real sense the chapel is also a symbol of our life together. Much of the work in its construction was done by the students. They hauled the stones and dug the foundation. They hauled away the scraps of rock and helped lay the brick flooring.

As it now stands without doors, windows, and suitable furnishings, the chapel also symbolizes our incompleting task. The recovery of the ministry of the laity has only begun. This reminds us of our dependence and of our creatureliness and points to the One in whom alone there is the fullness of life. We are reminded of the world we are called to serve where men have not had the communion through which they could choose to understand all the events in their lives as the redemptive activity of God.

The memorial fund was begun with a gift from his wife in memory of Mr. R. D. Moxley of Lubbock. Other designated memorials have been received for a library and scholarships.

Those who have been remembered through such gifts are listed here, given now a living memory that shall remain so long as God ordains that this Community serve Him.



BECAUSE OF ITS RUGGED CONSTRUCTION, Memorial Chapel will endure through several generations. Students dug foundation, hauled stones and helped lay the brick flooring.

## Living Memorials

(Continued from preceding page.)

Mrs. Sam Matthews	Mrs. Lenore Rea	Mrs. J. A. Thomas
Mr. Ed Martin	Mrs. Regina Reed	Mr. Alton Tomerlin
Mrs. B. L. McAbee	Miss Willie Rewall	Mrs. W. L. Traylor
Mrs. John D. McCutcheon	Rev. James A. Reynolds	Mr. J. H. Tippet
Dr. Tom McCrummen	Mr. E. L. Robertson	Mrs. C. M. Trout
Mrs. Carrie McDonald	Mrs. John D. Robertson	Mr. B. W. Trull
Mr. Robert Jackson McKown	Mr. James Monroe Rosson	Mr. Heinz Ulrich, Jr.
Mr. John B. McKnight	Mrs. Beulah Saylor	Mr. Hawley A. Van Court, Jr.
Mr. Ashby McMullan	Mr. A. C. Sanders	Dr. C. J. Wagner
Mr. James McSpadden	Mr. Walter Seaholm	Mrs. L. A. Ward
Mrs. J. R. Milam	Mr. Roy Selby	Mrs. Fred Wear
Miss Sarah F. Morgan	Mrs. Charles Sellers	Mr. A. U. Weaver
Mr. R. D. Moxley	Mr. Joe Sheffield	Mrs. E. A. Weber
Mr. John J. Mueller	Mr. John G. Shepperson	Mrs. James Weddell
Mr. Gerald T. Nash, Sr.	Mr. Homer Simpson	Mrs. W. C. Weddell
Mr. W. S. Nelson	Mr. Ben E. Smith	Mrs. J. A. Whitten
Mrs. W. S. Nelson	Mrs. J. B. Smith	Mr. W. T. Whitten
Mr. H. C. Noelke, Jr.	Mrs. Norman H. Smith	Mr. Paul A. Wilkinson
Mr. M. Nornhauser	Dr. Randolph T. Smith	Mr. Louis Williams
Dr. M. C. Overton	Mrs. Westelle Smith	Mrs. Elizabeth Smith Williams
Mrs. Homer Power	Mr. Clem Speer	Mr. H. L. Winfield
Mr. Tom Prideaux	Mr. E. B. Stiles	Mrs. Kermit Winkel
Mr. Harry Pryor	Mr. Jerry Stugard	Mr. Frank Wood
Mrs. John Rae	Mrs. O. H. Stugard	Miss Litie Woolworth
Mr. W. G. Rawls	Mr. Jimmy Taylor	Mr. Tom Young

## CHARTER BOARD MEMBER DIES

ON APRIL 30, 1952, a handful of advisors met in Austin to face the prospect that the Community could not be started for lack of funds. They agreed that unless \$3,000 were in hand within five days, the Community would have to be relegated to the realm of wishful dreams.

On May second, Jack Lewis went to Cleburn, Texas, to speak to a men's group. During the trip, he stopped by Hamilton for a chat with Mr. E. B. Stiles and his sister, Miss Elisabeth Stiles, about the proposed community. At the end of his conversation with them, Miss Stiles agreed with her brother that the idea of the Community merited a trial. She gave Lewis a check for \$2,000.

BEFORE THE DEADLINE, two other gifts of \$500 were received and on the 16th of May the Board of Directors was organized. Mr. Stiles was the tenth man to sign the charter. On numerous occasions during the next three years, he and his sister gave financial support to the fledgling venture.

Early in 1957, Mr. Stiles suffered a stroke after which he reluctantly resigned from the board. On May 27th, the man who played such an important role in the founding of this Community died as the result of another stroke. Five days before, Jack had visited with Mr. and Mrs. Styles. His interest in the Community had not waned. He asked about the progress of the work and they prayed together for the guidance of the Community.

The death of this outstanding churchman is the second among the Community's charter members. Dr. Halbert P. Bybee was the first. His death came in 1957 after an extended illness which began just after he met for the organization of the Community.

THE COMMUNITY IS HONORED to have the memory of these men in its living history. Their concern was indeed a great gift not only for the Community as it manifests itself today, but for as long as God grants the Community sustenance, life, and memory.

# The Movement of Recovery

## (Continued from First Page)

Last year I traveled in Europe from one lay-center to another. In each I asked the question: *Is there a lay-movement in Europe?* From their answers I began to see several different directions or emphases of the lay movement. The ones I will describe are types; none exactly fits any community that I visited.

The first is what I would call the "monastic," or liturgical type. These people are working at something that is disturbing the hearts of all of us. In these cataclysmic times, men are becoming aware anew of what today we call selfhood, what it means to become a committed person, to relate oneself to a cause for which you will live and die and by which, and in which, you will live and die.

The man who has selfhood, makes self-conscious use of symbols. Unless he engages in some kind of dramatic enactment in which he portrays in front of himself the understanding of himself that he has chosen, he is unable to continue in the self-conscious givenness of life to be the person he has chosen to be. This kind of awareness is taking place both in our culture and in the Church.

The primary concern of the liturgical type of lay center is what it means to be a worshipping community. This is a recovery of the idea that our worship is the dramatized story of our life as the people of God.

Other lay groups are forging a whole new understanding of *evangelism* in its basic meaning, nature, and methodology. They have become aware of the fact that the pressures of our time force men to the very edge of life where the question is asked, *Is it possible to live before this One who is unsynonymous with any human conception of Him?* They understand that this question comes out of the concrete situations in which men find themselves. They know that it is being asked in countless disguised ways. They are becoming aware that the Church, as an evangelistic community, must go out into the world and live beside the people to whom we would speak, a cup of water in one hand and a cup of wine, representing the blood of Jesus Christ, in the other. This is the evangelistic or "bridge" type.

Another is what I call the *educational* or *college* type. These are the people who perhaps realize that in the preceding century God brought into being a new concern for scientific knowledge, and that in this century he is bringing into being another emphasis—existential knowledge. Here, the questions raised are those of *personal meaning*, the question of the beginning points of values, or (to put it theologically) the question of *faith*.

CAUGHT UP IN THE WORLD TURMOIL, laymen have found themselves addressed with questions for which they have not been provided the categories to deal. This has been a direct contributing factor to the establishment of the educational type of lay center. They are providing the same opportunity for a layman to think through his faith in a serious fashion as the seminaries provide the clergyman. This type of lay-center is pointing to the need for the Church to think through its entire educational program from the ground up. The Church must find new strategies and techniques to meet this need. Laymen are not going to tolerate being shut off from the possibility of getting a genuine theological education. The educational communities have heard this cry and are doing something about it.

The last type to which I would call your attention is the *cell* or *communal* type. In terms of the sociological situation of our day, we do not need to ask how these groups came into being. *Community has broken down*. Many young people who come to college have never had what I would call a *serious* conversation with their parents. They have never experienced a time when the masks were taken off to become a family. It is frightening, but it happens every day. We adults try to pretend it is not true because it is such a horrifying reflection upon us. *Our neighborhoods are gone*. I know the names of the people on my street and their occupations. But seldom do I have a self-disclosing conversation with them. Friendship? What a rarity. Where is the person before whom we can dare to be who we are, and what is more important, the person whom we can permit to be who he is?

One of the things that has brought this last type of lay center into being is the lack of *human* community, that which I was born to have, and without which I cannot live. But there is a deeper question that they raise: What does community in *Jesus Christ* mean? God has shaken us until we at least are rid of our earlier naive notions in this area. We are at least awakened to the fact that, whatever else community in Jesus Christ may mean, it is not synonymous with that kind of community for which my soul cries out on the human level.

OUT OF THIS WRESTLING has come the awareness that the life of Christian faith cannot be lived alone. The Word of Christ is a Word that no man can possess and therefore no man can declare it unto himself. We must declare it unto one another. This dependence upon one another for the Word is one of the bases of the House-Church and this type of lay activity.

*What is the general contribution these movements are making to the Church in our time?* All of these communities are attempting to take this present age in utter seriousness. By this age, I mean the *twentieth* century, not the 18th or the 19th, or the 12th or the second. I learned more at this point than at any other from the lay centers. They taught me that the agricultural age did not end in the 18th or 19th century, but that it ended in the beginning of this century. The industrial and technological age is therefore just beginning. It will in all likelihood continue for centuries, just as the agricultural age continued.

Because I have seen what this new age has done to human beings, I keep pretending that the industrial age ought not to have come, or hoping that it will go away if I keep my eyes closed long enough. This is a denial that God is a living God who is present in *every* situation. Before the living God we must ask, how am I to respond to God in *this* situation, or what does it mean to be a man of faith in *these* times? These people helped me to see that the God who loves me is Jesus Christ gave the 20th century to me and me to the 20th century, as He gave my father to the 19th and it to my father.

Another thing the lay centers are taking in utter seriousness is the necessity to witness to the gospel of Jesus Christ in the language and symbols of the people to whom we make our witness. It is not necessary to get into technical theologizing at this point and speak of demythologizing the memory of our community, in order for us to understand that we must make the Bible, the Word it declares, relevant to the concrete situation in which people find themselves. In many ways the whole lay movement is a practical, flesh-and-blood demonstration of what Bultmann and others are talking about in abstract theological language.

THEY ARE ALSO RECOVERING the uniqueness of the *mission* of the Church, that the community of Jesus Christ is freighted in history the Word *without which people cannot live*. We have not believed this, but we are being driven to understand it. What I would suggest here is that the only place the Gospel is relevant is at that edge of existence in which you raise the ultimate question, the question with which you are faced in your naked creatureliness. What is being recovered is that there is no other relevant word at this point. We either receive this Word (that this last One is concerned for us), or we live a lie that we suppress out of our consciousness and build illusions to help us forget that the question was ever raised.

In the lay movement there is a recovery of the conception of the *whole people of God*. The radical distinction between laity and clergy is being overcome. We are *all* witnesses, proclaimers of the proclamation. All of us have equal responsibility to declare the Gospel in precisely that situation into which God thrusts us.

The last thing I would indicate is the *openness* to the *future* among these people. They are open to experiment and are not tied down to certain practices in the Church such as we in America have sanctified and made eternal. I might put it this way: there is a willingness to make a jackass out of oneself and to be disclosed as a jackass, and then the willingness to make a jackass out of oneself again. They are making all sorts of radical new approaches, discovering the *livingness* of God, the uniqueness of the Word, and the *oneness* of the body in their group ministry. In it all they are recovering Christian liberty.

## TOO FAR BEYOND THE WORD

Oh, in these midnight moments  
When the frequent veil of  
Sacerdotal mist is swept away,  
We yearn in agony to gaze our  
Christ of Christs resplendent.  
Why do you hide from us beyond  
These walls that men have made,  
These walls of emptied words  
That cease to form the act,  
That twist our thoughts to run  
The rutted course of old emotion?

Warren Wimbish

# SERVICE OF AFFIRMATION

*The Ascription* — Let all rise and the leader say: In the name of the Father and the Son, and of the Holy Ghost.

*Answer:* Amen.

## The Service of Confession

### *Sentences of Penitence*

All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all.

### *Call to Confession*

O weariness of men who turn from God  
To the grandeur of your mind and the glory  
of your action,  
To arts and inventions and daring enterprises,  
To schemes of human greatness thoroughly  
discredited,  
Binding the earth and the water to your  
service,  
Exploiting the seas and developing the  
mountains,  
Dividing the stars into common and  
preferred,  
Engaged in devising the perfect refrigerator,  
Engaged in working out a rational morality,  
Engaged in printing as many books as  
possible,  
Plotting of happiness and flinging empty  
bottles,  
Turning from your vacancy to fevered  
enthusiasm  
For nation or race or what you call  
humanity;  
Though you forget the way to the Temple,  
There is one who remembers the way to  
your door:

Life you may evade, but Death you shall not.  
You shall not deny the Stranger.

*Leader:* Beloved in Christ let us confess our  
sins unto Almighty God.

*Answer:* Lord have mercy upon us! Christ  
have mercy upon us! Lord have mercy  
upon us!

### *The Prayer of Confession*

If thou, O Lord, shouldst mark iniquity,  
who could stand?

We confess the sorry confusion of our common  
life to thee. The nations are still at war  
with one another, each nation seeking its  
own advantage. Our national life is burdened  
with the sin of injustice. Millions live  
in insecurity and poverty while others  
spend their substance in riotous living.  
Those who possess authority love power  
more than justice and use their fellowmen  
as tools of their own desires. The cry of  
the needy arouses us only slightly from our  
selfish indifference.

We acknowledge that the world's sin is  
our own, that the greed which we condemn  
when it results in obvious inhumanity is in  
our own heart; that the world is unjust  
because none of us love justice with sufficient  
abandon; that the vices of civilization  
are compounded of the lusts of all of us.  
Give us grace to look into our own hearts  
before we cast a stone of condemnation.

May the vision of what we might be convict  
us of what we are so that thy mercy  
may redeem us of our sin through Jesus  
Christ our Lord. *Amen.*

(Reinhold Niebuhr)

### *Assurance of Pardon*

As a father pitieth his children, so the  
Lord pities those who fear him. For he  
knows our frame; he remembers that we  
are dust.

Beloved, our Father has had mercy upon  
us, let us therefore walk in newness of life.  
*Amen.*

### *The Lord's Prayer in Union*

## The Service of the Word

*Leader:* O Lord, open Thou our lips!

AS THE ACADEMIC YEAR came  
to a close in May, seventy one students  
participated in the Community's  
Service of Affirmation. This is  
a commissioning service of worship  
in which the students who have  
studied, lived, and worshipped together  
in the Community program  
are sent out into the world to witness  
to Jesus Christ in all their  
activities.

This year, for the first time, the  
service was held in the Community's  
Memorial Chapel which is still under  
construction. The service coincided  
with the annual meeting of the Board  
of Directors, members of which also  
attended the commissioning.

The intention of the entire Community  
program, which culminates in this  
affirmation service, is that each  
student will thenceforth live in the  
world among his fellow men, understanding  
himself as a part of the ongoing  
Community of Jesus Christ,  
living at every moment under the  
judgment and grace of God, so that  
he is free to use his critical intelligence  
as a responsible person in the  
life situations that God gives to him.

*Answer:* And our mouth shall show forth  
thy praise!

*Leader:* Praise ye the Lord!

*Answer:* The Lord's Name be Praised!

### *The Written Word*

Old Testament Lesson

New Testament Lesson

*The Spoken Word* Witness, W. Jack Lewis

## The Service of Thanksgiving & Offering *Our Offering of Thanksgiving and Intercession for the Church*

What life have you if you have not life  
together!

There is no life that is not in community,  
And no community not lived in praise of  
God . . . . .

Why should men love the Church? Why  
should they love her laws?

She tells them of Life and Death, and of all  
that they would forget.

She is tender where they would be hard,  
and hard where they like to be soft.

She tells them of Evil and Sin, and other  
unpleasant facts.

They constantly try to escape  
From the darkness outside and within  
By dreaming of systems so perfect that no  
one will need to be good.

But the man that is will shadow

The man that pretends to be.

And the Son of Man was not crucified once  
for all,

The blood of martyrs not shed once for all,  
The lives of the Saints not given once for  
all;

But the Son of Man is crucified always  
And there shall be Martyrs and Saints.

And if blood of Martyrs is to flow on the  
steps

We must first build the steps;

And if the Temple is to be cast down

We must first build the Temple.

(T. S. Eliot)

### *Prayer for the Church*

O God, we pray for thy Church, which is  
today amid the perplexities of a changing  
order, and face to face with a great new  
task. Baptize her afresh with the life-giving  
spirit of Jesus. Grant her a new birth, though  
it be with the travail of repentance and  
humiliation. Bestow upon her a more imperious  
responsiveness to duty, a swifter  
compassion with suffering, and an utter  
loyalty to the will of God. Put upon her  
lips the ancient gospel of her Lord. Help  
her to proclaim boldly the coming of the  
Kingdom of God and the doom of all that  
resist it. Fill her with the prophets' scorn  
of tyranny, and with Christ-like tenderness  
for the heavy-laden and down trodden. Give  
her faith to espouse the cause of the people,  
and in their hands that grope after freedom  
and light to recognize the bleeding hands of  
the Christ. Bid her cease from seeking her  
own life, lest she lose it. Make her valiant  
to give up her life to humanity, that like  
her crucified Lord she may mount by the  
path of the cross to a higher glory. *Amen.*

(Walter Rauschenbusch)

*Our offering of Thanksgiving and Intercession  
For the Social Order* (The voices of Workmen  
are heard chanting.)

In the vacant places  
We will build with new bricks  
There are hands and machines  
And clay for new mortar  
Where the bricks are fallen  
We will build with new stone  
Where the beams are rotten  
We will build with new timbers  
Where the word is unspoken  
We will build with new speech  
There is work together  
A Church for all  
And a job for each  
Every man to his work.

### *Our Prayer for the Workers of the World*

O God, who hatest nothing that thou hast  
made, but who carest for thy creation and  
lovest every man more than a mother her  
only child; may this same care and love  
displace man's inhumanity and selfishness until  
cruelty and neglect, pain and sorrow pass  
away.

We remember those who labor continually  
under the danger of death, that orders  
may be protected, warmed and comforted.  
We are conscious of the sacrifice that others  
are called upon to make on our behalf. We  
remember those who are ready to lay down  
their lives for the preservation of our peace  
and the provision of our needs.

Give inspiration to those who labor at  
the perfecting of protective science, and  
who seek the redemption of the workers.

We do not ask to pass beyond the things  
of sense and time, but to see in them thy  
presence; in the crises of our times, thy  
judgments; in the rising demand for righteousness,  
the coming of thy kingdom. *Amen.*

### *Litany of Intercession for all of Life:*

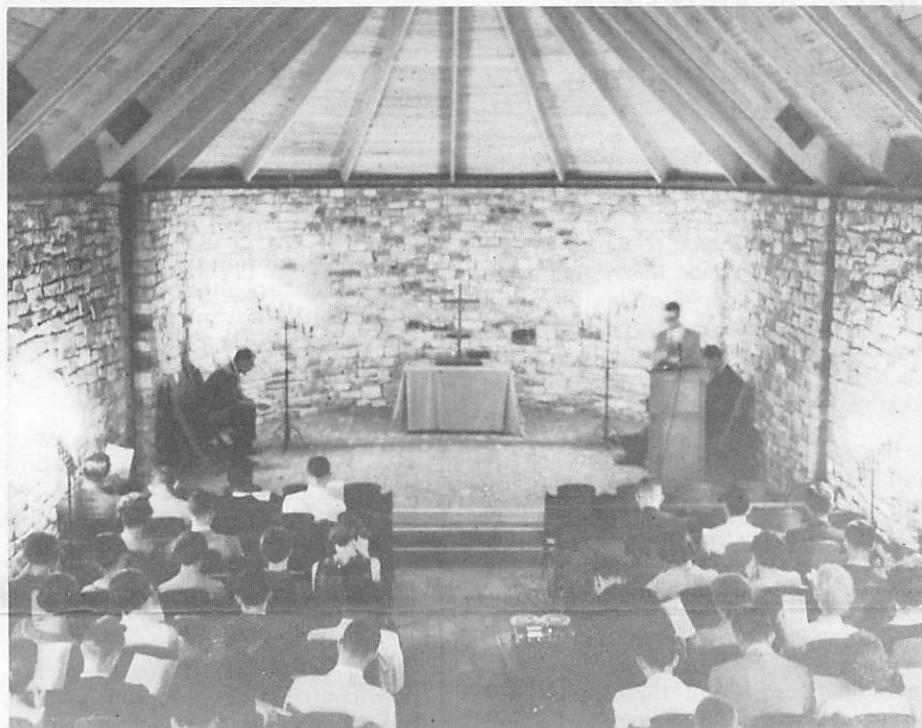
Almighty God, who hast taught us to  
make supplication prayers and intercessions  
for all men.

We pray for the President and for all  
who are in authority; that we may lend a  
quiet and peaceable life, in all godliness  
and honesty;

For all ministers of thy Word and Sacraments,  
and for all who teach and instruct  
the young; that faith may flourish amongst  
us and trust be sought and loved by all —

For all who heal the body, guard the  
health of the people, and tend the sick;  
that they may follow in the footsteps of  
Christ, the great Physician both of the body  
and the soul.

For all those whose labour we depend for  
the necessities of life; for craftsmen, and  
for those who carry on the commerce of the



BY CANDLE LIGHT: Service of Affirmation dispersed Community members into their service in the world.

world; that they may seek not private gain but thy glory and the good of all.

For parents and children; that purity, love, and honor may dwell in our homes, and duty and affection be the bond of all family life.

For the weak in body and mind, that they may be restored to health; for those depressed and in pain, that they may have thy presence with them through the valley of shadow and awake to behold thy face.

*Benediction:*

*To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.*

## THE CONTINUING EXPERIMENTAL VENTURE

(Continued from page two.)

year plan will deal much more effectively with the student's time. When a student becomes awake in the Community, he is more than ever concerned with his university studies. We believe that it is better for him to be released as soon as possible to assume full time responsibility in the University, local churches, and the foundations. It frequently happens that awakening takes place after having gone through the Community program, when a student later is forced to come to grips with reality either in his life or on the campus, or during summer vacation, or after leaving college. A program in which the student is pushed out very quickly into other normal relationships will bring him more rapidly to an understanding of the

real meaning of the Gospel, since it is the conviction of the Christian faith that God is the One who meets us in every aspect of our existence.

Under this plan, the few students who remain for a second year will be Senior Fellows who will enter into a *group ministry* relationship with the staff and assume somewhat of an elder brother or pastoral care role for the first year student. They will do some of the work in the Community and help in planning the program. Their study will be on a tutorial basis in which free give and take discussion with the staff will provide both student and tutor with an opportunity to deepen their understanding.

The development of the conception of the staff as a group ministry is one of the most important things that has happened this year. Although each has his particular responsibilities, all must do the final planning of the total Community. In this regard, our concern is to communicate *in action* what it means to be a self-conscious member of a group that is the Body of Christ. At this point, we are not dealing with the intellectual problem of a definition of the Church, but with the very concrete and practical problem of what it means for any group of people, thrown together in any given situation, to be, as these people, this body. In this way, we have been attempting to meet directly the problem of disciplined group action which, in our day, is very difficult. Through these efforts we have become convinced that the Community must have as its foundation a moral covenant. We are particu-

larly concerned that a covenant *core community* always be present. This will enable us to go about the rigorous task of evangelism when new students enter in the Fall, while at the same time a worshipping community will be present to provide real Christian nurture.

