

# Letter to Laymen



journal of the  
Christian  
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Community  
Austin, Texas

January

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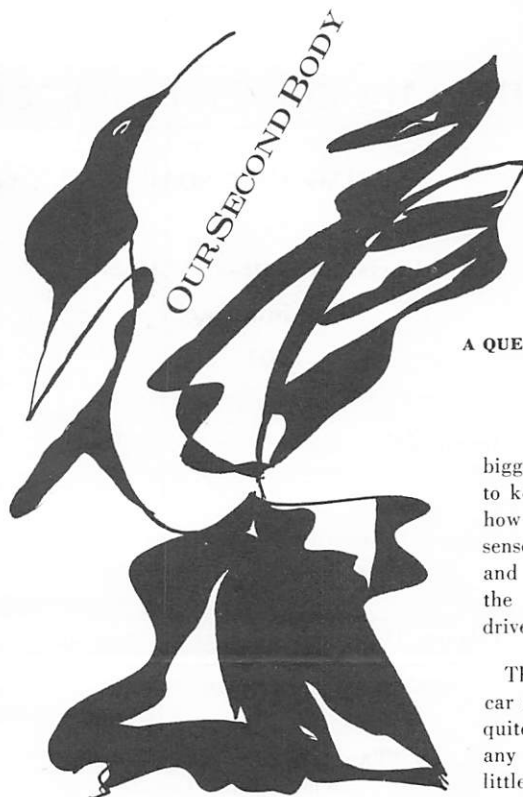
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By Roger Shattuck, Associate Professor of Romance Languages at the University of Texas. The following article was taken from an address delivered at the College House of the Christian Faith-and-Life Community this month.

LITERATURE HAS TWO FACES. First, there is the production of it, the writing itself. Secondly, there is what I would not hesitate to call the reproduction of literature, which involves the process of reading, of re-enactment as one reads, the study of the writing.

There is a French saying, which goes as follows: language is the expression of the individual; literature is the expression of a society. I mention this expression in order to call attention to what I think is a very obvious fact, but one often overlooked, that literature has to deal, first of all, and perhaps above all, with language. The study of language can bring one to a realization that for the human being language practically constitutes a second body, but a very particular body which gives us certain privileges. Unlike our own physical bodies, we can either live within this body or we can live outside of it. The whole discipline of linguistics is a stepping outside of this still living body, although it sometimes dies quite rapidly when we do so. A living within this body is what we do in every conversation, what I am doing right now, unless I suddenly become self-conscious about the very words I am saying, which would probably prevent me from speaking as I go along. I have to live *inside* the language in order not to think about it and say something through it. I propose that literature is neither of these, not even something that attempts to find its equilibrium between these two positions. Neither a total incorporation inside the language, nor a stepping outside of it and an examination of it at arm's length, but a sense of being both within and without, conducting the language differently from what one does when one is either purely conscious of it or not conscious of it at all, simply using it as a tool. It might resemble the figure of a man trying to park a car that was

## A QUESTION OF STAYING ALIVE

bigger than any car he had ever driven and so he had to keep getting out, opening the door, looking to see how his fender was doing, and get back in. In this sense you both have to drive the car and then get out and see how you are doing. It is in this sense that the prosaic writer has to manipulate language, to drive it and then get out and see what it looks like.

The good poet, however, would not have taken the car at all. His sense of the language would resemble quite a different process. Those of you who have done any flying know that when you take a plane up a little higher than you had planned to cruise and then let it go down, your air speed goes up a little bit and you seem somehow to hold it there although the plane does not deserve that speed. It should not get that high, but if you get just up on the lap, this is the way you can keep going.

I would consider this a figure for what a good writer can do with his language, getting more speed and more mileage out of it than we do in normal conversation or the one who is analyzing language at a distance. There is a passage in Malraux's novel, *Man's Fate* about a young revolutionary who comes to this kind of realization about language by a common experience. He made a record which was to carry a particular message by masking certain words. He then heard his voice reading an ordinary language lesson with only certain letters recorded, and when he heard the record he screamed that they did not like the record he made, that they have substituted someone else for the recording, and he wanted to know why they did this. And they replied not at all. That's you. You simply have not recognized your own voice. In other words, having been taken outside his own use of language, he found something quite different from what he expected. There was an enormous gap between the way he heard himself when he spoke normally, and the way he heard himself when he was outside listening. Somewhere between those two balances lies a realm which I would like to call literature.

## The Cutting Edge

I was asked to speak concerning the "cutting edge" in literature. Now this is a very dramatic metaphor. It points toward the attempt to define what right now is the most important thing happening in literature. I think of proud ships and dangerous instruments and knives and things like this where something very important is going on.