After becoming clearly persuaded last year that the meaning of worship can only be grasped as we participate in worship, we have begun the practice of daily offices. In attempting to understand ourselves within these services, we have wrestled with the problem of the relationship of common worship to all of life, and the relationship of private devotion to public worship. First year students will participate in the daily offices on a voluntary basis during the first semester, and then will be offered the opportunity to enter into the covenant along with the senior fellows and staff.

In connection with this, we are establishing a year-long course in which we will deal with the meaning of the Church from the *inside*. We will begin by raising the question of the meaning of worship, the sacraments, the Church year, and the symbols of our faith. We will also be concerned to communicate some understanding of the *on-goingness* of the Church (the Communion of Saints) in which we will attempt to understand how we are dependent upon Luther, Calvin, and the other Church fathers, and how they are dependent upon us. Through a recovery of the concerns of these fathers, we hope to meet more directly the problem of what the lay ministry means; that is, in what fashion we are ministers of the Gospel in our vocations and in being responsible persons in the situations to which God gives us.

THE EXPERIMENTAL NATURE of the Community has made it difficult to keep interested persons informed of rapidly changing developments as new insights suggest new strategies through which our original purposes might be implemented. It has been necessary at times to risk being misunderstood. However, some degree of willingness to be misunderstood seems to go hand in hand with a new venture such as this.

One of the great things about the Community is that it dares to be a community with questions to which there are no answers readily available. It risks being a community in which different things may be tried each year. It dares to be a community which does not have to pretend that, because it has been in existence a few years, it is no longer an experiment. And we are firmly convinced that if we can continue to keep ourselves open to the great perplexities of the Church across the face of the world today, this work shall be of benefit to the world which the Church is called to heal.

# NEW BRANCH FOR ALL LAYMEN TO BEGIN OPERATION THIS FALL

Rapidly changing developments in the Community brought the long anticipated plans for a new experiment closer to fulfillment this month when the Executive Committee authorized the beginning of the Laos Branch in September. This is a new venture in behalf of the Church for the preparation of proficient laymen and will extend the Community's program to many different age groups and persons in all walks of life.

The new center, to which groups of laymen and clergymen will be invited for lectures, discussion-seminars, worship, and study, is to be housed in the residence now used by the women in the University Branch. The Women's Branch will now be situated at 2401 Rio Grande, a university approved residence where the proximity to the Men's Branch will facilitate a more unified program for the university students.

The new venture has developed from concerns expressed by countless laymen who have heard of the Community's work for university students. Whenever staff members have spoken of the depth and intensity of the Community's endeavor, these persons have witnessed to their own perplexities and have literally begged the Community to establish a similar experiment for non-university people.

This is part of a world wide movement with which members of the staff have become more well acquainted in recent trips to Europe and through consultation with leaders from other lay centers in America.

Although the initial September project will be conducted on a small scale, the experience will make it possible to work out the details of a far-reaching program. From this experience, the Community hopes to develop the program in such a way that the following plans may become realities:

At first, the experiment will extend the Community's program to laymen and clergymen within a two-hundred mile radius of Austin. Later, it will expand to serve the entire Southwest. The program will be under the supervision of the current Community personnel and will be led by a permanent staff as well as visiting faculty from seminaries and lay centers in this country and abroad.

Providing a "core" community at the Laos Branch will be a group of young

married students. These couples will live in adjacent apartments to the facilities in which the visiting groups will be housed. The Community has long felt the need for a division that would serve young married couples. This plan will not only make such a service possible, it will also provide continuity for the Laos Branch that would otherwise be lacking.

In addition to serving visiting clergy and laity, groups from various industries and professions will be invited to utilize the Laos Branch as a program through which they can consider in terms of the Christian faith the meaning of their responsibility in the world through their vocations.

Another project of the Branch will offer leadership for groups who are planning retreats but who are not equipped to supply their own personnel and materials for an adequate program.

## TOWARD A FIRM FINANCIAL FOUNDATION

The establishment of the Laos Branch in September places upon all persons who are interested in this work a financial claim to which you are invited to respond as generously as possible.

*Only two dollars per month from every person who has manifested an interest in the Community will provide a firm financial foundation through which it will be possible to conduct the most far-reaching program of lay training we have ever undertaken.*

*Will you help? If you are not now contributing, will you write the Community today that you will pledge your support?*



BOARD MEMBERS, STAFF, AND STUDENTS gathered for annual Service of Affirmation. Next day, Board discussed plans for new Laos Branch.

June, 1958

Christian Faith-and-Life  
Community

2511 Rio Grande, Austin 5, Texas

W. Jack Lewis, Executive Director

*Letter to Laymen*

Chaplain Gene W. Marshall

Hq. 3rd Bn. 14th Armd. Cav. Regt

APO 171

New York, N. Y.

*Dear Everybody:*

*I wonder where the summer went?* If the question betrays my middle-aged concern, so be it. But, ready or not, the University is opening and the Community begins its *seventh year*. Summer developments hold much promise for this new year in the triple launching of the Laos Branch, Married Students Branch, and Continuing Education Division of the University.

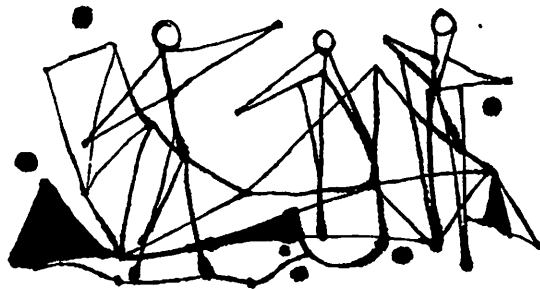
Now, for a personal note on one of the charter members of the Women's Branch—Molly Gee urged our Board to establish a Women's Branch in 1953, and she was among the first to sign up. Toward the end of her first year she went to Sweden to marry Jesse Clements who had been a charter member of the Men's Branch. He was then on a scholarship at the University of Stockholm. After their marriage they went on around the world, stopping off for six months in the Philippines to serve in a Methodist Work Camp. On their return, Jesse completed his Master's Degree at the University of Texas Graduate School of Social Work and is now on the staff of the *Child Guidance Clinic* in Dallas. About three years ago they had a lovely little daughter named Crispin Lee.

Tragedy struck the family this summer when Molly was rendered unconscious by *encephalitis* (sleeping sickness). Before this diagnosis she underwent exploratory brain surgery. Since June 16 her life has hung in the balance. Word went out through the Wesley Foundation and the Community to friends everywhere. Prayers of intercession were offered in this country and abroad, and money from former residents began to pour into the office to be sent on to Molly and Jesse as love gifts. Hospital and medical costs had skyrocketed the bills, and these practical expressions of love from other Community members were received as manna from heaven. Surely this is part of what it means to be members one of another and to bear one another's burdens.

As of this writing, word comes that Molly has regained consciousness, recognizes family and friends, and has been up a few times. We ask your prayers for her in thankfulness for the progress she has made and for her full recovery. As with all men everywhere, Molly receives new life each day as God's gift.

*W. Jack Lewis*

## THE QUESTION OF A STYLE OF LIFE



Concretely, what does living in God's world mean for Christians . . . in our homes, our work, our leisure time, in our cultural, social, and political commitments? In this article from Laity, Hans-Ruedi Weber poses the questions of a mode of life for Christians in the midst of the "rediscovery of the laity."

**T**HROUGHOUT the ages the relevant pattern of Christian living has been shaped by personalities rather than by pallid ideas. Among Protestants, no one has left more marks on the Christian style of life during the last centuries than John Bunyan and his "Pilgrim's Progress." But later on, when the story of the 20th century will be written, it may well be that Dietrich Bonhoeffer and his "Letters and Papers from Prison" will be recorded as having shown the way to a new Christian style of life.

Runyan's famous book describes the journey of Christian, a man who met the Evangelist and who was shown the way to the heavenly Jerusalem. He left his earthly city to set forth upon a lonely and adventurous pilgrimage. At the beginning of the story we find the following typical episode:

"So I saw in my dream, that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, 'Life! life! eternal life!' so he looked not behind him, but fled towards the middle of the plain."

Bonhoeffer, however, *calls us out* of our pious isolation to a deep commitment to the affairs of this world. He himself had not feared getting his hands dirty. Out of his obedience to God, he had become a member of the German Resistance movement, conspiring against Hitler. The very day after the failure of the attempt to assassinate Hitler, when Bonhoeffer's fate had been sealed, he wrote from prison:

"During the last year or so I have come to appreciate the 'worldliness' of Christianity as never before. The Christian is not a '*homo religiosus*', but a man, pure and simple, just as Jesus was man, compared with John the Baptist anyhow. I don't mean the shallow this worldliness of the enlightened, of the busy, the comfortable or the lascivious. It's something much more profound than that, something in which the knowledge of death and resurrection is ever present. I believe Luther lived a this-worldly life in this sense.

(Continued On Page Four)

# Letter to Laymen



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SLICKER (left) and SLUSSER: the language of the Faith and the language of the world.

**Former Airline Pilot, Petroleum Engineer:**

## TWO NEW STAFF MEMBERS HELP PROVIDE "SECOND LANGUAGE"

A former airline pilot and a former petroleum engineer join the Community staff this month. They bring with them a wide variety of experiences in the world that will contribute greatly to the Community's need for at least two "languages" in communicating the Gospel, the language of the faith and the language of the world. The need for both has always been present when the Church has attempted to speak meaningfully to the concerns of contemporary man.

Joseph A. Slicker comes to the teaching staff with the major emphasis of his work in the Laos Branch. Before going into a business of his own (a consulting engineering firm), he was a petroleum engineer for Stanolind Oil and Gas Company. Shortly afterward, he launched a career in the ministry, receiving his B.D. degree with top honors from Austin Presbyterian Theological Seminary in 1953.

Born in Eastland and reared in Cisco, Texas, Slicker graduated from Texas A. & M. in 1942 with two B.S. degrees, one in petroleum engineering and the other in mechanical engineering. Immediately after graduation, he went into the Army as a second lieutenant and was sent to the Pacific theatre of war where his last task force was on Iwo Jima.

Slicker comes to the staff with the experience of a professional clergyman as well as that of a businessman-engineer. After graduating from seminary, he organized St. Mark Presbyterian Church in Dallas where he has been pastor up to the present. He is Chairman of the Committee of Christian Education of the Northeast Texas Presbytery. In his Dallas pastorate, he became more and more interested in the work of the Community as an expression of the lay movement, and established a program of adult education patterned after the curriculum of the Community. This program was worked out in cooperation with members of the staff while he worked on a Master's Degree at the seminary. Slicker has also done graduate study at Union Theological Seminary in New York.

"As the Community extends its work through the new Laos Branch," he said, "it is experimenting with what may prove to be one of the most significant cutting edges of the witness of the Church in our time."

He and his wife, Ann, were married in 1947 and have three children, Bill, Joanne, and John.

G. H. (Gerry) Slusser joins the staff part-time as he works on his doctorate in the University. Although both new men will be teaching, the group ministry of the "collegium" (theologically trained staff members) has responsibility for the entire program in its group decisions. Both Mr. Slusser and Mr. Slicker will be a part of this group ministry which provides a continuing critical evaluation of the Community.

In 1948 with a log of 6,500 flying hours and about a million miles behind him, Slusser shed his Braniff pilot's uniform to complete his education at S.M.U. and move on to Austin Presbyterian Theological Seminary for his B.D. degree in 1952 and his Th.M. in 1956. In the meantime, he also became a Presbyterian minister, serving pastorates in Woodsboro, Coleman, and Dallas.

The paths of Slusser and Slicker crossed while in seminary. Slicker is also a flyer, and they both piloted what was known as the "Preachers' Air-Lift." Every weekend they flew a twin-engine Cessna that dropped off seminary students to preach in small Texas, Arkansas, and Louisiana parishes.

Slusser's career as a flyer goes back to 1939 when he learned to pilot a plane. He had been a Braniff pilot for seven years when he decided to prepare for the ministry. "There had been a reorientation of my life," he said, "and it was only natural to want to help other people see the same things my wife and I had seen." The reorientation continues now as his work focuses upon the ministry of the laity in the world.

Slusser met his wife, Dottie, in a Braniff classroom when she was an instructor in celestial navigation. They have two sons, Peter and Andrew.

A third man has accepted the invitation to join the Community teaching faculty. *Letter To Laymen* will report on this in October. As the staff grows with men of the calibre of Mr. Slicker and Mr. Slusser, the possibility of fully developing the Laos Branch and the Married Students' Branch is significantly enhanced.

They are men who, in addition to being sound scholars and completely dedicated, have the common touch. They are men of the world who speak the language of the world as well as the language of the Christian faith.

## Beginning Communities

In a recent speech in Columbus, Ohio, John Oliver Nelson, a professor at Yale Divinity School, commented that the growth in number and variety of lay training centers for conferences and retreats as well as for longer courses and programs is a hopeful omen in the lay movement.

"It is particularly important," he said, "that as more such centers are established, they may help each other to put on vital and relevant programs for renewal of Christian life."

With this purpose of mutual aid, the Christian Faith-and-Life Community is in communication with many other centers in this country and abroad. Frequently, representatives from other centers come to Austin to share their insights and to gain from this Community's experiences. Ideas about curriculum, program, worship, and the like are mutually exchanged.

Confirming the growth and variety of new centers mentioned by Dr. Nelson, *Letter To Laymen* this month can report four recent additions to the roster of lay training centers on other college campuses:

—The Community House at S.M.U. is beginning its program this month, having got underway through the efforts of former Community member Charles McCullough and Jimmy Sessions. S.M.U. has provided them with an apartment building adjacent to the campus for a residence. Dr. Schubert Ogden and Dr. Fred Gealy of the Perkins School of Theology faculty are acting as instructors.

—At Montana State College, Reverend Jerry Thrush has been authorized by the Methodist bishop of his area to begin work toward the creation of a community.

—The Christian Association of Brown University in Providence, Rhode Island, is beginning a community program called, *A Residential Seminar in Christianity* utilizing one of the university dormitories for a residence.

—Under the leadership of Richard Broholm, the American Baptists at the University of Wisconsin are converting two residence halls for use as a student lay training center.

## Summer and Staff

Conferences, study, and travel occupied members of the staff during the summer months. For the eighth year, Mildred Hudgins participated in the Training Conference for Short Term Missionaries of the Methodist Church. She was associate dean of the Conference which met for seven weeks at Depauw University in Greencastle, Indiana, and at Scarritt College in Nashville.

Joe Mathews participated in the Southeastern Regional Conference of Methodist College Students at Junaluska, North Carolina; the Presbyterian U.S. Synod of Texas Conference on Church Administration held at Mo-Ranch; the Danforth Foundation Seminar in *Religious Perspectives in College Teaching* at the University of Iowa; and the New Mexico Conference Older Youth Assembly, Sacramento, New Mexico.

Jack Lewis' summer activities included his work in the Danforth Campus Christian Workers Conference in Lake Forest, Illinois; and two conferences held at Montreat, N.C.: the Southeastern States Faculty Conference and the Women's Conference of the General Assembly of the Presbyterian Church U.S.

Dorothy Leach (who this month left the Community to become Assistant Dean of Students at Austin State College in Sherman, Texas) took a six week course at Union Theological Seminary, New York; and Margaret Hayes was a counsellor at the Junior Camp of John Knox Presbytery.

# FAITH OR UNFAITH

By Dick Junkin

**Former Senior Fellow of the Community, Dick Junkin, witnesses to the human predicament and the new possibility. This paper was prepared for a seminar during the last session.**

One way that I can describe "the Christian life" is by calling it a matter of decisive action. I mean to say that life is not a matter of unwillful action. It is not merely "doing what comes naturally." If a person does what comes naturally, he does so because he has willed to do so. And if he wills to do so, he is no longer doing what comes naturally. Ordinarily, our tendency is not to make decisions ourselves, but rather to pretend that the inevitable flow of events makes them for us. I do not mean that the Christian life is merely a matter of decision in some abstract sense. The word decision alone sounds sterile, inactive. An inactive person is at the same time active in his inaction, because he has *decided* to be "inactive."

To explain further what I mean, I must tell you how I live, and contrast this with what I understand the Christian life to be.

I am one whose life is characterized by reflection upon the past and wonder concerning the future. I call this sin, not that I reflect and wonder, but that my life is *characterized* by this rather than by decisive action. When I think about my past, I usually divide it into two categories, thinking about "good" things that have happened to me, or "bad" things, or things which have given me pleasure and things which have given me pain. When I think about things which have given me pain, I despair, for the memory of the times when I made a fool of myself hurts me. I wish that I could live those moments over, so that I could act differently, in ways which would not later cause me to feel pain over them. In this way I both refuse to accept my past and refuse to receive life as it will come to me in the future, because I am always looking for a chance to redeem my past mistakes.

On the other hand, I also reflect upon the things which have given me pleasure. Here also, I sin. In a life characterized by this type of reflection, I remember the times when joy came into my life, or when I made a less selfish decision than usual. I reach back and hold on to that beautiful moment of the past. Again, *I refuse to accept life as it comes to me*, for I am constantly holding on to those past, pleasurable moments. I refuse to know that God has been active in *all* of my past.

Very similar to this reflection, and inseparable from it, is my wonder about the future. When my life is characterized by thinking about things which may happen to me, I again sin, because I constantly try to recreate for the future my pleasures of the past. I project some nebulous golden age which is to come. And I move into the future prepared to reject the pain and sorrow there which would shatter this dream.

What is the difference between me and the man who lives the life of faith, whose life is characterized by decisive action rather than by reflection upon the past and wonder concerning the future. When the man of faith makes a decision, he does not then reflect about that decision for the *sake* of reflection, as I often do. He is able to *act* out of his decision, openly and freely, reflecting upon it only so far as is necessary to make another decision in faith. He is free from every claim of the past. This does not mean that the past is not there—he would not be without his past. But he is no longer inhibited by fears, regrets, or a burdened conscience. He need no longer attempt to "make up" for mistakes of the past. He is free to treat all creation as a value in itself outside of its value to him. He does not need to defend himself.

How is this man able to be this way? I suppose that at one time he realized he was a man living a defensive life, one characterized by reflection upon his past decisions and wonder upon what the future would bring. He understood that he was a sinner, and he despaired. But then he realized that the past was the past, and that when he stood in his finitude before the Final Decision Maker of this world, that Final One gave him the possibility of accepting himself as well as his past. Because of this he became able, so to speak, to hand over to that One his anxiety over the past and his concern for the future, which freed him to move into a future characterized by decisive action.

This knowledge of possibility would not be mine were it not for the Christian community, which carries in its collective memory the event of forgiveness. Jesus brought this word of possibility to the world, and when one of us realizes this possibility in his life, we call this realization



the Christ event, for what happened 2000 years ago has no significance at all unless it also happens in our own lives. When this does happen, I sometimes remember the words of Jesus: "I came to bring them life, and far more life than before." And I am thankful.

## PRAYER OF DEDICATION

O Thou,  
Whom we cannot reach  
Whom we cannot find  
Whom we cannot know  
Except that in Thy love which  
we cannot fathom  
We hear with joy  
that we are sought  
that we are found  
that we are known  
O Thou Who Art—and Art without a name  
Except, "I am"; "I was"; "I will be";  
We call Thee God, Who gave us life;  
We call Thee Father, Who loves us still;  
We call Thee Lord, Who claims us always.

Except Thou Art, we have no life  
But just—  
an empty shadow that flies away  
a darkened voice that cries, "no hope . . ."

But because Thou Art  
we have courage to say, "we are,"  
and to say much more, for "we are Thine."

And so our prayer for all our days  
Is "Keep us mindful Whose we are."

For we forget and run away  
A sickness gnaws us, which will not leave;  
But eats away into emptiness . . .

We try so hard to free ourselves  
From all this guilt, this fear—we fail;  
And it comes back and haunts us still  
Yet even here—we are forgiven.

And for the future? It is uncertain.

A way unknown. We journey blind.

Yet this we know: these two things only:

That we are Thine:

That we have Now.

Now! This Moment is all we have  
We may have another—we cannot know—  
But Now we do have, and with it this wonder:  
Whatever the last Moment was,  
This one is now.

Another Moment to live as forgiven people  
In grateful obedience to Thee, One Only God.  
Turning ourselves outward to all around us,  
Responding and responsible, wherever we are.  
Our life in Thy Hand, eternally loved.

In this Moment and the next

Renewed and redeemed

One thing we affirm, and this alone  
Whatever comes, whatever leaves us

How far we go, how close we stay  
Separated always, or in time united  
In life or in death—we belong to Thee.

In the name of Him Whose we are,  
this Moment and forever—  
Jesus Christ  
we make our prayer.  
Amen.

Bill Cozart

# The Question of a Style of Life

(Continued from Page One)

"It is only by living completely in this world that one learns to believe. One must abandon every attempt to make something of oneself, whether it be a saint, a converted sinner, a churchman, a righteous man or an unrighteous one, a sick man or a healthy one. This is what I mean by worldliness taking life in one's stride, with all its duties and problems, its successes and failures, its experiences and helplessness. It is in such a life that we throw ourselves utterly in the arms of God and participate in his suffering in the world and watch with Christ in Gethsemane. That is faith, that is *'metanoia'*, and that is what makes a man and a Christian (cf. Jeremiah 45). How can success make us arrogant or failure lead us astray, when we participate in the sufferings of God by living in this world?"

One should not try to copy Bunyan or Bonhoeffer. Neither of them pretends to show the whole picture. In "The Pilgrim's Progress" we meet other pilgrims besides Christian who must take another path in order to reach the heavenly Jerusalem. And Bonhoeffer knew only too well that his life and writings were but "fragments." Many other such "fragments" will be necessary to make life whole. Nor should one venture to play Bunyan against Bonhoeffer or *vice-versa*. Each has highlighted one essential aspect of Christian life. We can learn a great deal from both of them. But Bonhoeffer goes certainly farther in showing us what a Christian style of life means today.

There is nothing new in the fact that to be a Christian must make a difference. This does not necessarily imply that the Christian should develop a whole set of rules of behaviour, (as was the case in a far-off Christian village in Central Celebes where I once deeply shocked my brethren by being dressed in an "un-Christian" way; it was a very practical and decent dress worn all over Indonesia; but it just was not "Christian"! Yet obedience to God's will marks you. This mark is the Christian style of life which has in fact developed since the time of the early Church.

There is also nothing new in the fact that the overwhelming majority of the members of God's people have to live this life of obedience in the midst of the normal daily life. To be a Christian slave in a heathen Roman family was certainly not a much easier venture than to be a Christian worker, employer or businessman in our modern industrial world.

Why is this quest for a new Christian style of life voiced today in so many different quarters? And why should we seriously consider it? At least the following three reasons must be given: (1) the phenomenon which is now generally called "the rediscovery of the laity"; (2) the emerging fuller understanding of the Church's life and mission; and (3) the present-day emphasis on Christ's Lordship over the world. All three have deep implications for the practice of Christian living and therefore lead to an enquiry about the Christian style of life today.

In the Hulsean Lectures on "A Theology of the Laity" (which will soon be published), Professor H. Kraemer shows that all through church history the laity has played a decisive role in the life and mission of the Church, but that this role has very inadequately been taken into account in the thinking of the Church. True, the reformers made a new start, breaking through the almost "ecclesiastical-hierarchical" self-understanding of the Church. But, besides some interesting consequences in the New World, the much-vaunted principle of the "priesthood of all believers" fulfils rather the role of a *flag* than of an energizing, vital principle. Only today, the spotlight begins to fall on the laity, in the Roman Catholic, Orthodox and Protestant churches.

This fact has deep implications for the Christian style of life today. Yves M. J. Congar rightly concluded his fundamental study, "Lay People in the Church—A Study for a Theology of the Laity," with a chapter on the "spirituality and sanctification of the laity in the world." He shows that generally the thinking on Christian life has been unilaterally influenced by the monastic ideal, and he concludes his historic analysis with the statement: "Before the modern time, the Church has never been truly and fully in the position to inspire and nourish a spirituality of the laity, of those men who are involved in the secular

work of this world and who have to sanctify themselves in and through this very involvement." Consequently the "saints" of the Catholic churches are mainly recruited from monks and nuns and bishops, a fact which is "infinitely discouraging" for many fervent members of Catholic Action and other modern Roman Catholic lay movements. "We want a saint who is incarnate in a certain milieu," writes one of them in a recent enquiry, "if canonization were bestowed upon a father or mother, on an ordinary person leading a truly Christian life, we should welcome it enthusiastically."

Of course, we could quote pages of Luther, Calvin and others who, centuries ago, have shown the ingredients of a true "spirituality of the laity." But I am not sure whether we have really understood and followed their counsel. Some time ago I had to prepare a series of lectures on the life of contemporaries who have been exemplary obedient "children of God." I found much literature about missionaries, pastors and modern martyrs, but very little about "ordinary" laymen. Are there so few truly obedient Christian civil servants, businessmen, housewives? Or rather, does this category of children of God still have a very small place in the thinking and intercession of the Church? When the representatives of many non-Roman churches met at Evanston, it was necessary to remind them that one must not judge the Christian faith of laymen by the hours they spend on church premises or in religious organizations.

We are not dealing here with the question whether it is right or wrong that a few men or women feel called to lead a monastic life. We are concerned with Christian living in the every-day life of the every-day world. Therefore we have to examine the following questions:

*To what extent is our thinking about this matter still coloured by the monastic ideals (for instance with regard to marriage)? To what extent have we on the other hand completely conformed to the measures and fashions of our present time, lacking any Christian style of life (for instance in our use of time and money)? To what extent do we think that "church work" is holier than any other work and that the will of God is therefore more relevant for pastors, missionaries etc. than for the "simple laity"?*

The rediscovery of the laity will not merely add another chapter or appendix to the traditional doctrines of the Church. At the very outset of his great study, Congar states: "As a matter of fact, there is only one valid theology of the laity: a total doctrine of the Church." This greater place which the laity is now finding in the self-understanding of the Church is indeed one of the most driving forces for the emergence of a fuller doctrine of the Church which is in many ways a new doctrine of the Church.

Questions which so far had little or no place in the traditional understandings of the life and mission of the Church will become of first importance: e.g., the right relation between the Church and the world; the role of the Church in the whole ministry of Christ and the relation of the institution and structure of the Church to the power of the Holy Spirit; the right relation of the minister of the whole people of God in the world and the ministry of those who are set apart for a special office being within the people of God; the rhythm of God's people being called out of the world to form the *ekklesia* (the assembly of the citizens of God's Kingdom) and being sent out into the world, — functioning there as the salt of the earth; the question of the spontaneous *rayonnement* of the Christian community and of all its members. Even the great subjects of the traditional doctrines of the Church, the marks of the Church, the question of the ministry, the sacraments, etcetera, will have to be dealt with in a new context and therefore in a new way. Some recent attempts to sketch this emerging fuller doctrine of the Church reflect many of the above questions. But the process is going on, and those who are most deeply involved in the re-discovery of the laity look out for a still more radical rethinking of the life and mission of the Church in the light of God's design for the world which is his world.



*In a continuation of this article next month, Hans-Ruedi Weber raises further questions on this theme. Readers' comments in response to this discussion of a style of life are invited by Letter To Laymen. This article is from Laity, published by the Department on the Laity, World Council of Churches, Geneva, Switzerland.*

# once you were no people

EXCERPTS FROM A TALK BY W. JACK LEWIS

"Each year is different in the Community. Each year our sinfulness is revealed to us anew. Each year our altars to various Baals must be pulled down, and we must go through periods of evaluation and heart-searching as the judgment of God, which is his mercy, is made known unto us. How awesome is the temptation to secure ourselves, to seek popular acclaim, to become comfortable in our ways. We certainly like to be liked and we want to be comfortable in "doing what comes naturally." Perhaps Gideon desired this when he was threshing wheat in hiding.

"When the Lord laid his hands on Gideon, he called him first to pull down the altar to Baal. And is this not the way the Lord has revealed Himself to us? For who has not had his altars to strange gods which are no gods, but idols? And who has not felt the shaking collapse of these altars? We have to be shown in very dramatic ways that progress is not inevitable. We are not on some sort of elevator with the button pushed *Up*. In the Christian Faith-and-Life Community we are not in every day and every way getting better and better. Before the living God who called Gideon, who demanded such radical obedience from the Hebrews, who revealed Himself in Jesus Christ, and who continues to reveal Himself to those who have eyes to see and ears to hear . . . before this *living* God, we do not even know what 'better' would mean.

"What kind of God is this? He is the God about whom we have insight in the parable of the shepherd seeking his lost sheep. Or the parable in which those who started to work in the vineyard at five o'clock in the afternoon received the same pay as those who had started early in the morning . . . which is no parable on labor-management problems, but on the mercy of God: the fact that his grace is absolutely unearnable. This is the God from whom all things come and into whom all things go, the God who sets us free to *affirm* the future. Because it is truly in His hands, it is good, even though it mean a cross.

"Men have always hidden from God. That is, we hide from the *living God*. Of course we do not hide from some ghostly apparition which we have invented and named God. But when we meet the living God in flesh-and-blood *events*, that is when we hide. And that is when we reject God because we know that in His claims there is a cross.

"Once you were no people, but now you are God's people.



And in the memory of God's people we have such men as Gideon, Amos, Hosea. Amos, who pronounces a word of doom upon our infidelity . . . unrelenting, undiluted, unpopular doom. We know ourselves to be like Hosea's unfaithful wife when we consider our response to God's call, and we know that we merit the judging words of Amos. But we also know that the God whom we worship is the God who reveals himself in Jesus Christ, crucified, dead, buried, and raised again, so that the word may come to us that in the midst of our unfaith, while we are yet sinners, we are forgiven and accepted.

"As the Church we are not called to be either world-denying or world-affirming. We are called to be both. That is, we are called to be world-transforming. We have this ministry: To be the people of God, knowing we are weak sinners. In your affirmation of loyalty and faith in Jesus Christ as Lord, His strength becomes perfect in your weakness, for with God, all things are possible."



# A SUMMER LETTER

"No Choreography for the dance . . ."

**Editors note:** Bill Cozart is well known to most of our readers. He is a former Senior Fellow of the Community, ex-editor of *Letter to Laymen*, and the author of several articles which have received much comment from readers. The following is an excerpt from one of his letters received during the summer when he was working in Washington, D.C. Bill enters Harvard this fall for graduate study.

Lately, a most special friend has been talking to me—Karl Barth in his figure of the prisoner who has now become a watchman. Somehow this has unique meaning for that peculiar period which I suppose everyone goes through immediately upon leaving the Community. It's that unexplainable in-betweenness between the "no longer" of living in the Community and the "not yet" of having identified oneself with a local expression of the Body of Christ in the midst of whom one hears and speaks the Word. I experienced something of what Bonhoeffer means when he says that Christian Community is not dependent upon the physical presence of another, that when this presence is a reality, then one is joyfully to embrace it; but when it is no longer a reality, then one waits for it in joyful expectation. This, too, is "no longer" and "not yet."

"The prisoner becomes a watchman. Bound to his post as firmly as a prisoner in his cell, he watches for the dawning of the day: I will stand upon my watch, and set me upon the tower, and will *look forth to see what he will speak with me.*" What a tremendous figure to describe the Christian Church—those people who have been released from their sick responses to life in the past and who now have been set at their posts to *live* not as those who do not know the meaning of life, but as those who do. To live as those who wait to hear His word of renewal from a million unexpected places and who, in turn, bring the word of meaning into every job, lunch hour, conversation, letter, etc., where otherwise there would be no meaning. And it also means

that the Church is that company of people who are constantly becoming scared and thus prisoners again until by His grace they are freed to look forth once more to see "what He will speak to them."

Worship has kept reminding me of this; but a strange thing has happened in my morning worship lately. I discovered that "reading through" the service was not enough, even though I tried to concentrate and decide to become involved, deep inside I knew that I *really* had not chosen to become the person who was dramatized before me. Then, one morning, I discovered why. I had completely ignored the rubrics (I think that's what you call the getting ups and the sitting downs—anyway, you know what I mean). I had somehow deluded myself into believing that if I sat still in one place and decided to be the person mirrored in the prayers, the Scripture, etc., that I would have been a participant and not merely an observer. How foolish! Instead, I had merely become a prisoner again, by confining the worship to an *intellectual* exercise! I had completely forgotten that the *movements* were just as essential a part of the service as the words, for to dramatize my life Christianly, I must, in worship, be the person that I am throughout the day—the person who is constantly driven to his knees to confess his brokenness, then getting up and wanting to hop and leap about for joy at being released, then turning to someone with outstretched hands and waiting, empty and immobilized until I hear the word of Peace, and then being able to turn to someone near me and, through a gesture, a handwave, a smile (something physical as well as spoken) say the Word to him. How could I have forgotten that the response in worship is the response of the *whole* man, body as well as mind! For so much of life is primarily a physical expression and thus these movements are an integral part of the Community's gathering together to remember Jesus. Perhaps this is part of what is involved when we talk about the *Body* of Christ. Not only are we, like members of the body (hands, feet, etc.) given certain specific functions to perform—no, for the physical parts of the body do more than merely function, they creatively respond, making brand new gestures and motions that have never been since the world began and will never be again. And so the Body of Christ is constantly called to make fresh, new movements (which may, incidentally, be those of crawling and limping) in every new and unpredictable circumstance. But, these movements must be made in blindness—there is no choreography for the dance of Easter joy—and yet we can dare to enter into the dance because He who called us to be His people is also the One who sustains us just as we are—always.

## MEMORIAL GIFTS

Mrs. C. H. Rathje  
Mrs. Allen Ingram  
Mr. Opha Grissom  
Mr. and Mrs. Phil Sterrett  
Mr. Sam Blake  
Mr. and Mrs. Frank H. Diebel, Jr.  
Mrs. Mellie Wasserman  
Mr. and Mrs. Frank H. Diebel, Jr.  
Miss Martha Taylor  
Mrs. Hal P. Bybee  
Don Leslie Waldran  
Mr. and Mrs. Elmer C. Haass  
Mr. Walter Martin  
Mrs. Walter M. Martin  
Charles E. Coombes, Jr.  
W. Jack Lewis  
Mrs. M. F. Gossett  
Mrs. J. Allen Ingram  
Mrs. S. H. Frank  
Mrs. J. F. Grove  
Mr. John R. Laurence  
Mr. and Mrs. A. J. Becker

## PRIDEAUX LOAN FUND AIDS STUDENTS IN EMERGENCIES

Established early this year, the Dr. Thomas M. Prideaux Memorial Loan Fund is helping students in emergencies such as family sickness when the student may need to hurry to his hometown.

The fund was started by Lubbock friends of Dr. Prideaux shortly after his death. Loans made from the fund are non-interest bearing and are generally short term notes.

The late Dr. Prideaux's parents, Mr. and Mrs. T. R. Prideaux of Lubbock, have been friends of the Community since its early days. Gifts in memory of their son have also been received for Memorial Chapel.

## Laos Branch Pilot Project:

# PORT LAVACA FRIENDS RETREAT

In contemporary American life is there an alternative to anonymous selflessness amid the faceless crowd . . . an alternative other than the lonely illusion of heroic isolation? What is the real meaning of life together? A group of Port Lavaca friends were asking these questions. In their town they had been meeting regularly in ecumenical discussion groups, some at breakfast, some at other times during the week. Their questioning was prompted in part by their study of Dietrich Bonhoeffer's book, *Life Together*, but mostly by their discussions of the dilemmas of twentieth-century man.

When they decided to hold a retreat at the Faith-and-Life Community, the Community itself was facing a number of questions the Port Lavaca folks might help answer. The Board of Directors had just given the go-ahead for the establishment of the new Laos Branch of the Community. Part of the envisioned work of the branch would be to provide a program and leadership for just such groups. A pilot project was needed through which experiments could be made that might lead to a recovery of the practice of serious reflection that originated the custom of retreating. The Port Lavaca group wanted a program that would make a retreat more than a pious way to lose a weekend.

The Community also needed more experience in providing a program for married people. Most of its former work has been with single students, with the exception of a few former residents who have participated in a study program for alumni during the past

year. Now that the Branch for Married Students is to get underway this fall (adjacent to the Laos Branch, married couples will live in apartments recently acquired), the Community has been feeling its way in the direction of a special program for young married couples.

Perhaps the group from Port Lavaca would be willing to help the Community experiment? Their answer was an emphatic yes. Audio-visual equipment was shifted into place, tape recordings and slide projections were pressed into service. To help provide leadership, Jack Lewis called in John Paul Carter (Minister to Episcopal Students at the University of Texas) and John R. Hendrick (Instructor, Austin Presbyterian Theological Seminary). A schedule and curriculum were worked out with the emphasis upon concentrated study and worship.

As a cross-section of ages and interests, the group was ideal. Along with their wives (some of whom had their own discussion groups), the retreaters included a purchasing agent, a music store owner, a clergyman, a public relations man, a vice-president of a bank, a medical doctor, a distributor for an oil corporation, a mechanical engineer, an electrical engineer, a safety engineer, and a teacher. They were of Episcopal, Baptist, Methodist, and Presbyterian denominations.

Before arriving in Austin, they read an essay by theologian Paul Tillich, "The Protestant Message and the Man of Today." Dinner on the first evening was followed by a tape recorded lecture by Joe Mathews, "The

Edge of Life," then a discussion period, a lecture on worship by Jack Lewis, and a service of worship in Memorial Chapel.

The following day began at 6:30 with morning worship. Before lunch the group had heard a lecture on Christian Community and entered into seminar discussions. In the afternoon they read two essays by Canon Ernest Southcott, participated in more seminars, and spent some time in informal conversation. At dinner they viewed a slide presentation about the Community which was followed up with a plenary session and reports from the various seminar groups. Evening worship was at 9:30, and the weekend culminated in the service of Holy Communion on Sunday morning.

What was the result? "I am beginning to see," said one participant, "that I have questions I didn't know about. Perhaps that is part of what life together means: you help one another to raise questions you have been avoiding."

Another pointed up the need for more such retreats, "in which there is time to study and think about what we are doing when we worship." All seemed to agree that the weekend had poured meaningful grist into the mills of their study.

The Community had learned much about the depths to which today's layman is willing to go in search of meaning. Insights gained from the experience will help greatly in the planning of the Laos Branch program.

There is an alternative to anonymous and lonely living—a Christian self-understanding. On this note the retreat ended. But this is an answer that sends both the retreaters and Community back to probe the meaning of our life and faith with more intensity, with old questions raised from fresh perspectives.

**WILLING TO EXPERIMENT:** Friends from Port Lavaca on retreat that was no lost weekend. Seminar discussions, lectures, and slide presentation . . . worship, study, and life together.



## Frankly, Money...

Recently a letter seeking contributions in any amount was sent to a host of persons. In ratio to the number of persons receiving the letter, the response was small, but the Community is deeply grateful to those who sent in pledges and gifts.

It is difficult to raise funds to sustain the Community's program because the unusual phenomenon of the lay movement has not become sufficiently known in the world for the greater number of people to understand just what the Community is trying to accomplish.

As the program expands to serve more and more laymen, the budget goes up, but with the hope that awakening laymen will become more informed, and that the persons who have participated in the Community will be able to support it.

In the meantime, *your* gift, whether small or large, is the only thing the Community can depend upon if it is to move forward in its original purpose of providing articulate and proficient laymen for the Church, laymen who must assume a new role of leadership in the world.

Since the doors were first opened in 1952 the Community has had many willing and generous helpers. For all of you, we are thankful. And again we turn to you for support. You might be surprised at how far we can stretch a contribution of only one or two dollars a month.

Please remember that the Community is in great need; greater than ever before, as we venture out into three new areas to meet the needs of the Church in our time (through the Laos Branch, the Married Students Branch, and Continuing Education, in addition to the program for University students).

Your gift in *any amount* will help.

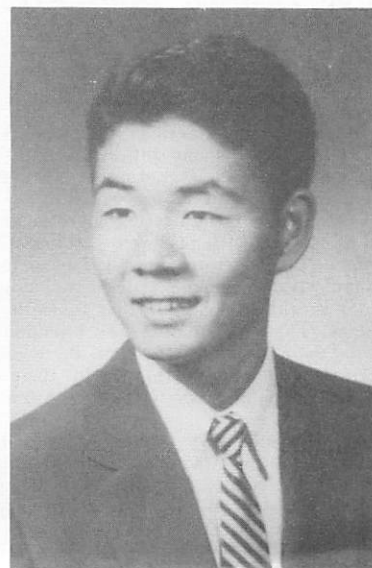
## INTERNATIONAL STUDENTS ENROLLED IN COMMUNITY

In keeping with the international atmosphere of a large university campus as well as its own desire to have as diverse membership as possible, the Community again this year is bringing together a highly representative cross-section of University of Texas students.

Experience has demonstrated that students of widely different cultural backgrounds and religious traditions, brought together for common worship, study, and life together, create an intellectual and spiritual environment highly conducive to learning.

Though the 1958 roster is not yet complete as we go to press, six students from other countries are already enrolled for a year's work in the Community:

Hi Dong Chai (*Engineering*) of Seoul, Korea; Donald McLean Stodart (*Civil Engineering*) of South Australia; James Chao-Seng Ma (*Graduate, Business Administration*) of Formosa; Man-



HI DONG CHAI of Seoul, Korea, is one of six international students in Community this year. He is the son of a Korean minister, came to study in the United States in 1953, completed his high school education in New York.

oug Manougian (*Mechanical Engineering*) of Jordan; Chen-Chung Chang (*Mechanical Engineering*) of Formosa; and Fahd George Wakim (*Physics*) of Lebanon.

## TEXAS COUNCIL OF CHURCHES ACTS ON COMMUNITY REQUEST

Meeting in Waco on July 15, the General Board of the Texas Council of Churches helped move the Community a step further in its service to the Church by authorizing its executive secretary, Mr. Harold C. Kilpatrick of Austin, to act in a consultative capacity with the Community.

Speaking to the Council's semi-annual gathering, Jack Lewis reported recent developments in the Community's program and requested that a representative be named to serve in a liaison capacity. Cooperation between the Council and the Community as the new Laos Branch is developed, Lewis told the group, would be mutually beneficial. He also outlined the growth of the University Branch and told of plans to create a series of radio programs that would be produced in the Community.

Specific projects that are developed through this cooperation will be cleared through the Council's Executive Committee.

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September, 1958

Christian Faith-and-Life  
Community  
2511 Rio Grande, Austin 5, Texas  
W. Jack Lewis, Executive Director

*Letter to Laymen*



**we  
have not  
followed  
cunningly  
devised  
myths**

—II Peter 1:16

By Edward C. Hobbs

"Myth is a way of talking about man's understanding of himself in the world . . ."

**D**URING WORLD WAR II there began a vigorous discussion regarding some provoking proposals of an outstanding New Testament Scholar, Rudolf Bultmann. The fundamental issue of the discussion is simply this: that modern man be able to hear—rightly hear—the good news of God's gracious and redemptive activity in Jesus Christ so that he may be able to accept (or reject) it. Unless he can hear what it is, he cannot possibly accept it.

But, we may protest, surely modern man can hear the gospel—simply let him go to church and listen to a sermon. No, indeed, replies Bultmann, there he cannot ordinarily hear it at all; not that the preacher does not intend to proclaim it, but rather that it is proclaimed in a language he does not understand. It is as though we ask a Hottentot to listen while we preach the gospel to him in English. What is this strange language, we ask? The strange language is mythology, Bultmann tells us. The *gospel* is *not* mythology. It is Bultmann who insists most strongly that it is not.

The problem arises from the inevitable fact that Jesus Christ came among us at a particular time (the first century) and in a particular place (Palestine). In that time and place, men had a mythological understanding of the world. It was accepted "fact" that the world was a three-storied affair—heaven above, with angels; hell beneath, with devils; and earth in between as a battleground for the souls of men. The heaven covered earth like an inverted bowl containing windows; above were the "waters above the earth" which were let through when someone opened the windows to let it rain.

When a band of disciples set out to preach the good news of God's visitation in Christ, what could they do but preach it in the terms of the only world they knew—a mythological world? Thus, they proclaimed the gospel in terms that are mythological to us.

But what shall we do when that picture of the world is changed? And there is no denying that it is changed. For better or worse, men today live in a world that they understand "scientifically." There is little point in arguing about the merits of this world view—it is simply here, and that is that. (One might as well argue about whether a Hottentot should be a Hottentot, instead of sensibly being an American!) Modern man lives in this world, and another picture of the world—such as the mythological picture presupposed in the Bible—is merely a curiosity to him.

(Continued On Page Four)

# Letter to Laymen



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# What's Going On

## Daily Worship At The Community

The Christian Faith-and-Life Community engages in both worship and the endeavor of understanding worship. The Community gathers twice daily for worship. One service is in the morning at ten minutes before seven o'clock and the second is at the close of the day, immediately preceeding the evening meal.

Though the Community worships twice a day, we worship as a community because we are a community of faith, and because without common worship we cannot be this community of faith. Yet worship as such is not required in the Community. Each individual is necessarily free to worship or not to worship as he elects. For no one can determine another's being in worship.

Nevertheless, attendance at worship, once a day, in connection with our program of *instruction* is a part of the covenant of the Christian Faith-and-Life

Community. We are concerned with understanding what worship *means*. This is one of the dimensions of life which is not comprehended, objectively, simply by reading a book or listening to a lecture. And in order to grasp the inner meaning of this human activity, one must participate in the forms at least as an *empathetic* spectator. So we covenant together to gather once a day for this purpose. Even here worship is not required from the outside. For an integral part of the meaning of covenant is to assume responsibilities for ourselves which also bestow upon one the liberty to come or not come in any particular instance as the demands of life may dictate.

For the first term of six or seven weeks, the Community Covenant calls for attendance at morning worship. At this service, the varied traditional orders of worship of the major Protestant denominations are used. One week, the Lutheran order will be used; the next week, the Methodist; and the next the

Presbyterian; then the Baptist; the Episcopalian; the Church of South India; etc. The first intention here is to become familiar with the core of *commonness* in all structures of Christian worship and the second is to learn to appreciate the rich *variety* in the various traditions.

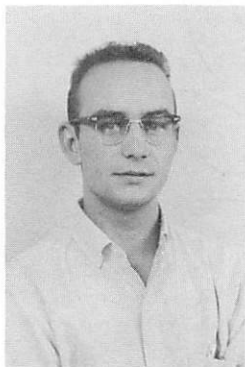
During the second term of the second semester, the Community Covenant involves attending the evening service. This service is really our family devotions, what we call the Community Office. When any community, a family, a group of friends or any other collection of individuals, thrown together by whatever cause, becomes a worshipping body they formulate over a period of time their own devotional structures. These serve *for* this group as long as they are gathered *as* this group. So the Community has its family devotions each evening before the common meal. Our concern is to comprehend the role that family or group devotions play in our lives now, and can play in the life situations given to us in the future.