The metaphor is apt in that it implies that something is being cut, something is being broken and separated into two parts. I see this in literature in what both novelists and poets today are doing more

(continued on page six)

# TOWARD RENEWAL WITHIN THE CHURCH IN THE 20TH CENTURY WORLD

laic theological studies:

## WINTER TERM

The Corporate Ministry of the Christian Faith-and-Life Community announces the Winter Term of the Laic Theological Studies, a theological curriculum for laymen in the Austin area.

### PREREQUISITE COURSE

**I A-B** *The Meaning and Modes of Human Existence or The Problem of Faith and the Christian Life:* An examination of the form in which the problem of life's meaning or the question of faith is raised in the modern age and the various ways in which 20th century man is present to his existence, analyzed through the categories of freedom/unfreedom or faith/unfaith. This course is required of all attending the Laic Theological Studies for the first time.

### THEOLOGICAL CORE COURSE

**IV-A** *The Meaning of Christian Responsibility or The Christian Faith in Action:* An inquiry into what it means to be a free, critical intelligent person in the midst of the events and structures of our age. This involves dealing with such concepts as responsibility, decision, selfhood, vocation, etc. The family or domestic order will be used as a case study in this course, dealing with covenantal relations within the family, between husband and wife, parents and children, brothers and sisters and the family as mission in and to history. This is the first part of the course in Christian Ethics and is open to all who have had I A-B.

### SEMINAR READING COURSES

**I-C** *Readings in Contemporary Theology:* An elective seminar which will deal with the thought of Paul Tillich as it is reflected in his book, *The Courage to Be*, which means that the course primarily will be an investigation of the meaning of religious faith in and for the 20th century.

**IV-C** *Readings in Theological Ethics:* An elective seminar which deals with the concerns of Christian ethics in our time in and through the study of Dietrich Bonhoeffer, as this is reflected in his major work, entitled *Ethics*. This seminar is open to all who have had Course I A-B.

Those desiring to be participant in the Winter Term should contact Director of Studies, 2503 Rio Grande, Austin 5, Texas.

## SPRING CALENDAR

### Christian Faith-and-Life Community 1961

January 31 Luncheon Lecture for Presbyterian Ministers

January 31-February 2 Orientation for new College House Students

February 17-19 Parish Laymen's Seminar, open to church groups  
Course CS I-A

February 23-April 13 (Thursday evenings)  
Winter Term, Laic Theological Studies

February 24-26 Parish Laymen's Seminar, open to individuals  
Course CS III-B

March 6-8 Advanced Parish Ministers' Colloquy

March 17-19 Parish Laymen's Seminar, open to individuals  
Course CS I-B

March 24-26 Parish Laymen's Seminar, open to church groups  
Course CS I-A

April 7-9 Parish Laymen's Seminar, open to individuals  
Course CS I-A

April 14-16 Parish Laymen's Seminar, open to church groups  
Course CS I-A

April 17-20 Meeting of North American Lay Centers

April 23-26 Campus Ministers' Symposium

May 5-7 National Advisory Council of the Christian Faith-and-Life Community

May 12-13 Spring Meeting, Board of Directors, Christian Faith-and-Life Community

needed:

## A NEW NATIONAL SYMBOL

Recently I sat with our ex-president and leading elder statesman, Mr. Herbert Hoover, in his Towers apartment in New York City. After talking about the role of the Christian Faith-and-Life Community in the present renewal of culture and the church, we turned to speak of the international situation and the state of our nation. Mr. Hoover's ready retort to a question concerning the urgent requirements in our national life was: What we need most is a new national symbol!

This quite unexpected reply would capture the attention of any theological mind. In an age of transition such as ours, many characterizations are being offered. One such descriptive label, emerging from many different quarters, has to do with symbols. This is an age of symbolization in which it is clear that man is essentially a symbol-making animal. The pre-considerations behind such insight is that the self-consciously conscious, or the free man, is the one who intentionally stands before the symbols which rule the relationships of his life, and in doing so becomes authentically involved in the relationships which are his life. This is the root meaning of any cultic act such as corporate worship in our churches or the singing of our national anthem. Let us say the function of a symbol is to embody a relationship and to hold it before us in such a fashion that we appropriate it in our lives in a new and deepened sense. A handshake between friends or a kiss between lovers can well illustrate the point. We live authentically

## INTERNATIONAL VISITORS

The Christian Faith-and-Life Community is privileged to have within its midst this year four young women from Europe, who have come to this country in order to participate in the Community's programs of lay theological education. The girls have so arranged their schedule in the United States that they will be free to travel over the country during the period, July 1 through August 31. They are anxious to become acquainted with the mind-set of our young people as well as to communicate the European culture of which they are a part.