Each fall a varied collection of individuals gather at the Community. They are not then a community, even though we ever look forward to receiving the gift of community. The situation of course creates many perplexities that

(Continued on Page Seven)

BEFORE SERVICE OF COVENANT, board members, staff, students and parents gathered for dinner in patio of Community's Men's Residence during orientation week.





## CHRISTIAN NURTURE ON THE CAMPUS

By David Kendrick

*In this article, originally printed in The Texas Presbyterian, Community alumnus David Kendrick reflects upon his experiences as Youth Moderator of the Synod of Texas, and deals with the problems of campus student work as seen from within his own denomination.*

**W**HEN HIGH SCHOOL STUDENTS enter college they have before them an opportunity to learn a great deal about one major field of study and proportionately less about other areas of human knowledge. Unless they plan to go to seminary, they have little chance of learning very much about the Christian faith, and they may leave college well equipped to take a leading part in their chosen field, but very poorly equipped to do much more than to be "blind men leading the blind" in the Church.

One of the primary responsibilities of student work is Christian nurture on the campus—to prevent "blind men" from graduating from college—by giving students an opportunity to study Christianity, and thus to provide the local churches with concerned and articulate Christian laymen.

The church today is in dire need of more laymen who are able to communicate the Gospel to others in terms which will have meaning to them in the situation in which they find themselves. And at the same time these laymen must be so concerned about sharing the Gospel that they will be eager to communicate this news.

Secondly, student work must carry the responsibility of challenging students to be the Body of Christ. The Westminster Fellowship must seek to witness to the Gospel in the university. Witness, however, should be understood in terms of deeds as well as words. Student work must help students see that Christianity places a demand on their entire lives, that their thoughts and actions in the class at 8 o'clock on Saturday morning, at the fraternity party at midnight on Saturday night, and at the worship service at 11 o'clock on Sunday morning are all a part of their total worship of the Creator. It must help them to understand that all human beings (even professors) are children of God and that therefore they must act in love toward all people.

Student work under the name of Westminster Student Fellowship works to carry out its responsibilities of Christian nurture and witness through a four point program of worship, study, service, and fellowship.

Worship includes services within the college group and with the local church that is usually adjacent to the campus. In addition, the students usually study the nature of Christian worship so that they may better understand its meaning.

Study plays a very important part in Westminster Fellowship groups. In addition to Sunday School classes, there is usually a program either on Sunday night or on some week-day night. This program may take the form of a lecture, a film, a tape recording, a panel, a play, or any other method of education.

Also, a student may meet with a study group of about ten people on some afternoon during the week to discuss a book or essay that the entire group has studied. Usually the student chaplain or some other advisor meets with these groups.

Study is further implemented by "retreats" about twice a year, when students spend a weekend studying and relaxing together at a spot some distance from the campus.

Conferences also aid in the education process. Chief among these is the annual student conference at Mo-Ranch during the first week of September each year.

Examples of the service aspect of the program are teaching Sunday School in a nearby mission, or holding a party for some of the inmates of a mental hospital. Also, some students attend work camps during the summer months. These work camps, which are scattered across the entire face of the globe, are made up of groups of Christian students who work for a period of several weeks—usually doing some common labor—in helping a struggling branch of the Christian community.

Fellowship, too, is an important part of any Christian church, and it is usually not neglected in a Westminster Fellowship group. There is ample opportunity for fellowship at most meetings and especially at the parties and picnics as well as the retreats.

Looking back on my own three years in the Westminster Fellowship, I believe that its program fills the religious desires though not the needs of many college students. But for those who are deeply concerned with the necessity of increasing their spiritual development and Christian understanding to its fullest, something more is needed.

Those responsible for the student work program are aware of this need, I believe, and are struggling with it.

My own feeling is that the answer one day will be found in a Christian student residence whose members are committed to spending a considerable part of their time each week in a Christian study program of reading, lectures, and seminars. This would be similar to the work being done now by the Christian Faith-and-Life Community in Austin, Texas.

This, I believe, would supplement a student work program which already is performing a very valuable service to the student, the campus, and the church.

### MEMORIAL GIFTS

**Mrs. Carl Eckhardt**

Mr. and Mrs. A. J. Becker

**George W. Gilkerson**

Mr. and Mrs. T. R. Prideaux

**Rube M. Hanks**

Mr. and Mrs. D. Lee Jones

**Mrs. Irene Patterson Keelen**

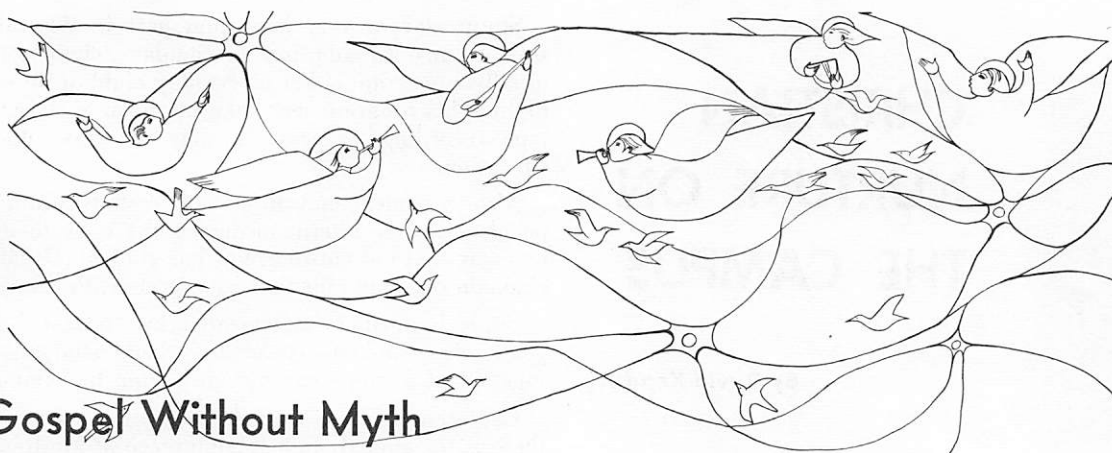
Theodore Keelen

**Mrs. G. W. McCleary**

Mrs. J. M. Moxley  
Mr. and Mrs. Ralph Gray

**T. W. Taylor**

Mr. and Mrs. D. Lee Jones



## Gospel Without Myth

(Continued from Page One)

THAT PEOPLE MAY BE FOUND who claim to believe in the mythological world is irrelevant. In the case of some, it is simply superstition, just as magic and fortune-telling survive today. In the case of Christians who profess it, it is almost always a matter of their *trying* to believe what they are told they must believe in order to be saved, or perhaps a matter of never thinking about it at all. Hence they are able to say they accept it.

One way of dispensing with the Bible's mythological view is to suppose that it speaks "figuratively" in such language. When we have difficulty with it we "spiritualize" it. For the three-storied world, we substitute two adjacent worlds, one spiritual and one natural. All divine activity we deport to the "spiritual realm" in order to give science free play in the world we see. Whatever value such a view might have, it is not the Biblical view, and is not even remotely like it—indeed, several Biblical writers are at pains to assault such a view as antagonistic to the gospel.

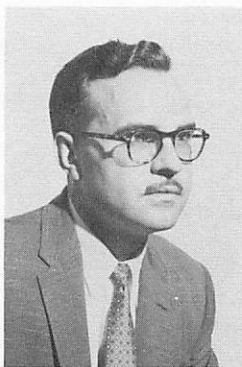
It should be remembered that myth is a *way* of talking about man's understanding of himself in the world. ("Myth" in this sense does not mean "false" as it does in popular usage. It means simply that imagery is used which expresses the otherworldly in terms of this world, the divine in terms of human life.) It might be possible to present the same understanding in non-mythological terms.

Not only is it possible to present the New Testament understanding of man in the world in non-mythological terms, says Bultmann, it is absolutely imperative unless we are to cease to preach the gospel entirely. Modern man does not understand himself and the world in mythological categories, and to preach the gospel in such categories is to be meaningless. Bultmann affirms that the mythological forms and terms of the Bible *should* be used in liturgy and worship—for such a context we have already interpreted their meaning. But in preaching to the man who does not accept the gospel in faith—and is this not first of all ourselves?—it is urgent that we put matters in such a way that they are understood.

Bultmann calls us to *interpret* the gospel in non-mythological terms. The myth is not false; rather, it is a way of telling the truth—the truth above all truths. But remember that it is a *way* of telling it; it is not the truth in itself. The truth—the Good News—must be told in another way to be made understandable to man today.

How shall this be done? The following may suggest the direction

**Edward C. Hobbs, a communicant of the Episcopal Church, is professor of the New Testament at the Church Divinity School of the Pacific, in Berkeley, California.**



"Myth does not mean 'false' as it does in popular usage . . ."

of Bultmann's thinking, but it is highly recommended that his twenty-eight page outline be read first-hand. (*Kerygma and Myth*, edited by H. W. Bartsch, translated by Reginald Fuller, distributed in U.S. by Macmillan.)

THE LIFE OF MAN IS WEIGHED DOWN WITH ANXIETY, which is focused on some particular object. The natural man focuses his anxious concern on *security*. If he has great opportunities and success in the visible sphere, the "flesh," he puts his "confidence in the flesh" and "glories." But such a pursuit is out of keeping with man's true situation, for the fact is that *he is not secure at all*. Ironically, by putting his confidence in the visible sphere, he becomes the slave of it rather than its master; he loses his true life instead of finding security. He might have enjoyed the world as God's creation; but now it has become "this world," the world in revolt against God. In the end, everybody tries to hold fast to his own life and property because he has a secret feeling that it is all slipping away from him.

But the gospel promises "life" ("He who through faith is righteous shall *live*."), authentic life, true life. This means the abandonment of all self-contrived security, the forsaking of all props and defenses. In other words, we must live by *faith* in the *grace of God*—faith that the unseen, intangible reality actually confronts us as love, opening up our future, signifying not death but life. We receive *forgiveness of sin*—that is, we are released from bondage to the past; through *faith*—that is, by opening ourselves freely to the future (which is God's future, coming to us as a gift).

But faith involves *obedience*, for it means turning our back on self, abandoning all security, trusting that everything will come from God and nothing from ourselves. This is deliverance from worldly, tangible objects, hence it leads to *freedom*. Just when we realize that we are nothing in ourselves, we can have and be all things through God. But this does not result in either libertinism or asceticism, the classic perversions of evangelical liberty, for the new life in faith is not an assured possession or endowment (leading to libertinism), nor is it a possession to be carefully guarded (leading to asceticism). *It is not a possession at all*. The decision of faith is never final, but must be renewed in every fresh situation. This is clearly an ethical understanding of the decision of faith.

The detachment from this world (that is, deliverance from anxiety and frustration which come from clinging to tangible realities of the visible world) through faith makes man capable of fellowship in community—he is free to enjoy fellowship with others. Hence, faith truly "works through love." And thus man is a new creature.

Natural man is incapable of realizing his authentic life because he remains what he is—self-assertive man. There can be no deliverance, no life, unless he is delivered from himself. And just here we find the distinction between the gospel and every natural understanding of Being. The New Testament speaks, and faith knows, of an *act of God* through which man becomes capable of self-commitment, capable of faith and love, capable of living his true life. This act is the event of Jesus Christ.

# FREE FROM FEAR . . . FREE TO LOVE . . .

Continuing the discussion begun last month, Hans-Ruedi Weber raises further questions about a Christian style of life. In our homes, our work, our leisure time . . . what does living in God's world mean for Christians in our time?

Our practice of Christian living and our fundamental convictions about the functions and the nature of the Church go hand in hand. The early Christians held it not only as a doctrine to be recited or intellectually to be understood, but as a doctrine which became a deep conviction involving their whole existence: we are God's people, the third race, the colony of heaven in the midst of world history. This conviction immediately marked their style of life. They were freed from fear, free to love. Throughout church history, whenever a deep conviction of the functions and the nature of the Church seized the hearts of church members, a specific Christian style of life developed.

But during the 19th and at the beginning of the 20th century, the breakdown of the christendom situation in Europe, the influence of a world-conformed theology, the development of "younger churches" in Asia and Africa, the rise of rival faiths all over the world and many other factors staggered traditional church doctrines. Consequently no Christian style of life, answering the challenges of the world today, could develop. Within the ecumenical movement, however, among Biblical scholars, a consensus is growing about the true life and mission of the Church. If this consensus grows to a conviction and increasingly seizes the hearts of many Christians, a new Christian style of life will develop. We should now ask ourselves these questions:

*In your own experience and in the experience of your denomination, are strong convictions about the functions and the nature of the Church intimately related to the practice of Christian living? Dietrich Bonhoeffer wrote: "The Church is her true self only when she exists for humanity." H. D. Wendland comments: "In the 'world which has reached maturity' the Church will renounce any claim to clerical domination and any attempt to 'churchify' the world—not because it is forced to do so, but because it realizes the true nature of its ministry to the world. The new attitude of the Church to the world will be one of service." What does this imply for the Christian style of life?*

Both the rediscovery of the laity and the growing fuller understanding of the life and mission of the Church go hand in hand with a new evaluation of the world. We cannot understand the role of the laity unless we know the Biblical teaching about the Church and the world. And no sound doctrine of the Church is possible unless it is set in the framework of what the Bible teaches about the world.

We all know that we are the Body of Christ. But too often we fail to know, or at least to realize fully, that Christ is "the head over all things." This head has been given to the Church! (Eph. 1:22) To be Christ's body therefore means to be the prefiguration of that which all things are meant to be. Living and working in this world therefore means not dwelling in a completely foreign country. *This is God's world.* And our condition can be compared with that of those who live in their fatherland which for the time being is still occupied by a foreign tyrant, but who know that this usurper has already been defeated. (An analogy is suggested by the dramatic condensation of history in Revelation 12:7-12.)

The decisive battle has already been fought. Since the great facts of the Cross, the Resurrection and the Ascension of Christ, the condition of the world has been changed fundamentally. Nowadays we speak much about the changing world, which has indeed a great influence on the life and mission of the Church and the development of a new Christian style of life. But unless we see these social, economic and cultural changes in the framework of the fundamental change mentioned above, we shall still have eyes that do not see and ears that do not hear. In the midst of this changed and changing world we have to discern the hidden presence of Christ's Lordship in all areas and spheres of life. Then the unbiblical separation between "sacred" and "secular" breaks down. We shall no longer lament over the process of secularization, but rejoice in it. And we shall no longer fight secularism by a new clericalism.

Not only the persons we meet will then have to be looked at with eyes of faith and listened to with ears of faith, but also all that happens to us, and all the things with which we work and live. Much is done in helping church members to find a renewed relationship with God. There is less real help for the renewal of relationships with our fellow-men

in the midst of daily life. But we are still far too little aware of the fact that our faith also has deep implications for our relationship with the created world. In major parts of many occupations one does not deal with persons but with "things," either quite concrete things such as the fields and forests, the raw materials of the earth, the products of our labour and money; or more abstract "things," such as social, economic and political structure, different values and terms. The fact that Christ is the head over all things surely means much for our dealings with these things.

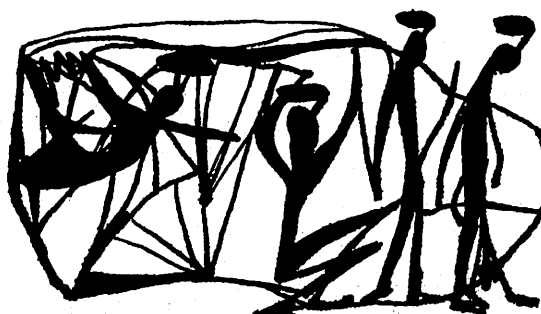
It is obvious that this vision of God's world has deep implications for the Christian style of life, and raises the following questions:

*The world is God's country, although still occupied by an already defeated but not yet disarmed usurper. What does this peculiar condition mean concretely for what we are and what we do daily in our homes, our work and leisure time, in our cultural, social and political commitments? We can go nowhere in this world where Christ is not already present as the suffering servant. What does this imply for our relationship with all persons and groups of people whom we meet? Christ is the head over all things. How does this affect our relationship with and our use of these things?*

This article is from Laity, published by the Department on the Laity, World Council of Churches, 17 route de Malagnou, Geneva, Switzerland.

## ENCOUNTER

oh fearful	vague
unavoidable	unknown
a <sup>^</sup> paralyzing dread	
creeps over me	
in contemplating thy	countenance
mesmerized by that	
	chilling stare
of threat	
	indifference
	contempt
set in a visage	
warped by a twisted grin	
over this whole	
ghastly	
farce	Eugene Claburn



# new leisure in a frantic era

This article by former Community resident Travis Crosby recently appeared in The Daily Texan and is reprinted here with permission. Travis is a senior history major in the University.

Sobbing hysterically to the police, an attractive high school honor student in the largest city of the South told how she had calculated carefully and then killed her fourteen-year-old brother.

The reason: "I did it because everything was so routine. It seemed we were always getting up, going to work or school, coming home, cooking meals, eating, washing dishes, going to bed and getting up again. I wanted to kill everyone quick so we wouldn't have to suffer anymore."

Babbings of a badly-deranged juvenile delinquent? Perhaps. But possibly this distraught murderess has articulated the symptoms of an old sickness in a new form that may well reach epidemic proportions. Sociologist A. C. Spector has aptly termed the malady as Destination Sickness—"the physical and psychic disorders and discomforts which ensue on the artificial and premature attainment of deceptive and inadequate goals."

In a recent issue of Abbot Laboratories' *What's New*, Spector enlarges his theme in an analysis of a listlessness which seems most pronounced in the new, fast-growing, super-organized suburbs of America's cities.

Using a hypothetical case (named Jones of course), the article traces our suburbanite in his daily passive existence of getting (at his "semi-automatic job") and spending (on the Time Payment Plan). For what reason? In order to fulfill the picture of the Ideal American Home as depicted in *Better Homes and Gardens*, *McCall's*, *House Beautiful*, etc., etc. For many the two-car garage (with autos), split level house, and huge Dalmatians romping about the luxuriant lawn have become ultimate things. The attainment of these goals has become an ever increasing possibility for many and will continue to do so as standards of living rise.

However, to achieve his ideal, Jones must prostrate himself to job security. Sacrificing his right to say, "Hell, no!" to anyone, Jones must now live in his morass of materialisms. His freedom and mobility are gone and he is doomed to "worship Time and Fate and Death because they are greater than anything he finds in himself, and because all his thoughts are of things which they devour."

This at least keeps Jones busy—paying for his "toys of happiness." But what happens when those menopausal middle ages arrive, when these goals are beginning to be obtainable by dint of hard work—what then? Jones then meets the most awesome intangible he has yet faced. Only when his goals are achieved and his little castle has become "a child-dominated matriarchy by day and a co-ed dormitory and breeding ground by night" does Destination Sickness strike in its most acute form—Jones has encountered The New Leisure.

Now begins an era of frantic search for a "therapeutic boon"—from pansy puttering and hackneyed hobbies to "mass produced glimpses of an unreal world as seen through the national picture window, sometimes known as TV." He joins the ranks of the Disillusioned, the Disenchanted or (if he's young enough and gets an article published by the *Evergreen Review*) he becomes an official member of the Beat Generation.

The New Leisure is on its way. How will you meet it? Shall it be like T. S. Eliot's patient lying "etherized upon a table" or dare we disturb the universe?

## ANALYSIS OF CURRENT COMMUNITY MEMBERSHIP

University Branch

DENOMINATIONS		STATES REPRESENTED	
Armenian Orthodox	1	Minnesota	1
Baptist	7	New York	2
Christian Science	1	Texas	49
Disciples of Christ	3		52
Episcopal	7		
Methodist	18	OTHER COUNTRIES	
Moravian Brethren	1	Australia	1
Oriental Missionary Society	1	Formosa	2
National Church of China	1	France	1
Presbyterian	19	Japan	1
Roman Catholic	2	Jordan	2
Unitarian	1	Korea	1
		Lebanon	1
		Thailand	1
	62		10

## MAJOR FIELDS OF STUDY

MEN		WOMEN	
Accounting	1	Art	1
Arts & Sciences	1	Bacteriology	1
Business Adm.	1	Chemistry	1
Chemistry	1	English	6
Commercial Art	1	Elem. Education	1
Engineering: (10)		Journalism	3
Chemical	4	Music Education	2
Electrical	1	Plan II	5
Mechanical	2	Psychology	2
Petroleum	3	Spanish	1
Education	1	Med. Tech School	1
English	5		24
History	5		
Law	2		
Math	1		
Management	1	CLASSIFICATIONS	
Plan II	1	Freshman	1
Pre-Med	3	Sophomore	9
Psychology	1	Junior	25
Sociology	1	Senior	16
Physics	2	Graduate	11
	38		62

## TEXAS CITIES AND TOWNS REPRESENTED

Abilene		Houston	(5)
Andrews	(2)	Leander	
Arlington		Lockhart	
Austin	(3)	Marshall	
Brownwood	(2)	Pasadena	
Cisco		Phillips	
Comstock		Rio Hondo	(2)
Crosby		San Angelo	
Dallas	(6)	San Marcos	
Eagle Pass		San Antonio	(5)
Fort Worth	(3)	Victoria	
Gatesville		Waco	(2)
Goldthwaite		Wharton	
Hempstead		White Deer	

## What's Going On

(Continued from Page Two)

have to do with worship. We cannot be a community save we worship together, yet we cannot worship together save we be a community. We do not really worship together unless we understand what we are doing, yet understanding worship is not worship. Again, participation in worship can never be super-imposed from the outside, yet one can never understand worship abstracted from the going-on-ness of worship. It is in the midst of these perplexities that we live and formulate our approaches which, as one might expect, vary from year to year in our life together. Our hope for the gift of community is the hope of being a common worshipping body.

### Friday Dinner Programs

The Friday Dinner Programs in the Community are concerned with the Church in the world, in its outreach, in the twentieth century. The emphasis in the programs for the current semester is upon understanding the twentieth century itself. Outside persons are invited to talk to us about the growing edge of this age in every area of life.

The subjects about which the speakers will address the Community may suggest the scope of this course: *Developments in the European Church*—Bishop Stephen Neill; *The Daily Office in the Community*—J. W. Mathews; *Philosophical Presuppositions in Current Politics*—Dr. J. E. Bagley; *The History of Worship*—Joe Slicker; *Current Trends in Theology*—Dr. Shubert Ogden; *Philosophical Developments in Our Time*—Dr. John Silber; *The Christian Calendar*—J. W. Mathews; *The Meaning of Contemporary Art*—Dr. Don Weismann; *The Church Behind the Iron Curtain*—Dr. Dietrich Ritschl; *The Christian Symbols*—John Lee Smith.

### After Dinner Conversation

More significantly than ever before the evening meal has become a symbol of our life together, especially since it is now shared by the men and women together. Having come together at 5:15 each evening for worship, and having had dinner together at a quarter to six, fifteen minutes are then set aside for conversation. Those who wish to remain longer, of course, do so.

This time is spent by a student speaking briefly on some subject, with the Community then entering into conversation arising out of the talk. The subjects are as varied as the diversification of interests and fields of study represented among the students. Recently, a

student from China has spoken on the Chinese language, an engineering student has talked about the language of symbols, and a student from Jordan has discussed Christianity and Islam in his native land. A former Community resident who had been at a work camp in Europe showed slides taken on his trip.

These after dinner conversations serve to enrich our life together in at least four ways:

—In regard to getting a liberal education, the exchange of ideas cuts across fields and stimulates general intellectual concerns.

—For the purposes of general fellowship, the conversations are a time in which the Community can meet for a serious interchange in which we can better know and understand one another with our own problems, uniqueness, and particular insights.

—It gives each student an opportunity to express his concerns. This extends the opportunities within the program for a student to talk about what is on his mind and what has aroused his interest.

—It is an opportunity to keep up on current events as a Community, events in the world and in our university life.

Perhaps more than anything else, these after dinner conversations may pour meaning into the figure of the family as we try to understand ourselves as such. Perhaps the entire period from the beginning of worship to the end of the conversation can formulate in us habits that we may carry over into our home life in later years when we might make the evening meal a genuine family occasion.

### FRIDAY PROGRAMS

A recent speaker at one of our Friday Night Dinner Programs was The Right Reverend Stephen Neill, a Bishop of the Church of England and General Editor of World Christian Books, a project sponsored by the International Missionary Council on behalf of the ecumenical movement.

"The Church is a place to get out of, not a place to stay in," the Bishop said, "in order to be in the world, to love the world, to be at home in it, to meet it, and to bear witness in it."

Bishop Neill lives in Geneva, Switzerland, and is the author of a number of theological books. He has just completed a book on the relationship between psychology and the Christian Faith.

### Parents, Board Members, Guests Attend Orientation

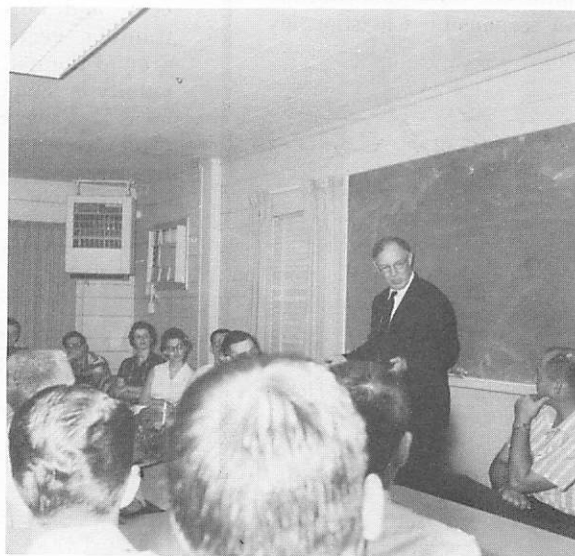
The Community has always tried to make it possible for the parents of resident members to become acquainted with the program, and this year marked the beginning of a greater effort to do so. Instead of a Community retreat at the beginning of the year, it was decided to initiate a program of orientation for new students during the first week and to invite parents, board members, and guests to join with students and staff in an evening meal and the Service of the Covenant. In addition, we have set aside two rooms in the men's residence for parents and guests when it becomes possible for them to visit with us at any time during the year.

This approach to a week of orientation proved to be more effective in every respect as the new group of students from every corner of the globe, of many denominations, of many different cultural backgrounds and courses of study, became acquainted with one another and covenanted with one another and the staff to participate responsibly in the common worship, study, life together, and mission.

Parents who attended were Mr. W. C. Hooper of Brownwood, Mr. and Mrs. C. R. Aiken of Austin, Mrs. Joseph M. Dawson of San Antonio, Mr. and Mrs. Everett Dupuy of Houston, Mrs. Sharon Miller of Dallas, and Mr. and Mrs. Lucious Parish of San Marcos.

The Executive Director of the Texas Council of Churches, Mr. Harold C. Kilpatrick attended with his wife. Mr. Kilpatrick was authorized in July by the Texas Council of Churches to act in a consultative capacity with the Community.

Eleven members of the Community's Board of Directors participated in the Service of Covenant.



## Dear Everybody:

I'm writing this column in the coffee shop of the International Airport at Houston. "Man on the go" is my title in the Community these days as never before. A large part of my job is to raise the budget for this expanding program by interpreting through speeches, sermons, and conversation the strategic work for Christ and the Church in which we are engaged.

This trip to interpret the Community to several colleges, universities and seminaries in North Carolina and Virginia, including Davidson College, Duke University, Wake Forest College, Meredith College, University of North Carolina, University of Virginia, Union Theological Seminary and Assembly's Training School at Richmond. I will also spend a whole day with the staff of the Church of the Savior in Washington, D.C. Harry Smith, Director of Campus Service Week at Chapel Hill, N.C., arranged this speaking tour. Presbyterians, Baptists and Methodists at these various places are jointly sponsoring the trip.

In recent days as I have "beat the streets" talking with business and professional people, I have become aware of a reservoir of good will among many men and women concerning our work. Even where there is little understanding of the real depth and thrust of the Community, there seems to be a sense of urgency that we should go forward in our probing, research, writing, and teaching.

Again, I want to request your financial support in any amount you are led to send. I also want to ask you to pray for us, that we may fulfill the task of training others in responsible Christian lay leadership.

## WORSHIP OFFERING SENT TO COMMUNITY AT S.M.U.

Through the efforts of former Community member Charles McCullough and Jimmy Sessions (both students at Perkins School of Theology), a community has been started alongside the campus of Southern Methodist University. Although S.M.U. has provided the group with an apartment building adjacent to the campus for their use as a residence, they have experienced fund raising problems to meet the cost of the program itself.

When their financial needs were made known to the students of the Christian Faith-and-Life Community, our group voted to send the S.M.U. group the income from the offering that is received in the twice daily worship services of the Community. As a part of the service of dedication in the morning and evening offices, each worshipper is covenanted to present a token offering of a penny as a symbol of his decision to take upon himself the responsibility for the needs of the world. Over a period of time this small amount accumulates significantly and is used for any cause which the students decide upon.

Last year, the offering was sent to the *Koinonia Community* near Americus, Georgia, which had suffered arson, gunfire, and boycott as a result of its racial integration.

The venture at S.M.U. is called *The Community House*, and its program is a residential one similar to that of the Christian Faith-and-Life Community. Dr. Schubert Ogden and Dr. Fred Gealy are acting as instructors.

*Community House* is one of four recent additions to the roster of lay training centers on college campuses around the nation with which this Community is in communication, exchanging ideas and sharing experiences. The other three are at Montana State College, Brown University, and the University of Wisconsin.



Reverend John Lee Smith

## JOHN LEE SMITH RETURNS TO STAFF

John Lee Smith, a former member of the Community's faculty, returned to the staff this month after five years of serving a local congregation as pastor. He is a graduate of the University of Texas and received his B.D. degree from Yale Divinity School in 1952.

The son of a Baptist minister, his background includes a number of activities in the lay movement prior to and since his ordination by the Southern Baptist Convention in 1951. During his college years, he was appointed delegate by a Christian Student Council to the Second World Conference of Christian Youth held in Oslo, Norway, in 1947.

He is the third recent addition to the Community's "collegium," a group ministry made up of seven theologically trained staff members, both clergymen and laymen. In addition to fulfilling primary assignments, each member of this group engages in writing, research, and extension, as the Community attempts to articulate its experiences both among students and staff and among the various groups and individuals who share in the venture in any aspect of the Community's outreach.

Smith was a teacher in the Christian Faith-and-Life Community during the academic year 1953-54 after which he became the pastor of the Highland Park Baptist Church in Austin.

He is married, has three children, and comes to the Community for a year's tenure prior to beginning his work on a doctorate.

*W. Jack Lewis*

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October, 1958

Christian Faith-and-Life  
Community  
2511 Rio Grande, Austin 5, Texas  
W. Jack Lewis, Executive Director

*Letter to Laymen*



# the cloud of unknown witnesses

By Hans-Ruedi Weber

**C**HRISt SENT FORTH HIS APOSTLES to herald the Gospel to the whole inhabited world and to do so until the close of the ages. The end of the world and the end of time have to be brought together. The apostles obeyed, particularly the one who called himself "the least of the apostles," Paul. But suprisingly enough Paul and the others apparently did little to spur Christians to herald the Gospel in their pagan environment. No evangelizing campaigns, no mission boards, and even little, if any, organized missionary activity. And yet, the Church was constantly growing. The apostles died—and the Church continued to grow!

This story of "The Mission and Expansion of Christianity in the First Three Centuries" has been told by Adolf Harnack. Others have added some more glimpses of that period which was one of the most fruitful in the history of missions and which in many ways can be compared with ours.

Even after the apostles there were some men and women who served full-time in missionary work. Origen gives us the following picture of mid-third-century conditions: "Christians do all in their power to spread the faith over the world. Some of them therefore make it their business in life to wander not only from city to city but even to villages and hamlets, to win fresh converts for the Lord." (This and the following quotations are taken from John Foster, "After the Apostles.") Like the itinerant Cynic and Stoic philosophers of that time, Christian philosophers and apologists "went on, in every place of the churches, building the foundation which had been laid by the apostles, further extending the preaching, and sowing the saving seed of the Kingdom of heaven widely throughout the whole world," as the first church historian, Eusebius, tells us. Most of these itinerant teachers were laymen, far more comparable to the Christian *sadhu* in India and the Christian *guru* in Indonesia than to any modern missionary. The missionary expansion depended on movements of spontaneous enthusiasm, and as there was no sending agency to select missionary candidates, instructions were given to those who received them. Here is what the *Didache*, a handbook of instructions for churchmen, lays down: "Let every apostle that comes to you be received as the Lord. And he shall stay one day, and if need be the next also, but if he stays three, he is a false phophet. . . Who ever say under inspiration, 'Give me money,' or any other thing, you shall not listen to him; but if he bid you give to others that are in need, let no man judge him." Only in the course of the process of clericalization, the clerical and authorized missionary gradually took the place of the spontaneous enthusiast (Harnack and Foster have given accounts of such missionary bishops). But before and after this change of roles among the more eminent personalities in the missionary outreach of the ancient Church, the main work was done by the cloud of unknown witnesses, the Christian tradesmen and artisans, the soldiers and slaves and, last but not least, the Christian women.

(Continued On Page Four)

# Letter to Laymen



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# What's Going On

## Grist For The Mill

The purpose of the Community's Friday Dinner Programs is to bring first-hand information and opinion about the twentieth century world into the dialogue and discussion that is a part of our life together. A dramatic contribution to the fulfillment of this purpose was a recent speech by Dr. James I. McCord (currently in the headlines as President-elect of Princeton Theological Seminary—See *Time*, Oct. 27), present Dean of Austin Presbyterian Seminary, charter member of the Community's Board of Directors and chairman of our National Advisory Council.

Providing grist for the Community's on-going development is nothing new for the Dean. Before the Community was organized, he and Jack Lewis traveled together in Scotland and on the continent, often deliberating over the then unique notion of such a community alongside Texas University.

Recently returned from seven months of study abroad (where he also received an honorary doctorate in theology from the University of Geneva), the Dean demonstrated in his Community speech the same outspokenness observed by a *Time* reporter ("He has strong ideas about everything.") as he detailed his observations of the international political situation in Europe.

Dean McCord said that one of our greatest problems as a nation today is to resist the temptation to re-make this country into the image of Russia while intending exactly the opposite. "I do not mean subversion or infiltration," he said, "I am speaking of persons in honorable walks of life who are being stampeded into intellectual and spiritual re-

President-elect of Princeton Theological Seminary, Dr. James I. McCord: "We do not need a busy physiognomy."



treating. We may not be excited about war, but what does excite us is that we are not ahead in certain areas. We worship success, and Russia was successful in launching the Sputnik."

Reminding us that "we are not still living in the forties with the simple situation of two great powers as the main forces," he called for a revision in our foreign policy which he says looks "dated and over-simplified." "All the problems in the world can no longer be reduced to communist infiltration and agitation, as real as these may be," he said.

What to do about the current emphasis on technology? "We do not need to show the world a face that is more mechanized and more industrialized. We do not need a busy physiognomy that looks more like a machine culture. The image into which we are being remade is flattened out and one-dimensional, faceless, spiritless, soul-less. We need to take more seriously the other dimensions of reality. The symbols of our existence must be expressive of the depths of reality, the depths of faith. They must express the aspirations of our brethren throughout the world."

## New Plan To Share Community's Experience

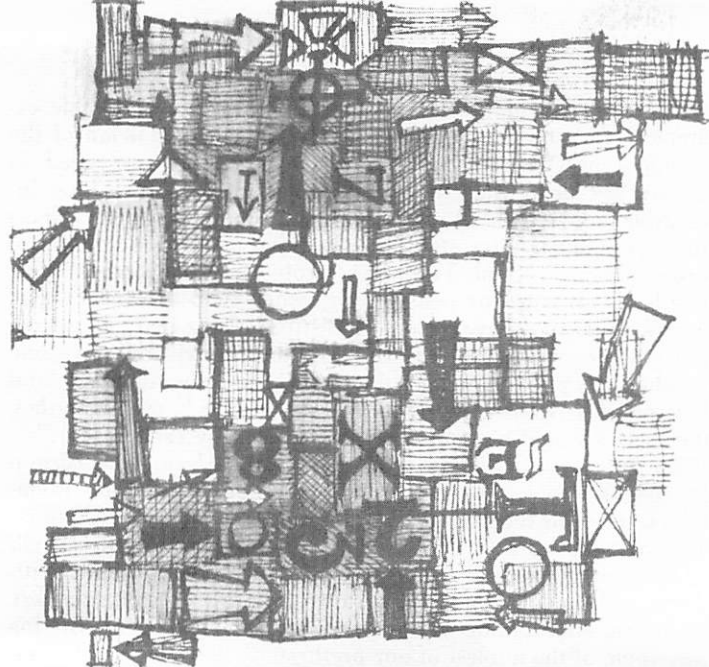
When Jack Lewis returned last month from a ten-day speaking tour in North Carolina, Virginia and Washington, D. C., he came back feeling as never before that the Christian Faith-and-Life Community can serve as a pilot project and research center for ecumenical Christianity in the field of Campus Christian work in this country and abroad. Nowhere else in the world in the areas of higher education is this type of concentrated research and practical training for laymen being carried forward. On countless college campuses students and faculty are frustrated by the conflicting claims being laid upon them.

There is a rising tide of concern on many campuses across the country to undertake residential training of Christian laymen on a pattern similar to this Community. We answer queries in this direction virtually every week. However, we do not suggest that a Faith-and-Life Community, as such, be established on some other campus. We believe that such a program should be established on a local basis, with an ecumenical board of directors and a local advisory council made up of the campus Christian workers, and that each campus group should be autonomous. We are willing to share all that we have learned with such groups and look forward to the day when leaders of the groups from across the nation may gather for two or three weeks each summer to share in-

(Continued on Page Eight)



AUSTIN TOWNSPEOPLE have begun study classes in Laos House. After dinner they participate in Curriculum through lectures and discussion-seminars. Thirty men and women are enrolled in the first six week course. Approximately the same number of former residents of the University Branch are enrolled in another Laos program. While the Austin laymen meet weekly, the former residents meet twice monthly.



# the big headache

by Don Warren

GOD BLESSES AMERICA of thee whom we all sing: land of the free and home of the something-or-other. For in due course we have always fulfilled our dream. The American Dream. And time will tell (except in our history books) of synagogue bombings, mass education, political hedge hopping, cold war among the races, and castrated foreign policy: all to the tune of christ-like smiles and ten dancing girls (pretty). But a serious young voice from the other side of town asked, "Why can't people trust each other? What a rotten world..." Shouldn't this be the final straw?

Time has pulled another month from the fact of our continued existence, and in the face of a world burning alive we blink wondering eyes. Events are happening now: history is not a matter of yesterdays (conveniently passed). History is today—the sum total of all our yesterdays plus a little. History is who we are. And the dependence is mutual. We are the Constitution, the Declaration of Independence, the Monroe Doctrine, the Emancipation Proclamation, the fight to make the world safe for democracy, the Marshall Plan, the Fair Employment Practices Plan. We are also Benedict Arnold, the slave traders, the slayers of the Red Men, the marines landing in Panama (for the sake, of course, of the white man's burden, and incidentally for our own material enrichment). We are all this and more: for we are now. And in this now Martin Luther still fights idolatry (only the issues aren't quite so clear), and the pioneer wanderer still faces the unknown frontier. Now foreign policy reveals who we really are. Now Russia holds a psycho-therapeutic mirror before our star spangled banner. In sum we are the five minute localstatenationalandinternational newscast.

Pessimistic? Perhaps.

But pessimism and optimism are not two sides of a nickle. They live together on but one side. For he who operates betwixt and between the dialectics of optimism and pessimism, laughs and tears, resides in the realm of the unquestioned life: among the dead. The alternative, the other side of being asleep, forces a question: is there any meaning in all that's going on? We have been warned by a famous theologian that conditions in our country are fearfully similar (and worse) to those in pre-Nazi Germany. Is it true that all we need is the right set of circumstances and one good Hitler? Or is it rather that the circumstances are here, and hitlers are springing up everywhere? We sing the song of freedom, only the words have a memorized ring. We talk of republicans and little rocks while the world (and we, too) longs for something significant. In the midst of this what does it mean to have a foreign policy? Is it not possible (and probable) that all we do or say is a statement of attitudes towards others, and that this is our own particular foreign policy? It seems worth noting that in this situation (now) a teenager from East Cambridge sees the world as rotten because no one really cares about anyone else.

This is a 20th century man speaking. We cannot alter what he says—

however much we wish it. The hard part is not what we can do to change his pessimism; it is whether in face of it we have a right to affirm a meaning in history. Our problem is not inactivity or the lack of plans. Plans and answers we have in abundance—ready-made and close-at-hand. Our trouble lies in the opposite direction: we have no questions. We search (if at all) for answers to questions we've never raised. Perhaps, this is why we are unconcerned about the unmeaning many of our people feel so deeply. We think we know—so why be bothered? This is the real tragedy of our times. We haven't really faced the fact that humanity lives or dies together—whether we like it or not. We are a part of all that surrounds us, and therefore we are responsible. We can deny responsibility (the decision is ours), but what we can't deny is responsibility for the decision. Yea or nay, responsibility remains: the decision *will* claim its owner. And if this doesn't put the fear of God in us, it is, perhaps, that we have never been confronted with what it means to be an irresponsible person, or, in other words, that we love no one, not even ourselves.

It doesn't take three good reasons to validate concern. The world belongs to him who daringly claims it, not because he happens to be in it, but because he accepts it as a gift (perhaps from Santa Claus). Because of and in spite of all the reasons in the world, all that is necessary is that we will—more than all else—to be alive in a living world. But this answer is no answer at all. It is the possible impossibility: Have we the courage to be concerned? Neither probable nor necessary, but because the world is in the hands of one who cares, it is possible. And herein lies both the key and the lock to the meaning we desperately need. From all we know, the decision is ours. However, we had better make up our minds. For implicit in the nature of things we know lies a warning: Time we have, but precious little; for all we are guaranteed is now.

## THE CRY OVER AGAINST

I cry aloud  
to God that  
he  
may hear me in the day of my trouble  
I seek the Lord in the night my hand is stretched

wearying my soul refuses  
comfort I think  
moan I meditate  
faints

out without  
to be  
of God and I  
and my spirit

Thou dost hold my eyelids from closing I am  
so troubled I cannot speak I consider the days  
of old  
the years

I remember  
long ago  
I commune

with my heart in the night I meditate and

search my spirit:

Will the Lord spurn me forever and never again be  
favorable has his steadfast love forever ceased are  
his promises at an end for all time has God forgotten  
to be gracious has he in anger shut up his compassion

? and I  
say it is my grief that the right hand of the Most  
High has changed. I will call to mind the deeds of  
the Lord yea I will remember thy wonders of old . . .

When the waters saw thee they were afraid  
the clouds poured out water the skies gave forth  
thunder thy arrows flashed on every side the crash  
of thy thunder was in the whirlwind thy lightnings lighted  
up the world the earth trembled and shook.

Thy way was through the sea.

Thy path through the great waters.

Yet thy footprints were unseen.

Thou didst lead thy people like a flock  
by the hand

of Moses and Aaron.

—Anonymous

# the cloud of unknown witnesses

(Continued From Page One)



Celsus, the great enemy of the Christian Church in the second century, gives a disdainful caricature of the little people who, ever ready for a martyr's death, brought the Gospel into the recesses of society: "We see in private houses, workers in wool and leather, washermen, and persons of the most uneducated and rustic kind. They would not venture to open their mouth in the presence of their elders or their wiser masters. But they get hold of the children privately and any women who are as ignorant as themselves. Then they pour out wonderful statements: 'You ought not to heed your father, or your teachers. Obey us. They are foolish and stupid, neither know nor can do anything really good, being busied with empty trifles. We alone know how men ought to live. If your children do as we say, you will be happy yourselves and make your home happy also!' While they are speaking, they see one of the school teachers approaching, or one of the more educated class, or even the father himself... So they whisper, 'With him here we can't explain... but if you like, you can come with the women and your playmates to the women's quarters or the leathershop or the laundry, that you may get all there is.' With words like these, they win them over."

This may remind us of the character of the missionary expansion not only of some sects but of the whole Adventist, Pentecostal and Holiness type of Christianity in our days which is in fact the most missionary branch of Christ's Church today. Because of this similarity some might be tempted to choose Celsus' part and vilify the work of those little, unknown witnesses. The great test, however, is whether "the wonderful statements" of these cobblers and laundry-workers were mere words or whether they could point to the reality of Christ's power. The ancient Church surely passed the test. For it can be said not only about the apostles but also about these little men and women: "they went out and preached that men should repent, and they cast out devils" (Mark 6:12-13). Origen testifies: "Not a few Christians exercise sufferers and that without manipulations and magic or the use of drugs, but just by prayer and an invocation of the simpler kind, and such means as the simpler kind of man might be able to use. For it is mostly people quite untarined who do this work."

But the early Christians had still more to point to than these exorcisms which are rather strange for sophisticated Christians of the West (and not at all strange for members of the so-called Younger Churches). The astonishing Christian community life and the Christian service—in ecumenical slogans we would say: the *koinonia* and the *diakonia*—gave the necessary sounding-board for the spoken message to become real proclamation in-

stead of being empty declamation. There are innumerable examples. Very few may suffice. The pagan satirist Lucian of the second century testified: "Their first legislator succeeded in convincing them that they were all brothers; they show incredible activity as soon as anything happens which affects their communal interests; they consider no price too dear to protect them."—And Tertullian wrote the following famous words: "Our care for people who cannot help themselves, our works of charity, have become a distinguishing mark by which our enemies recognize us: 'See how these Christians love one another,' they say (for they themselves hate one another) 'and how one Christian is ready to die for another!' (whereas they themselves would be more prepared to destroy each other)."—When in the year 259 the plague ravaged Alexandria, Bishop Dionysius wrote: "Most of our brethren did not spare themselves and held together in the closest love of their neighbours. They were not afraid to visit the sick, to look after them well, to take care of them for Christ's sake and to die joyfully with them... Many of them lost their own lives after restoring others to health, thus taking their death upon themselves... In this way some of the noblest of our brethren died—some presbyters, deacons and highly-esteemed lay people... But the heathen did exactly the opposite. They cast out any people who began to be too ill, deserted those dearest to them, threw the sick half-dead into the streets, and left the dead unburied." Commenting on this ministering community life of the early Christians, A. Harnack exclaimed: "What a sense of stability a creation of this kind must have conferred upon the individual! What powers of attraction it must have exercised, as soon as its objects came to be understood! It was this, and not any evangelist, which proved to be the most effective missionary. In fact, we may take it as an assured fact that the mere existence and persistent activity of the individual Christian communities did more than anything else to bring about the extension of the Christian religion."

In all this the role of Christian women was decisive, as John Foster convincingly proved. "Heavens! What women you Christians have!" exclaimed Libanius, a pagan philosopher. He had every reason to do so, for from the very beginning the women made a special contribution in the missionary outreach of the Church. In the Church's expansion from Jerusalem to the world's capital, Rome, women are foremost in the nucleus of first believers in almost every city and town mentioned in that progress. And also from late times we have moving accounts of their steadfast faith and witness. Already by the close of the first century Christianity had got into Caesar's household, through a woman of course! Not a few of these Christian women became "confessors" and "martyrs." And Tertullian was right when he said: "The blood of Christians is seed."

We saw the gradual change-over from the spontaneous enthusiast to the clerical and authorized missionary. But the "ground-swell" of spontaneous lay witness was not broken: The third and fourth centuries are the beginnings of monasticism which was originally a genuine lay movement and which became already in the fifth century the driving force of a new missionary effort. It would be most revealing to follow this ground-swell throughout the tides of church history: the Franciscan movement—the Methodist movement—the rise of ecumenical youth movements—and now the movements for the lay apostolate in the Roman Catholic Church, the lay revivals in the Greek Orthodox Church and the rediscovery of the laity in the Protestant churches. Indeed, our books on church history and especially our books on the history of missions need to be rewritten, taking into account this spontaneous missionary Church, the role of the laity, the cloud of unknown witnesses.

Hans-Ruedi Weber is chairman of the Department on the Laity World Council of Churches. This article, to be continued next month, originally appeared in *Laity*, published by his Department, 17 route de Malagnou, Geneva Switzerland.

# laos house

## WEEK-END-STUDY-CONFERENCE-RETREAT

### groups

This study program is for such church groups as: Vestrys, Sessions, Official Boards, Boards of Deacons, Church School Classes, Groups from Men's and Women's Organizations, Christian Education Committees, Study Groups, Young Adults, Student Foundations and others.

### cost and time

Normally the retreats will last two days beginning with dinner on Friday evening and ending on Sunday afternoon. The cost is the nominal sum of six dollars a day for room, meals and tuition, or twelve dollars for the full conference.

### accommodations

These conferences are held at the Community'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 week end. Groups as small as 10 or as large as 40 can be comfortably accommodated.

An opportunity for concerned laymen in the local church to think through for themselves the meaning of the Christian Faith for their lives, the nature of lay leadership in the present day local congregation, and the mission of the Church in the world of the mid-twentieth century.

### study

Various study courses will be offered at these conferences. The over all subject matter will relate to the problems of human existence in the twentieth century or the meaning of the Christian faith for people living in our culture.

### procedures

The overall program consists of common worship, common study, common life together and common mission. Lectures, discussions, seminars, study sessions, movies, and other art-form presentations will serve to implement this program.

### faculty

The conferences are led by an inter-denominational group ministry composed of clergymen from several denominations: Joseph W. Mathews (Methodist), Joseph A. Slicker (Presbyterian, U.S.), and John Lee Smith (Southern Baptist).

### FOR FULL INFORMATION

write

Director of Studies

Christian Faith-and-Life Community

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Austin, Texas

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W. Jack Lewis, Executive Director



# CHRISTIAN FAITH AND LIFE COMMUNITY THE LAOS HOUSE

## WEEK-END - STUDY - CONFERENCE - RETREAT

(This is a representative schedule. Groups participate over periods of time convenient to their needs and geographical location.)

F  
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6:30 - arrival and registration  
7:00 - dinner and orientation  
8:00 - LECTURE DISCUSSION I  
9:00 - break and snack  
9:30 - discussion of worship  
10:30 - evening office  
11:00 - the day's end

COURSE  
CS I-A

THE MEANING  
OF  
HUMAN  
EXISTENCE

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6:30 - rise and coffee  
7:00 - morning office  
7:30 - breakfast  
8:00 - LECTURE DISCUSSION II  
9:00 - STUDY PERIOD  
11:00 - seminar one  
12:30 - lunch  
1:00 - LECTURE DISCUSSION III  
2:00 - STUDY PERIOD  
4:00 - LECTURE DISCUSSION IV  
5:30 - dinner  
6:30 - seminar two  
8:00 - movie  
10:00 - discussion of worship  
10:30 - evening office  
11:00 - the day's end

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6:30 - rise and coffee  
7:00 - morning office  
7:30 - breakfast  
8:00 - LECTURE DISCUSSION V  
9:00 - STUDY PERIOD  
11:00 - LECTURE DISCUSSION VI  
12:00 - lunch  
1:00 - seminar three  
2:30 - sum up  
3:00 - departure

common worship

common study

common life together

common mission

**cry  
the beloved  
country with  
no apologies  
to alan  
paton**

**D**O YOU KNOW WHAT IT IS to stand in line to receive free food because there is no money in the family and you cannot get a job? Do you know what it is to live in one room with five other people? Have you ever walked down one block and known there were more than five thousand persons living in that area? Do you know what it is to have five or six brothers and sisters all sired by a different man? Do you know what it is to be certain you will be living in the same conditions for the rest of your life? Do you know what it is to have absolutely no hope, social, eschatological or any other?

I have never experienced these anxieties in the deepest sense, but my wife and I and ten Presbyterian students came into intimate contact last summer with persons who do. We lived and worked in an area of the world where all of the tragedy and perversity of life was made real to us. We had read and heard that persons lived in this way, but from the vantage point of our comfortable split-level homes in middle class America we said, "Yes, that is a shame," but we were unable to conceive of this as reality.

We came from all over America to experience this, although I am sure that if we had known beforehand what was in store, many of us would never have come. Small towns, large towns, East, West and South; Ivy League college and small church college; Negro and White—we were as diverse a group of American students as you could find. Yet we came away from our experience with a common conviction that the Church of Jesus Christ—this Church in which we have just proclaimed a new all time high in membership in the United States—had all but forgotten these people as a part of our missionary outreach.

Why has this happened? Have we failed to send missionaries into this pagan land? No, we have sent missionaries although we could use at least twice the number. Excellent work is being done in scattered missionary outposts. Some of our students worked in two agencies that were trying desperately to proclaim the Gospel to children who lived in one area of the "jungle." They found this very frustrating because they only knew a faith proclaimed to them in terms of middle class American values and had Church materials to use which drew its content from the same values. Have you ever tried to teach a child who is forced to fight in order to maintain his selfhood to turn the other cheek? Or how about teaching a girl reared in a society attuned to promiscuity that it is "bad" to have sexual relations before she is married or with some man other than her husband after she is married?

Most missionaries come away as we did, feeling that the message we in the Church are proclaiming to these persons is either irrelevant or is proclaimed irrelevantly. From the view of our hearers, the best it has to offer is a hope for the life to come, and that isn't very much when you are hungry and your children are sick. It isn't very much, that is, unless you want to kill yourself.

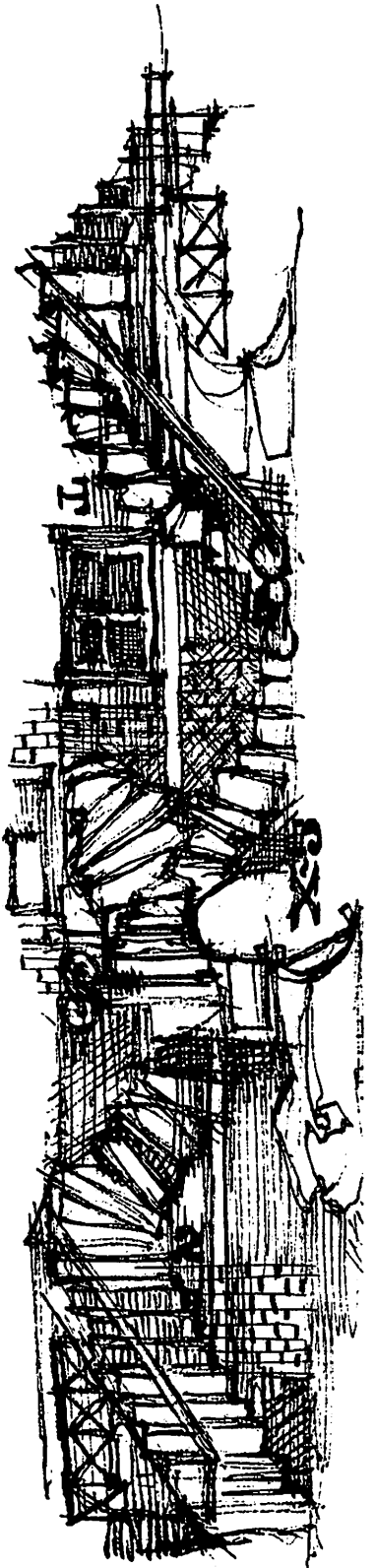
The twelve of us worked hard. We called in local governmental officials and heard of their plans to clear the "jungle," put up decent, attractive homes, provide medical care, provide competent social care, and in many other ways to help the physical and social conditions of these persons. They even have ways of consulting the sufferers themselves about this planning. They had little to say about the role of the Church in this, other than to say they were planning to have churches in these new communities as well as play areas, shopping centers, and parking lots.

When we called together other church people, they told us of their plans, not nearly as elaborate as those of the local government (budgets, you know). In fact it seemed to us that the Church was saying that it would let the government plan and then fit into these plans as best it could (separation of Church and State, you know). There were some exceptions to this of course. Some churchmen felt the Church should speak out against this mass manipulation of human beings. Others felt sorrow over the fact that the Church has not been a force in these areas, enough to have some say about how this clearing should be done. Nevertheless there was concern for the problem and little of the cry, "They're not our kind of people!" But we did hear that some of the churches on the fringe of the "jungle" wanted to make sure that none of the "jungle" people came into their congregations (lower standards, inter-marriage, property values, you know).

We are not different from these persons. Our color, our personality, our whole existence as men is acceptable to God, and the same is true of the people in the "jungle." This understanding spilled out into our work in the "jungle" and into our thinking for the coming school year.

The summer ended and we concluded our work and study to return to our "normal" life. But I have the feeling that on eleven different campuses this fall there is one person who is thinking more seriously than he has ever thought before about Christ's saying of His disciples that they are "in but not of the world." At least we are raising the question of whether there is any way to justify our comfort in the Church in the midst of a world which moans under the burden of the suffering we shared with some persons in Philadelphia, Pennsylvania, U. S. A.

This article is by Don and Marie Scruggs. Marie is a former resident of the Community. Don is a student at Union Theological Seminary in New York.



sights and undergo special training for this strategic work.

Already, some denominational groups on campuses are at work with their own variations of the Community. When Danfort Foundation made a transportation grant to Dick Broholm, Baptist minister serving students at the University of Wisconsin, he flew to Austin for three days of orientation with us, and we sent him back loaded with the accumulated materials and wisdom we had gathered over the past several years.

We rendered a similar service to Jerry Thrush who is directing Wesley Foundation at Montana State College and to Paul Frelick who is directing John Knox House for international students for the Presbyterian Church at the University of Geneva.

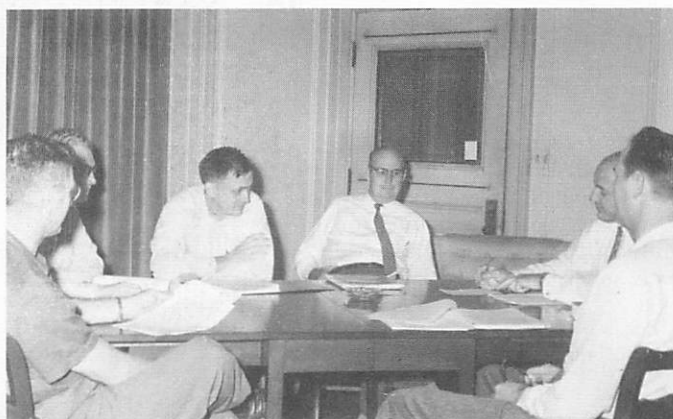
Brown University initiated a similar program after Jack Lewis' preaching mission on that Campus in March. The Student Christian Association has established a residence at the heart of that campus, called "Residential Seminar in Christianity." We are in touch with this group, helping where we can but with no organic connection. We now have eight alumni of the Community at Harvard and M. I. T. and two at Yale who are ready to be of service to the group at Brown to share their own experiences in the Community here in Austin. Southern Methodist University students with the help of campus Christian workers and Perkins seminary professors opened a "Community House" this fall following a pattern much akin to our work and using some of our materials, including tape recorded lectures.

Now that so many campuses are beginning to awaken to this new approach to the qualitative training of Christian laymen while they are attending colleges or universities, and are casting about

for ways and means of establishing variations on this type of residential Christian community, we suggest the following basic conditions for such groups:

1. Bona fide charter and by-laws.
2. Local Board of Directors, intentionally ecumenical in character, each member being in good standing with his respective denomination.
3. Local Advisory Council, intentionally ecumenical, made up of at least two thirds of the Campus Christian Workers supplied by the denominations, "Y" secretaries and related personnel.
4. Lease or purchase of satisfactory housing for residential community of students, accomodating a minimum of fifteen and a maximum of twenty-five, to be operated on a self-sustaining basis from room and board paid by students, or otherwise financed locally. In the case of coeducational institutions, it is recommended that the first residence be established for men with attention being given to securing adjacent property for a similar number of women at some future date. Housing facility should provide areas or combination of areas for lectures, seminars, worship, dining, conversation, in addition to sleeping and studying areas.
5. Selection of students on ecumenical basis without barriers of race, nationality, or field of study, limiting pre-theological students to not more than 15% of total group. It is recommended that only Sophomores and above who have demonstrated ability to perform creditably in their academic work and who give evidence of earnest desire to inquire into the Christian understanding of selfhood and the relevance of the Christian Faith to the whole of life be accepted for residency. Non-Christians should be equally welcome as inquirers on the same basis as those with church affiliations.
6. A "Covenant of Participation" in the total program of the residential community (involving approximately ten hours per week above and beyond time-load of other students) should be required as a safeguard against degeneration into just another boarding house. Limit of residency should be one year for any student except in case of Senior Fellows, not to exceed 20% of residents, who would provide continuity of "memory," serve in a semi-staff relationship, and continue their study on a tutorial basis.
7. Staff selection to be made on basis of following suggested minimum standards:
  - a. Age: 30 to 50.
  - b. Theological training equivalent to Bachelor of Divinity degree from an accredited theological seminary.
  - c. At least one year of graduate work beyond the B. D. degree.
  - d. Sufficient liberal arts education, formal or otherwise, to enable him to move with some facility in many academic disciplines and press them back to their presuppositions.
  - e. Proven teaching ability and self-conscious understanding of the necessity to communicate in the thought forms and categories of the 20th century.
8. Four-month internship as a resident member of the Collegium of the Christian Faith-and-Life Com-

SEMINAR MEETINGS OF WEEK-END-STUDY-CONFERENCE-RETREAT at Laos House as men from San Antonio went through experimentally telescoped curriculum. For their reactions to concentrated 44 hour session, be sure to read Jack Lewis' column, "Dear Everybody," which begins on last page of this issue.



munity alongside the University of Texas during the fall or spring semester preceding start of residential community on a given campus. Thus the insights and mistakes now clearly evident in the work of the Faith-and-Life Community since 1952 could be shared so that any newly established community could start much farther along.

The above points are merely suggestions and others could be added. The Christian Faith-and-Life Community would be willing to provide a four month intern-orientation experience for the new community's director at the simple cost of his room and board in the Community itself. He could leave his family for this period of time and concentrate on learning the in's and out's of our work, its mistakes and insights, take advantage of our revised curriculum after six years of trial and error, participate in our growing understanding of what it means to worship together and live together as members of the Body of Christ, and be on the inside of the "agonizing" that goes on within the Collegium (made up of our seven theologically trained staff personnel) as it wrestles with the new problems and responsibilities in twice weekly meetings. It would be a time for study, reflection and specialized preparation for the intern, no matter what his past experience as pastor, teacher or Campus Christian Worker on some other campus or another parish situation. The Presbyterian and Episcopal Seminaries here in Austin would provide additional resources in staff and libraries for special study in connection with this new work.

## dear everybody

(Continued from last page)

ing in Austin was the most important event in my life. True, a lot of the theology presented sailed completely over my head, but the essence of what was conveyed to me struck me with a force, it seems, from outside this world. I believe now God has accepted me for what I am and as I am....

"I will be forever grateful to you, Jack, and to the two Joe's in Austin who helped me find my God...and myself...For surely one cannot be without the other.

"What have I gained? I feel now I have a much stronger love and interest in my church, my family and my work; now that I dare to live my life in the face of Almighty God."

That one letter is worth all the sweat and strain in getting the Laos Branch underway this Fall despite numerous physical and financial handicaps. The Laos Branch of the Faith-and-Life Community shows promise of becoming an ecumenical research and training center where both clergy and laity from local congregations as well as persons outside the church who are "inquiring" may come for varying periods of study and discussion and enter into a twentieth century grappling with the meaning of human existence, the meaning of vocation and the Christian's responsibility within the orders of existence. For example, on November 11 the Austin Council of Churches and the Faith-and-Life Community sponsored an exploratory meeting at the Laos House of twenty-five Austin business and professional men and women to discuss "The Christian and His Daily Work." The group constituted itself as a steering committee to begin preparation for a city-wide conference on this theme in 1959 or 1960. It is likely that luncheon meetings will be held on numerous occasions during 1959, bringing together for study and conversation groups of doctors, lawyers, educators, architects, engineers, politicians, insurance men, radio-T. V. and newspaper personnel, etc., under the above theme.

Research and experimentation within the Christian Community cannot be undertaken with guinea pigs or white rats. Yet our call today is to experiment in many new ways, to recover the venturing spirit of our fathers in the faith, that we may discover responsible

ways to deal with the gift of life that God has given us in this new age. This can be done by persons who are willing to be "guinea-people." These are people who are open and seeking, ready to be honest about life as it comes to them. These are people who do not wish to be squeezed into a mold of non-reflective acceptance of some other person's self-understanding. They are people who are ready to internalize the memory of the Church as they make decisions in the present and face the future in the freedom of Christ.

*W. Jack Lewis*

## MEMORIAL GIFTS

**Mrs. Lal Blanchard**

Mr. and Mrs. B. V. Duncan

**Mrs. Walter Stenger**

Mr. and Mrs. B. V. Duncan

**Mr. John Connor**

Mr. and Mrs. B. V. Duncan

**Susan Phillips**

Mr. and Mrs. B. V. Duncan

**Mrs. Herman I. Weiss**

Mr. and Mrs. W. L. Hester

**Mrs. G. W. McCleary**

Mr. and Mrs. W. L. Hester

**Walter W. Curtis**

Mr. and Mrs. W. L. Hester

**Mrs. L. G. Wilson**

Mr. and Mrs. T. R. Prideaux

**Mrs. O. T. Bundy**

Mr. and Mrs. T. R. Prideaux

**Mr. Harold Murphy**

Mr. and Mrs. Phil Sterrett

**Grace Eckols**

Miss Ethan Campbell  
Mrs. Helen Scott Saulsbury

**Malcolm Young**

Mrs. A. W. McKee  
Mrs. J. J. Clements  
Mrs. R. D. Moxley  
Mr. and Mrs. W. L. Hester  
Mr. and Mrs. Phil Sterrett

**Mr. R. Wilbur Brown**

Mr. and Mrs. B. V. Duncan

**Mrs. Sam E. Johnson**

Mr. and Mrs. William J. Murray, Jr.

**Mr. C. A. McAden**

Mr. and Mrs. Albert J. Becker

**Mrs. Carl Eckhart**

Mr. and Mrs. William J. Murray, Jr.

**Mr. Harry Pryor**

Mrs. Dorothy N. Gilmore

INFORMAL CONVERSATION at meal time in University Branch is significant part of Life-Together emphasis in the total curriculum now shared by all Branches.



# Higher Education Problems:

## COMMUNITY MAY HOLD SOLUTION

In a recent letter to the Danforth Foundation, Huston Smith, Professor of Philosophy and Religion at Massachusetts Institute of Technology, suggested two ways in which the Community's experimental venture may help solve the problems of Christian higher education. He wrote:

"Small, independent residential communities surrounding state universities may be the most promising pattern for Christian higher education in the future. Two reasons point in this direction: (1) the costs of higher education are rising so rapidly that churches may not be able to support as many first-rate colleges as they have in the past; that is, may not be able to shoulder responsibility for the total education of college students; and (2) church-related colleges, even small ones, are too large to provide intensive nurture of the spiritual life of its students as a whole. What I expect may come to pass is a situation in which churches let their students take their math and German, etc., in state supported education but supplement such secular education through a supplementing seminar indicating the religious dimensions of education and especially a disciplined community venture in Christian living.

I know of no place in the country where this idea, which as I say seems to me to hold great promise for the future, is being explored with the seriousness and wisdom of the Faith-and-Life Community project."

Dr. James I. McCord, President-elect of Princeton Theological Seminary (See Page 2 for a report on his recent speech to the Community), writes:

"The Community is designed to meet one of the greatest needs in university education, that of providing relatively small residence units for students where their education can be interpreted and an opportunity exists for relating a growing awareness to increasing responsibility. Some of the products of the Community have already become outstanding leaders in church and civic life. I feel confident that this is in large measure due to the maturity which they have acquired at the Community. I believe the Community's approach is basically sound and that it will have much to offer to other campus situations."

The following letter is from Dr. Harry H. Ransom, Vice President and Provost of the University of Texas:

"From the beginning, I have been deeply interested in the work which Mr. Lewis and his

colleagues are directing. A very early impression, continued until the present is that the Community draws some of the very best students in the University. I should add that these students are not at all alike; indeed, most of the distinction of the Community has been its ability to cut across all kinds of lines—religious, racial, national, academic, and personal.

On a more systematic score, I have been deeply impressed by the contribution which the Community has made to the liberal education program at Texas. Although the academic standard itself is very high, the study and discussion programs have been able to move into areas where a state university would not be justified in entering.

The leadership in the Community has been regularly devoted, but not with that sort of sentimental-selfish concern which often attends special causes, cliques, and experimental programs.

On the whole, I think that the Community has been a tremendous success and a tremendously good influence. I should add that its main characteristics has been dissatisfaction with any current accomplishment; that is the reason for its success and the main basis for my optimistic view of its future."

RESIDENTS OF MARRIED STUDENTS BRANCH, Richard and Linda Crawford, live in one of the five apartments acquired this year by the Community, are enrolled in special program for married students which also encompasses University Branch curriculum. Linda is a Home Economics senior. Richard is a junior in the College of Business Administration.



November, 1958

Christian Faith-and-Life  
Community

2511 Rio Grande, Austin 5, Texas

W. Jack Lewis, Executive Director

## Letter to Laymen

## Dear Everybody:

More than twenty officers of Grace Presbyterian Church in San Antonio met together voluntarily for eight weeks during August and September for a couple of hours each Sunday evening to discuss the basic tenets of the Christian faith.

About this time the Laos Branch of the Community was ready to begin its experimental training of post-college laymen. Ten of these elders and deacons came in a body to the Laos House for 44 of the most concentrated hours a group ever spent together. This was a "Study-Conference-Retreat." See page six for the compact schedule they followed. It was a telescoping of three weeks of the University Branch curriculum into one week-end. The curriculum is designed for adults since our students have ranged from 18 to 40 years of age with a majority in the early or middle twenties. Older adults from 30 years upward can handle the concentrated curriculum because of the dimension of experience which they bring to any such study. Since the Christian faith deals with life and an understanding of the self in all relationships, the curriculum begins at the point of the meaning of human existence.

Two weeks later I met with these same men in San Antonio for an evaluation session on the week-end they had spent in the Laos House so that successive groups could benefit from their evaluation. Incidentally, these men ranged in age from 32 to 50. The group included a lawyer, a medical doctor, a civil engineer, an insurance man, an F. B. I. man, and an accountant.

They are now arranging to baby-sit with their children in order that their wives may come for a similar week-end in December. Five or six other couples who had been unable to make the first week-end are now planning to come for the repeater conference. The medical doctor who was a member of the first group insisted on a follow-up study program on the part of those from Grace Church who had attended and the rest agreed with him. However, they wanted to wait for their wives and the other couples to have their week-end first so that all could move along together in local seminars meeting in their homes. He said he was *not* interested in merely *waiting* for a second week-end at the Laos Branch but felt that they should read the "take-home" papers, prepare reports on them and supervise their own continuing seminars.

One man wrote me a note concerning his reactions to the week-end study-conference-retreat, saying "First, I want to thank you, your staff, and all who made this retreat possible. The food was excellent, the study program and material wonderful, the lectures penetrating, to say the least.

"Maybe I should apologize for being such an inept student. I am a slow reader and have trouble expressing myself... Nevertheless, what I did read and what I did hear, has had a profound effect on me. I dare say that meet-

(Continued on Page Nine)

# common life in the local congregation

By Russell Owen

**S**OME OF MY FELLOW CLERGYMEN ADVISE ME that theology is meant only for classroom gymnastics in seminary. "You should forget your seminary training," they have said. "You will never be a minister (or accomplish anything in the ministry) until you do." I choose to believe otherwise. In fact, I think this attitude is responsible for what I deem to be a pathetic situation in the Church today.

Among laymen of the churches I have served, I have found great apathy and ignorance to the common life of the Church and to the Gospel. They feel that the Church is a "good" organization among many "good" organizations because they have seen it as a great moral influence for perpetuating the folkways and *mores* of an idealized cultural existence of the past. They see the pastor primarily as an executive-secretary charged with administering the business of this organization. They feel that they are good members if they support the Church financially and attend one service of some sort each week. Implicitly, this means that they have worked it out with God to pay the preacher, and the preacher is hired to fulfill their responsibility to God: an indirect relationship to God made possible through a direct relationship with the pastor. Instead of desiring to come together as the Church and participate in its common life, they prefer that the pastor visit from house to house as a dignified social worker.

We brethren of the cloth must bear most of the responsibility that such a condition has developed in the life of the Church. It is our most serious fault that they do not have an awareness of the relevance of the gospel to all of life. I must confess that I have not been able to overcome this apathy and ignorance in the churches I have served, but I wish to share my thinking on a possible way to deal with this failure.

The Church, when it is true to its calling in Jesus Christ, is a community of believers with a common remembered past and a common faith. Faith is a response to God's activity in history wherein we inwardly appropriate the knowledge which God has made known about Himself in creation, in the person of Jesus Christ, and through His acting in our own lives. The Church is a community. Those who make up its membership have a common experience of appropriating in faith the revelation that God has made known about Himself and His relationship with His creatures. Our activity is always secondary to God's activity—it is always in response to God's revelation and God's calling.

In the tension that always exists in our understanding of the Church, I want to emphasize the Church as a community and merely acknowledge here that it is also very much an institution. I know that leaders of any denomination must emphasize the Church as an institution; yet, the way this gets spelled out is that the Church is presented chiefly as an institution dependent on the activities of the clergy for its life and growth. I feel that this must be discouraged, and to do so I find it necessary to stand over-against the laymen within my charge and some of the leaders of my own denomination. Yet, I realize that I must stand *with* them and proclaim my faith in relation to what I find, if I really expect to contribute anything toward new health in the Church. Surely the people do not want their ministers to be "peddlers of God's Word." They do not want him to "practice cunning" and to "tamper with God's Word" so that it might be more appealing.

(Continued On Page Six)

# Letter to Laymen



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# What's Going On

## Second Year Fellows

This year the Community has established a one-year curriculum which concentrates the material formerly covered over two academic years into one. For students who wish to do further study there are two programs in the Community that make possible continuing education. One is the program for former residents of the Community who are still in the Austin area. Some thirty students are enrolled in this group which meets in the *Laos House* every other week. The other is the Second Year Program in the University Branch.

The University Branch Second Year Program extends the group ministry of the permanent staff to a small number of second year fellows who assume a covenant relation with the staff. This includes full participation with the permanent staff in the Covenant of Worship. They help to re-evaluate and plan the policies and program of the Community, accept responsibility for the execution of the daily activities and house government, supply an element of continuity in the common life and establish responsible relationships with the first year students. They engage in a course of study on a tutorial basis.

The study of the second year fellows emphasizes *depth* as the first year curriculum emphasizes *breadth*. Faculty and second year fellows are colleagues in the intellectual endeavor of investigating living issues of common interest. These issues are selected from six broad fields designated as (1) Readings from the Church Fathers; (2) Readings in Current Social Issues; (3) Readings in Biblical Theology; (4) Readings in Contemporary Theological Thought; (5) Readings in the Problems of the Local Church; (6) Readings in Contemporary Literature.

An elemental part of the group ministry of second year fellows with the permanent staff grew out of the conviction that where the body of Christ is, men gather together to declare unto one another the word of God. A *continuing core* of a worshipping community is deemed an absolute necessity for the kind of work which each fall brings together a large body of new people with widely different backgrounds. The discipline of worship for this group is also grounded upon the increased realization that this Community's work is in need of the dramatic symbol of the living relevance of the gospel of Jesus Christ.

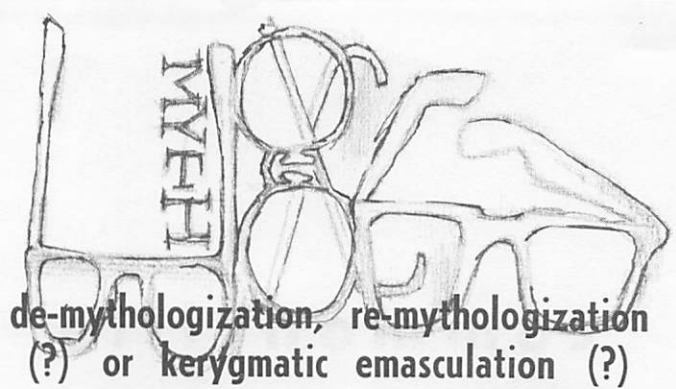
The second year fellows also provide a continuity in our life together. This continuity comes through their presence (their just "being there"), through establishing responsible relationships with first year students, and through their help in interpreting the program to new members. This involves reminding the Community as a whole of the covenant that they have made with one another and encouraging conversations among the members about personal, campus, Community, or world-wide problems.

Second year fellows meet once a week with staff members to evaluate the policies of the Community and to help formulate future directions. This helps gear the program more closely to the actual needs and concerns of the students. They also substitute for staff members in various capacities in cases of emergency or in their planned absences.

Another aspect of this program has to do with administration. Second year fellows provide the basic leadership for the routine of our life together and for the execution of many aspects of the program itself. This includes selecting leaders for worship services, planning the evening meal conversations, presiding at certain functions, implementing house rules (especially University regulations), overseeing telephone arrangements, etc. The fellows do not do all the work involved, but accept the responsibility for its being done and for distributing the load as widely as possible. The purpose of this procedure is to take as many burdens as possible from the first year members, who are engaged

(Continued on Page Seven)

Second Year Fellows help re-evaluate and plan the policies and program of the Community.



By Eugene Claburn

Ed Hobbs' article in the October issue of *Letter to Laymen* does a neat job of turning the currently familiar phrases of a certain segment of theology. But the exuberant rapidity with which he gallups over certain key assumptions fails to prevent our eyes from dwelling on them uncomfortably long.

There are questions which we would like to raise with all those who read his interesting Biblically titled discussion.

According to Mr. Hobbs: (1) Myth is "...a way of talking about man's understanding of himself in the world... It might be possible to present the same understanding in non-mythological terms."

(2) And not only is this supposed to be possible, but it is supposed to be "...absolutely imperative unless we are to cease to preach the gospel entirely."

(3) For Modern Man "...does not understand himself and the world in mythological categories, and to preach the gospel in such categories is to be meaningless."

I question each of these three assumptions. To begin with the third, can it be denied that modern man lives every bit as much by myth as man in other ages? The use to which man puts his reasoning and other powers in any age is based on pre-rational, mythological pre-suppositions which are the accepted "common sense" of the day. Who, indeed, is licensed by the group to question the story of *Home and Mother*, or the *History of These United States in Which There is Liberty and Justice for All*, or the *world-saving mission of Capitalism*? These are some of the myths by and for which millions of Americans live and die, and they have their counterparts in other parts of the world, of course.

Is not the scientific world-view one among other approaches to reality and based on its own myth that goes something like the following:

"Out of the primordial mud of the unknown past a creature called Man slowly came to be. And everything is to be understood in terms of Man's self-development. His story is one of a long heroic struggle against terrific odds to make a place for himself on Earth and transcend himself. Man has passed through many ages on his upward climb of progress, and the farther he gets, the faster he goes."

"We have achieved great things because our Method (the Method of Observation, Hypothesis, and Testing) has given us the power to predict and control almost everything, including each other. To the only God, our Method, be glory, majesty, dominion, and authority now and forever. Amen."

This basic "pragmatic" feel for reality has become the common sense of our culture. That is, it is that sense of reality which has become common to us all. That is why we tend to laugh if anybody calls it a myth. It is perfectly obvious to us that this is simply the way of looking at reality. Those who can't see this are deviants and not to be taken seriously.

And the proof of validity by accomplishment always works because the criterion of value according to which its accomplishments loom large is the commonly received and unquestioningly accepted criterion inherent in the myth itself.

The modern man to whom we preach the gospel today is not a non-mythological man, but a man living by a *different* myth, and generally living by it uncritically.

With this in mind let us consider the first of the three assumptions: that myth is a way of talking about man's understanding of himself in the world, and that it might be possible to present the same understanding in non-mythological terms.

Myth is being accepted more and more seriously today by philosophers and theologians. The stories of the gods are no longer looked upon by "all intelligent men" as simply the worthless fantasies of reason gone awry. They are seen as serious statements of man's relationship to reality.

"Myth [as opposed to fairy tales] ... at least at its best, is a recognition of natural conflicts, of human desire frustrated by non-human powers, hostile oppression, or contrary desires; it is a story of the birth, passion, and defeat by death which is man's common fate. Its ultimate end is not distortion of the world, but serious envisagement of its fundamental truths; moral orientations, not escape. That is

(Continued On Page Seven)

# the source of spontaneous witness



By Hans-Ruedi Weber

Hans-Ruedi Weber continues the discussion begun last month on the subject of the "cloud of unknown witnesses" in the early church.

It has been said that the explanation of the continuing missionary expansion of Islam is what to non-Moslems seems to be a superiority complex: the strong consciousness of Moslems to be the one elect and privileged *umma*, the one and only true community of God. Allah claims the whole world. All the areas which do not yet fall under the Moslem theocracy are therefore "areas of war," where the true worship has to be introduced whether by force or persuasion. Every Moslem, kindled by such a self-consciousness, becomes spontaneously a propagandist.

Granted all the differences between Islam and the Christian faith and therefore the quite different nature and exigencies of Moslem propaganda and Christian missions, there is here a revealing parallel: Christians also have such a particular self-consciousness, the consciousness to be "the people," *the laos*: "*the chosen race, a royal priesthood, a holy nation, God's own people*" (I Peter 2:9). If this self-consciousness is not embedded in an equally strong knowledge that we are God's people solely by the mercy of God, such a faith becomes intolerably arrogant. We know it from certain missionary practices not only of Moslem and Christian sects but also of respectable Christian churches! Yet, whether arrogant or not, such a self-consciousness is a strong missionary drive. It surely was in the ancient Church.

Those who were scoffed at by Celsus as being "persons of the most uneducated and rustic kind" knew that they were *the people*, and this inextinguishable conviction gave even these simple Christians "a direct politico-historical consciousness—in fact the most comprehensive, the most perfect and the most impressive one imaginable. Can one conceive of anything more lofty or more comprehensive than the ideas of 'the true Israel', 'the new people', 'the first nation', 'the people of the future' (i.e., of eternity)? Because they thought of themselves in this way, Christians were secure from all the arguments and veering opinions of polemics, and could march straight on to victory on all fronts. If they were reproached for being 'renegade Jews' they replied, 'We are the Church of the Messiah, and therefore the true Jews.' If they were reproached for being 'nothing but Jews' they answered, 'We are a new creation and a new people.' On the other hand, if they were reproached for being something new, they answered, 'Our newness is only apparent; in latent form we have existed ever since the beginning of time in every nation; we are the original people of God.' If they were told they did not deserve to live, they answered, 'We will die in order to live; for we are citizens of the world to come and are sure of our resurrection'" (A. Harnack).

This self-consciousness of early Christians has found a most beautiful expression in the much quoted letter to Diognetus (in the second or early third century): "Christians cannot be distinguished from the rest of the human race by country or language or customs. They do not live in cities of their own; they do not use a peculiar form of speech; they do not follow an eccentric manner of life. . . . Yet, although they live in Greek and barbarian cities alike, as each man's lot has been cast, and follow the customs of the country in clothing and food and other matters of daily living, at the same time they give proof of the remarkable and admittedly extraordinary constitution of their commonwealth. They live in their own countries, but as aliens. They have a share in everything as citizens, and endure everything as foreigners. Every foreign land is their fatherland, and yet for them every fatherland is a foreign land. . . . They busy themselves on earth, but their citizenship is in heaven. . . . To put it simply: What the soul is in the body, the Christians are in the world" (Translation by Eugene R. Fairweather in *Early Christian Fathers*).

We might suspect the unknown author of this epistle to Diognetus of

an excess of rhetoric. But he could point to realities which are no longer common in our churches today. The Christians showed their true citizenship by living in the world and not by withdrawing into a Christian ghetto, into Christian organizations, etc., as so many Christians are doing nowadays. They were different from others but not through "peculiar forms of speech" or in clothing and other matters of daily living (as so many Christians today, not only in Asia and Africa, but also in the West). They were different because of their peculiar *double citizenship*, because of their hope of the Kingdom to come.

This consciousness of being God's own people which became such a vital missionary drive, was intimately related to the early Christians' understanding of what happened in baptism and confirmation. Besides the forgiveness of sin, the reception of the Holy Spirit, etc., baptism was also considered as a military oath. A. Harnack showed how, in the world-famous Roman army, the decisive act of becoming a soldier was called the *sacramentum* and how the ancient Church soon took over this term in order to designate with it the act of taking the baptismal vows. In this connection, Harnack suggested also a new derivation of the term "pagan." The traditional hypothesis is that heathens were called "pagani" (pagans) because "paganus" means inhabitants of a village and because most Christians were to be found in cities. But the Latin word "paganus" means also "civilian," thus the contrary of a soldier. By becoming a Christian, by the *sacramentum*, the baptismal vows, we cease to be civilians (=pagans) and we all become soldiers actively engaged in Christ's struggle for the world. The New Testament and the early Church never admitted a distinction between active and passive members. Every one was a missionary. And every baptized person had the authority to be a missionary.

For baptism and the accompanying unction were also considered as some kind of an ordination, as G. H. Williams has pointed out: "The laic in the ancient Church had an indelible 'ordination' as priest, prophet and king, no longer in bondage to the world but freed through Christ to know the truth in the illumination of the Spirit, to exercise sovereignty over the inner temple of self, to join in the corporate thanksgiving of the redeemed, and to forgive the brethren in Christ's name." To put it in the words of Chrysostom: "So also are thou thyself made king and priest and prophet in the laver (of baptism): *a king*, having dashed to earth all the deeds of wickedness and slain thy sins; *a priest*, in that thou offerest thyself to God, and in having sacrificed thy body, and in being thyself slain also, for if we died with Him, saith he (Paul, II Tim. 2:11), we shall also live with Him; and finally *a prophet*, knowing what shall be, and being inspired of God and sealed. For as upon soldiers a seal, so is also the Spirit put upon the faithful. And if thou desert, thou art manifest by it to all. For the Jews had circumcision for a seal, but we, the earnest of the Spirit. Knowing then all this, and considering our high state, let us exhibit a life worthy of grace. . . ."

It would be futile to try to copy the spontaneous mission of the ancient Church. But we may at least try to learn a lesson; a lesson in the form of some questions, for we do not know the answers. Besides, many answers which might be given to these questions touch "hot irons" in the realm of Faith and Order, and Missions and Evangelism; those who are competent in these realms might perhaps help us further.

It is no secret that the strong consciousness of being God's own people has faded away, especially among the more respectable churches and where a church finds itself in a majority church situation. Only many sects and "Adventist" or "Pentecostal" or "Holiness" churches have maintained this "laos-consciousness." Accordingly their missionary zeal and missionary outreach exceed by far all the missionary efforts of the traditional Catholic and Protestant churches.

We are used to label this type of Christendom disdainfully "fringe sects." But Henry P. Van Dusen was right in asking whether these churches are also at the fringe of the true Church of Christ and not only at the fringe of ecumenical Protestantism. He answered his own question by pointing to many similarities between the ancient Church and this "new third major type and branch of Christendom," namely "spiritual ardour, sometimes but by no means always with excessive emotionalism; immediate experience of the living Christ, sometimes with aberrations; intimate and sustaining fellowship, sometimes with excesses; leading of the Holy Spirit, sometimes but by no means always with exaggerated claims; intense apocalypticism, just like the early Church, but hardly more extreme than what is the current vogue in some segments of respectable contemporary ecumenical Protestantism; above all, a life-commanding, life-transforming, seven-day-a-week devotion, however limited in outlook, to a living Lord of all life."

A far closer attention to what is happening in this third major branch of Christendom could surely teach us much about the nature of a spontaneous missionary church. We could learn both from the obvious aberrations and from the authentic Christian faith and love and hope in these new churches. They could give us a lead to answer our first basic question:

How can the strong consciousness among Christians to be the "third race" and "God's own peculiar people" be kindled again without leading immediately to sectarian aberrations?

*This article from Laity will be concluded in next month's issue.*

When any community, a family, a group, or any other collection of individuals, thrown together by whatever cause, becomes a worshipping body they formulate over a period of time their own devotional structures. These serve for this group as long as they are gathered as this group. The Christian Faith-and-Life Community has its family devotions each evening before the common meal. Our concern is to comprehend the role that family or group devotions play in our lives now, and can play in the life situations given to us in the future.

Like every service of worship, the daily office of the Community is composed of both fixed and variable elements. The fixed part of the office is at right. The variable part, which is changed each day of the month and on holy days such as Christmas, is on the opposite page.

The Scripture Lesson for Christmas day and a word of witness by Bill Cozart are printed below.

### The Scripture Lesson

Have this mind among yourselves, which you have in Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5-11.)

### The Witness

Sometimes I wonder if the Old Testament doesn't witness more to the Christ event than the New. The other day I was noticing in the tenth chapter of I Samuel the part that talks about Saul's being anointed king of Israel. And Samuel tells Saul that, as he leaves the place of anointing and travels home, he will be met by all kinds of people. These encounters will be signs—signs that everything that comes to him is an indication of the renewing presence of God in his life. As Samuel puts it,

"Now when these signs meet you,  
Do whatever your hand finds to do,  
For God is with you."

It seems to me that these lines belong at the end of the morning worship as a Benediction. I mean, here we are each morning as the Community of Christ which gathers together to remind each other, through a cluster of symbols, of our God-given identity in the world.

Then, at the end of the service, it seems like someone should say, "Now, these signs which we have just dramatized before ourselves, will be meeting us all day long in the form of people and objects that come our way. When these signs (people) meet you, do whatever your hand finds to do; that is, respond to the demands of the concrete situation, for you are meeting the will of God for your life in every succeeding encounter with your neighbor.

"Now, of course, being free people, you will not always do this, for you will many times slam the door in the face of your neighbor's need. In so doing, you bring upon yourselves just condemnation and death, and are trapped in the hell of your alienation. But here is the miracle: God does not leave the Adam-that-is-you naked; although you have rejected him, he is still concerned and provides clothes for you—that is, when you reject the comingness of your life by slamming the door in your neighbor's face, God sends him to you again, or sends another neighbor to you, and again, and again. There is no end to his continuing concern, only you're too afraid of life to believe it. Nevertheless, over and over again today these signs will be coming to you. When they do, don't be afraid to respond to them—openly, completely openly! (Remember, when you threw back the covers from the bed this morning and got up, you symbolized your decision to throw off every shred of protection and to live completely exposed to your neighbor's need).

"So, now, members of the Community of Christ, leave this worship service, and meet the signs that God sends your way today, doing whatever your hand finds to do, at all times rejoicing (especially through the tears), for your wounds are healed, your aloneness is visited, your emptiness is filled, your silence is given a voice. And again, I say, rejoice."

To make a long story short, this passage from Samuel could, perhaps, have real significance as a Benediction.

# The Daily Office

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 rise, let the Community stand and face the Table. The ministers shall then begin the Office by saying,

In the name of the Father and the Son, and of the Holy Ghost.  
Community: Amen.

## the office of confession

Then the Community shall face one another as the minister reads the penitential sentences for the day after which he shall say,

Beloved in Christ, let us confess our sins Unto Almighty God.

The Community shall then kneel or bow and the minister shall say,

Lord have mercy upon us!

Community: Christ have mercy upon us!

Minister: Lord have mercy upon us!

Then shall the Community repeat the prayer of confession appointed for the day. Following a moment of silent meditation, the minister shall say,

Beloved in Christ, our God hath had mercy upon us, as our fathers in the faith and the Holy Scriptures bear witness to us. Hear these words:

The minister shall then read the sentences of pardon for the day, after which he shall say,

Almighty God, our Creator and Redeemer, receive our humble thanksgiving for thy love in Jesus Christ our Lord, and enable us, by Thy Holy Spirit, to walk henceforth in true repentance and in newness of life.

Community: Amen.

Then the Community shall join in the Lord's Prayer as follows:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power and the glory, forever. Amen.

## the office of the word

The minister shall then say,

O Lord, open Thou our lips.

Community: And our mouth shall show forth Thy praise.

The Community shall then rise facing the Table as the minister says,

Glory be to the Father, and to the Son, and to the Holy Ghost;

Community: As it was in the beginning, is now and ever shall be, world without end. Amen.

Minister: Praise ye the Lord.

Community: The Lord's name be praised.

Then shall the Community, facing one another, read in unison the Psalm appointed for the day, after which the Community, facing the Table, shall sing the Gloria Patri.

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.

The Community shall now be seated and the appointed scripture lesson for the day shall then be announced and read, after which the minister shall say,

The Lord bless to us the reading of His Holy Word and to His Name be glory and praise.

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!

Community: Amen.

# of the Community

*The Community shall then rise, face the Table, and repeat together the Apostle's Creed.*

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; 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. 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.

## the office of dedication

*Then shall the minister say,  
The Lord be with you.*

*Community: And with thy spirit.*

*The Community shall then kneel or bow and the minister shall say,  
Let us pray.*

*Then shall the minister read a collect appointed for the sacred season, after which he shall say,*

Beloved in Christ, in communion with the saints of all ages, let us make bold to offer prayers of intercession unto Almighty God our Heavenly Father.

*The Community shall then offer together the appointed prayer of intercession for the orders, after which any so moved by the Spirit of God may make known the particular concern of his heart and lead the Community in special prayers for the Church and the world. At the close of the common prayers, the minister shall say,*

Let us pray especially for those who are in the midst of tribulation.

*Then the Community shall join in the appointed prayer of intercession for the suffering, after which the minister shall say what follows; the Community remaining seated.*

Beloved in Christ, let us offer our gifts unto Almighty God.

*Then while the gifts of the Community are gathered and brought to the Table, the minister shall read the offertory sentences appointed for the day after which he shall say,*

Let us pray.

*Then the Community shall join in the following prayer:*

Almighty God, Thou who dost give us all things, receive now the gifts of thy people. Help us to render unto Thee all that we have and all that we are that we may praise Thee with our whole lives through Jesus Christ our Lord. Amen.

*The Community shall then rise, facing the Table, and sing the Doxology.*

Praise God from Whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above ye heavenly hosts;  
Praise Father, Son, and Holy Ghost.

*The minister shall then say,*

Grace be unto you and peace from God our Father, and the Lord Jesus Christ.

*Community: Grace and peace be unto you.*

*Here the Community shall remain standing facing the Table while the Peace, as an offering of our communion in Christ Jesus, is passed from one to another. 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 is led of the Spirit of God.*

The Grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost, be with us all evermore.

*Community: Amen.*

## THE VARIABLES

### Psalm 50

### Christmas Day

**Penitential Sentences**—Be gracious to me, O Lord, for I am languishing; O Lord, heal me, for my bones are troubled. My soul also is sorely troubled But thou, O Lord—how long? Turn, O Lord, save my life; deliver me for the sake of thy steadfast love. (Psalm 6:2-4.)

"Do not be afraid! I bring you glorious news of great joy which is for every man. This very day, in David's town, a Saviour has been born for you. He is Christ, the Lord. (Luke 2:10-11.)

**General Confession**—Almighty and all-holy Father; We confess ourselves unworthy of Thine unspeakable Gift. We have not loved Thee as we ought; Nor have we always been loving to one another; kind hearted, and forgiving one another; even as Thou, for Christ's sake, hast forgiven us. We have lived in selfishness and worldly pride; and the good gifts Thou hast bestowed upon us we have not used to relieve the burdens of others. Pardon and blot out our offenses, we beseech Thee, through the incarnate life and willing sacrifice of Thy Holy Son, even Jesus Christ our Lord. Amen.

**Sentences of Pardon**—For to us a child is born, to us a son is given; and the government will be upon his shoulder; and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6). He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only son from the father. (John 1:10-14.)

**Intercession For The Orders**—O God our Father, who didst send Thy Son to be King of Kings and Prince of Peace: Grant that all the kingdoms of this world may become the Kingdom of our Lord and learn of Him the way of peace. Inspire all men continually with the spirit of unity and concord. Let those who are offended forgive, and those who have offended repent, so that Thy children may live as one family through Jesus Christ our Lord. Amen.

**Intercession For The Suffering**—Father of mercies, who hast given unto us the gift of thy son, we commend to Thee the poor, the cold, the hungry, the lonely, and those who have no helper. So move the hearts of those to whom Thou hast freely given all things that they also may freely give; through Jesus Christ our Lord. Amen.

**Offertory Sentences**—And going into the house they saw the child with Mary his mother, and they fell down and worshipped him. Then, opening their treasures they offered him gifts: gold and frankincense and myrrh. (Matthew 2:11.)

For you were called to freedom brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants to one another. (Galatians 5:13.)

Love does no wrong to a neighbor; therefore love is the fulfilling of the law. (Romans 13:10.)

## LETTER TO LAOS HOUSE

In the November issue of *Letter To Laymen* Jack Lewis reported the response of several men who participated in a *Weekend Study-Conference-Retreat* at the Community's Laos House. A letter from a San Antonio business man who was in the group was received this month. He writes:

"I do not believe that I can put into words what happened to me on that week-end without getting melodramatic. On Saturday afternoon I was in my room for the study period. The lectures and seminars had my morale dragging the ground. I stood convicted without an argument left. There seemed no way out. All of a sudden a deep awakening started within me. Everything began to take shape; a great awareness was dawning on me. Miserable, wretched slob that I am, God was waiting for me to stand before Him stripped of my many coats of self deception. I no longer had to hide from others and from myself. I was free. I seemed to swell up and grow. The light seemed to get brighter. I looked out the window, smiling like a lunatic. A weight seemed to have dropped from my shoulders. I felt like running out and telling someone about it. But no, I'd better let it wash over me for a while and let me be permeated with it.

"The further lectures, discussions, seminars and worship service filled me fuller and fuller. Things fell into place that had never before had any meaning—doctrine, worship, scriptures, neighbors, faith, Christ, myself, the world. You said we wouldn't get any answers? I got answers to things I didn't even know there were questions for.

"You do not know how often I have wanted to confess the meaningless of my church life and to ask to be released from my vows—how often I have had the feeling of guilt about my motives, the quandary at being in a situation that I could not swallow, yet thinking that I must either be queer or the worst hypocrite in all creation. Now, it is entirely different. The things I say and do now are practically the same as I did before with one important—yea, vital exception. The difference is the meaning, the understanding. *What difference!* Believe me, it is like another world. I'm like a child that has had a new world opened to him. I'm just feeling my way and not walking very steady, but that fullness I was talking about is still there and I am going to have to share it or bust.

"Our course was designed for self understanding and, if it were like other self-improvement courses, it should end there with the enrollee more or less enriched as the course was more or less meaningful. However, here we have something different. Here we seek to know and understand ourselves and the impulse to spread our new found knowledge is overpowering. This compulsion is not one of seeking supporters for our new theories or to indemnify us of a possible mistaken theory by the weight of its adherents, so to speak. There is no certainty about any of it, yet there is more strength in that uncertainty than in the knowledge that I must be awake to write this letter.

"We plan to continue our study among the ten who participated in the course..."

The *Weekend Study-Conference-Retreat* provides the opportunity for concerned laymen in the local church to think through for themselves the meaning of the Christian Faith for their lives, the nature of lay leadership in the present day local congregation, and the mission of the Church in the world of the mid-twentieth century.

## common life in the local congregation

(Continued From Page One)

It is interesting to remember that Martin Luther and John Wesley did not become interested in structuring the life of the Church until a great revival had already begun to take place in the form of a great tidal wave that needed structuring and channeling in order not to lose itself in its great momentum. Today, we seem to hope that a big program in the Church with detailed, intricate structures will somehow call into being a great revival movement. In some ways the Church seems to be the dying ashes of what was once a great fire. We urge each other into frantic activity in the hope that life will come back into the Church—forgetting that the Church has life only as God gives it life. We say to one another, "If we do not get new members the Church (as an institution) will die." We act as if the life and vitality of the Church were totally dependent upon the activities of men. Church life becomes a program to administer and promote. We are tempted to manipulate people to get the desired results of the "program." It is assumed that either the Gospel will automatically be preached or that it has been preached once and that we can now spend our time carrying out the program. It is also assumed that if the Gospel is preached, it can be measured as to its successful communication by the number who come into the Church. Each pastor is assigned to raise so much money for a given number of causes and a quota of new additions to the Church. It becomes a temptation to equate the will of God with the program of the Church. In this atmosphere, it is no wonder that the people sometimes decide to accept the money and membership quotas in relation to whether or not it will hurt the preacher's record or get him in trouble with his superiors. It is assumed that each church should be structured according to some pattern in an attempt to embody all the aspects of the Body of Christ in each local charge. This is impossible. The real situation of each congregation should determine the structure and the ministry of a particular Church.

With our laymen becoming intellectually more sophisticated and better trained in the Southwest and with the condition in the Church of no significant common study, the Church is going to suffer.

We must find ways of communicating the Gospel and making it meaningful to the every day life of laymen. We must communicate God's judgment against apathy and ignorance in the life of the Church and make known the joy of receiving His love. We must communicate that before God all of life is holy—that there is no such thing as "secular" part of our life outside the judgment and concern of God. We cannot think of ourselves

as charged to keep them happy, but we must think of ourselves as being responsible to God. We must not be prostitutes—selling ourselves to others and attempting (even unconsciously) to fulfill their responsibility to God.

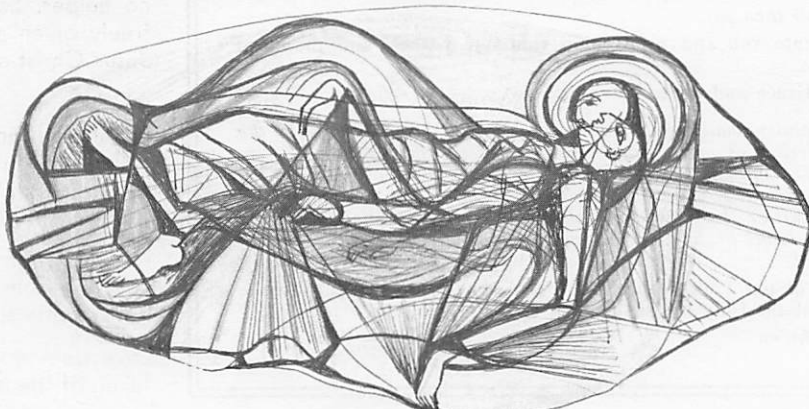
The central and climatic expression of the communal life of the Church is worship. In the structure of the service of worship we act out our experience in Jesus Christ—that is, we act out our faith in such a way that that which is remembered as being decisive in the event of Jesus Christ (namely: the revelation of the judgment and reconciliation made known in Him) can be appropriated by those subjectively involved in the worship of the Church. In worship there is always the open possibility that the communal memory about Jesus as the Christ can become *my* memory. There is always the open possibility of my finding new life in Christ. God will make such appropriation an open possibility (sometimes in spite of what we do); yet, we should self-consciously be aware that we proclaim our faith by the way we worship as well as by a direct confession of faith.

The common life of the Church should also express itself in common study. The minister needs to find ways of entering into a dialogue with the people of the Church. This would be good for both. We need genuine conversation with our parishioners in areas about which they are vitally involved. We need genuine conversation based upon mutual respect wherein we will hear them as well as tell them. Our Churches have grown so large that the minister cannot enter into a genuine conversational relationship with all in his charge. He can study with some (perhaps Sunday School teachers) who could share in study with others—perhaps within the structure of our Church School. Here, in the study of the Church, God will make known His Gospel just as surely as in the worship of the Church. In such study, the dimension of depth could be added to fellowship of the Church. Here, the people would become a community.

The common life of the Church should express itself in a common ministry to each other and to the world. This is the priesthood of all believers. We all are charged by God to proclaim the Gospel to one another. Our common ministry is to call one another into the awareness that we are before the Lord and that He is inexorably involved in our lives. This means that we stand in judgment against one another in awareness of God's judgment upon us, and that we comfort one another in awareness of God's love and concern for us.

This in turn enables us to go out into the world as either laymen or clergymen, to serve the world according to each person's talents, and to meet the need of all men for the saving Word of forgiveness in Christ Jesus.

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## Kerygmatic Emasculation

(Continued From Page Two)

why it does not exhaust its whole function in the telling, and why separate myths cannot be left entirely unrelated to any others." (*Susanne K. Langer*).

Can the mythological elements of the Christian tradition be stripped off like paper wrappings to reveal the golden gospel truth of the pure, unadulterated *kerygma*? Or is the myth *more* than just a way to talk about man's basic relationship to reality. Perhaps it is the essential language of religion, necessary whether one talks about our God or other gods. Perhaps mythical, as well as other types of religious symbols are more closely related to the reality which they symbolize than we used to think, perhaps they are even inextricably related.

If this be so, the claim that myth is just a stop-gap measure anticipating theology can be reversed; we can say we have gotten one step removed from reality when we have "rationally explained" a myth.

Myth is a means of communication which stands on its own as the fundamental linguistic expression of religious faith. If Sartre's plays are simply poor attempts at what he does better in *Being and Nothingness*, if Picasso's paintings are simply poor efforts at what a camera could do better, then we should perhaps de-mythologize the Bible. Neither Bultmann's nor anybody else's theology will ever supercede the myth itself in the power of presenting the reality of God's word to modern or any other man.

Mr. Hobbs' understanding notwithstanding, Bultmann himself apparently at some level of awareness realizes this. I find it significant that Bultmann, in spite of all his talk about the modern *scientific (and, according to him, non-mythological)* world-view does not go to it after all for the categories of his theology. He goes to the existential terminology of Heidegger, which came from Kierkegaard, who got it largely from the New Testament, which probably accounts for its power!

Any preaching which fails to include the mythological is less than the gospel. It might be theology, even good theology. But theology alone is not preaching, but only teaching. For it does not appeal to the whole man in the way the myth itself does; it is too purely intellectual.

And this points to the heart of the matter—what we are trying to do when we preach. Are we simply trying to find words to discuss an experience which we assume before-hand is already completely the same for everybody? Or are we not deliberately challenging the "sense of reality" of others who are actually living by other traditions than our own by presenting them with the full force of our own tradition?

In other words, we are not *simply* in a discussion group with "modern man"; we are challenging *his myth* with the *myth by which we live* because we believe it to be the Way the Truth and the Life as revealed to us by the one true God. "For there is none other name under heaven given among men whereby ye may be saved."

The well-known theological statement of the extent to which the symbolism of our tradition actually participates in the reality which it symbolizes is to say that Jesus Christ is the second person of the Trinity.

This means no amount of reasoning with our "modern man" will do for him what actual participation in the ritual, myth, and all the other symbolism of worship will do. When and only when he has met the realities of the faith face to face in the total worship experience will the rational wastelands of theology make sense to him.

Therefore I would say Bultmann's hermeneutical experiment is *not* for preaching to the uninitiated, but for the *understanding* of the initiated. It is for the classroom, not the pulpit. It is aimed at training witnesses, not at convincing the unconverted that "the Christian faith is relevant."

All this does not mean we are opposed to Bultmann's actual theological interpretations. We see his effort as one in a long series of noble experiments at interpretation in the long tumultuous history of the church. And who knows? Perhaps it will even prove to be as fruitful as the application of Greek philosophy to the original mythology, which produced the great creeds and the theologies of such giants as Augustine and Thomas. Or on the other hand it may turn out to be one on the long list of tried-and-found-wanting heresies.

I personally think it is a risk well worth taking. It certainly seems to be one of the best brands of *understanding* of the Christian faith on the market today. If it seems watered down when compared to the actual New Testament material it is only because it is applying the mere intellect to a reality of common experience going far deeper than the intellectual. And it is certainly less reductionistic than any kind of fundamentalist literalism.

Let us just not think more highly of ourselves than we ought to think. ("... absolutely imperative unless we are to cease the preaching of the gospel altogether.") The preaching of the Word of God as revealed in Jesus Christ will go on whether Bultmann's or our theology lasts or not. It transcends every interpretation of it. Theologians will come and theologians will go, but the Christian mythology of the creation and fall, of the incarnation and the resurrection, will remain. "Heaven and earth will pass away, but my words will not pass away."



As staff colleagues Second Year Fellows accept responsibility for many of the daily activities in the common life of the Community. Weekly meetings bring discussion of all aspects of Community life.

## WHAT'S GOING ON?

(Continued From Page Two)

in a full Community program of study along with their heavy University load.

Any student who at any time has spent at least one year in the Community and who wishes to engage in such a program and is ready to assume such a covenant relation with the staff may apply for participation as a second year fellow.

### A Profile

At the end of the first six weeks course in the Community, Hi Dong Chai, senior electrical engineering student from Seoul, Korea, comments upon his Community activities: "I find that the experience of living, worshipping, and studying together has made me think more deeply than before. It has enabled me to articulate my faith to myself and others."

In a word of witness during worship, Hi Dong commented upon his early experiences in the Christian faith:

"As a child, I was a preacher's son in Korea. The church was regularly attended and I learned the stories of the Bible at an early age. I heard about heaven and hell and how to act as a Christian. I became a "good boy" because I was kind and because I made good grades in school and did not fight like some boys did. I became a Pharisee. I did good things in order to be justified before God, so that I would not go to hell where there were supposed to be two horned devils, a lake of unceasing fire, and sinners who were to burn there throughout eternity. In short, the conscience became my god.

"One day I decided not to follow the command of the conscience and set out to find Something which I could depend on throughout my life. I read the Bible, I prayed, and I sought for that Something. But it did not readily come to me.

"I had been living in a dark room and was unconscious of the darkness. Little by little, I became aware that I was living without light. I began to search for a match, bumping against the wall, tumbling over a chair, falling to the floor. Then I was handed a match. I lighted the candle and I could see. Externally nothing had changed, but I saw everything in the new light of this candle.

"If you ask what this candle is, I would like to call it *Sarang*. This is a Korean word which means to me something like the following: "Don't try to pretend what you are not. God accepts you as you are through Christ. Acknowledge yourself as what you are, sinful, weak, helpless, and unworthy. You shall have no other gods before the Almighty God. You may become rich, but do not put yourself to the god of wealth. You may want to become a great scientist, but do not let this desire control your whole being. Popularity is all right, but do not set popularity as the end of your life. Instead, use these things, which are no gods, as your instruments to serve the Lord who steadfastly loves you. Do good works but not to become righteous or to be justified or to get meaning out of life or to show people how good you are."

"But I constantly fail to do what *Sarang* tells me to do. False gods pull me toward them with rubber strings attached to my back. Nevertheless, God accepts me as I am, and the act of confession and the act of pardon go on every day. The forgiveness is also *Sarang*.

"As you can see, I have given *Sarang* the same meaning as the English word *love* when the English word is used in the Christian sense. Through this *Sarang* I am enabled to say, "Once I was blind, but now I see. I was dead, but now I live."

Hi Dong plans to continue his engineering studies in the University on through a doctorate and then return to his native land as a teacher. He came to study in the United States in 1953 and completed his high school education in New York.

Hi Dong Chai



# EXPERIMENTAL

## FUND RAISING

The fact that the Christian Faith-and-Life Community has not only continued to develop through the University Branch but has launched several new programs for non-university and post-university people is an indication that the purposes of the lay movement in our age are becoming better known and understood.

The struggles to achieve this understanding, the failures and advances made over the past seven years, are well known to readers of *Letter To Laymen*. Many of you know also of the financial problems the Community has faced and continues to face. The Community has chosen the role of experimentation on behalf of the ecumenical church and for its service to the world, and this approach brings its own special problems in fund raising.

It was decided from the outset that the Community's approach to fund raising would not be allowed to degenerate into either misleading publicity campaigns or into some promotion of what has been termed popular religion. Fund raising has been done on as experimental a basis as the internal program, and an underlying attempt has been made to make this job, itself, witness. The witness here, as in all else, is that Christ is Lord; we mean this to include the economic order of life as well as all the other orders.

We have, in the liberty of Christ Jesus, been made free to ask for contributions as well as to refrain from asking. We have sought support among those who understand the nature and direction of the lay movement as well as those who do not understand. In either case, our concern is to lay a claim upon a person's interest amid the many claims that are upon him. Most of you realize that the Community is entirely dependent upon the concern and generosity of people who budget their benevolent donations and set aside a portion for their help to the Community.

A letter which bespeaks this understanding came this month from a former Community resident who is now working with her husband as a missionary in Korea. She writes: "This is a mighty small contribution, but I do want you to know that we would give a thousand times over again to evangelists and ministers out in the country who are paid way below subsistence level; to widows who are giving their all to put a son through college, to churches without roofs, to people dying because of lack of medical care, and on and on.

"I believe that a contribution to the Community is important as it perhaps treats the disease more than the symptoms. We always pray that the Community will continue to serve the purpose of God within the Church to make her outreach more real and effective."

The number of contributions from persons of

# WANTED:

## SUBSCRIPTIONS

Your subscription to *Letter To Laymen* makes it possible for the Community to extend its experiment to distant parts of the nation and world. At present, this journal is going to persons in forty states, the District of Columbia, and 22 foreign countries. It has become a communication link to approximately 350 alumni of the Community in all walks of life, to educators and clergymen who are interested in the lay movement and religion in higher education, and to countless others who want to keep up with the development of the Community's work, whether they be participants in the programs of the Laos Branch, other campus communities, libraries in schools of theology, or students doing graduate work in a related field.

The intention of the *Letter* is to provide a continuing conversation within the lay movement and an on-going dialogue which will articulate to the twentieth-century world an understanding of the Christian faith which is relevant to all aspects of contemporary life.

Comments and criticism from readers are genuinely appreciated.

If you are currently receiving this publication and would like your subscription extended, please write as soon as possible. If you do not subscribe and would like to do so, please send one dollar along with your name and address to the Community. Money received for subscriptions is used to defray the cost of printing and mailing.

If you would like to send *Letter To Laymen* to a friend, the Community will notify the recipient of your gift subscription and include a limited number of back issues.

average means is slowly increasing, but not sufficiently to meet the needs of the expanded program. If the Community is to continue its work through the University Branch, the Laos House, the new Married Students' Branch, and through publications and continuing education, more money will be needed.

To those of you who have made the Community's present development possible through your financial gifts, we are deeply grateful. To those who may find it possible to help, we would like you to consider this work as a part of your own outreach to the world as you decide the direction of your benevolent giving for the coming year.

## Dear Everybody:

Our greeting on the Christmas folder sent to you earlier carried the declaration over and over again: *Christ is Born!* To what reality does this declaration point in your life? What is the significance of the present tense of the verb? Was the incarnation an isolated historical event in some ancient past, or is it a reality in the mid-twentieth century?

Samuel Miller, Baptist minister in Cambridge, Massachusetts, says, "Here our major difficulty is a superficial simplicity which assumes that the incarnation is a single event telling how God manifested himself in the man Jesus. Such an idea tends to pinpoint the action of God as if it were an interruption in the history of humanity, rather than a revelation of God's eternal and universal relationship to our world. In the incarnation a relationship is disclosed which involves all times and all men. It is the very character of reality itself."

*Christ is Born!* Where? Right where you live, where life meets you and you meet life, in your understanding of your relationship to the world.

When? In the moments of decision when the One who is the same yesterday, today, and forever funnels Himself into that temporal moment to confront you with the demand to choose to receive life as He gives it.

How? By faith, accepting your own creatureliness and limitations, and by accepting God's love, unmerited and freely given as revealed to faith in the whole Christ event.

Why? That you may dare to wake up and *live*, freely and responsibly before God in *this* world, affirming the world and your neighbor and every situation as God's gift.

In 1959 let us receive life as God gives it to us, knowing that nothing can separate us from the love of God—for

December, 1958

Christian Faith-and-Life  
Community

2511 Rio Grande, Austin 5, Texas

W. Jack Lewis, Executive Director

*Letter to Laymen*

**CHRIST  
IS BORN**

*W. Jack Lewis*