Those desiring such visitors in their homes, churches, denominational conferences, and other meetings this summer should contact Director of Studies, 2503 Rio Grande, Austin 5, Texas, as soon as possible.

## Memorial Gifts

*The yet incomplete Memorial Chapel is supported and maintained through memorial gifts to the Memorial Chapel Fund. The following persons have been memorialized, through gifts by those whose names follow, since January 1, 1960.*

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## SYMPHONY IN SYMBOL: MEMORIAL

From the beginning of the Christian community, the people known as Christians have gathered in order to hold up before themselves the symbol by which they have lived and without which they would be unable to maintain themselves in their mission in and to the world of their day. The early Christians, particularly after they encountered violent persecution by the Roman Empire, gathered for this office in the homes of wealthy Roman members as well as more privately in the several dwelling places of the members scattered in the various cities.

Early the large Roman home became the principal place of the weekly meeting. In its halls gradually the Christian material symbols, such as any community develops as indicative of their particular calling, began to take the place of the Roman deities and the family heirlooms. Such locations within the house as the symbolic seat of the head of the family and the central pool (which harkened back as far as very primitive Roman times) assumed the role of symbols for the Christian gathering. Thus, the meeting place of the Church came to have meaning in and of itself, quite apart from the daily use to which it was put by those living in the house.

From that time the Church has continued to set aside particular places for the worship of the One which they know as Lord, and has appointed these places with the symbolic objects of the Community. These objects, such as the cross, the table, the pulpit, the lectern, and the pews, point to the reality before which

the Church lives and in which it participates. It would not be possible for the Church to be the Church apart from them, any more than it would be possible for the United States of America to be the United States of America apart from the Stars and Stripes and the history which is a part of that flag.

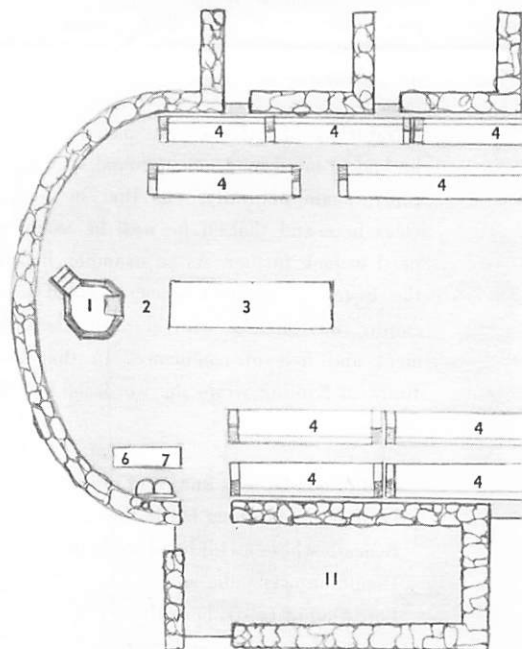
What is true for the Church in its universal scope is true of any particular congregation of the Church. Each congregation develops its own adaptations of these symbols for their own use and their own day. But they can never dispense with them; they are the life image of the Church.

It is not surprising, then, that the Christian Faith-and-Life Community has set aside a space for the celebration of the corporate symbolic activity which is Christian worship, and that this space should participate actively in the ancient Christian material symbols. The Memorial Chapel, set within the compound of the Community's College House, has taken its particular form and internal arrangement as a result of the Community's continual dialogue with the history of the Church and the culture of the 20th century.

In the Chapel, a small stone building with a rough brick floor and rustic wood-beamed ceiling, gather twice daily participants in the program of the Community. The Daily Office of the Christian Faith-and-Life Community forms the basis for the daily worship of the Community's staff and families each week-day morning at seven o'clock, and for the evening



Memorial Chapel interior revealing the high pulpit from which the contemporary Word is addressed across the table under the cross to the people seated in the pews.



only in and by and through our symbols. They are never our life but we have our life only by their aid.

What our nation needs then, according to Mr. Hoover, is a fresh sense of citizenship, a fresh sense of the relationship to our nation, a fresh sense of our involvement in the political aspects of life out of which, and only out of which, can emerge a renewed and deepened sense of national destiny and mission, and therefore a renewed and deepened sense of being as a nation. This is what we need as a nation and this is what the rest of the world needs from us. Such can be, says Mr. Hoover, and very correctly, only through a new national symbol.

During our conversation the President expressed great despair over the present possibilities in the world situation. When he was reminded that he had sounded a live but sober note of optimism in what I choose to call his "Men of Moral Fibre" speech delivered to the Republican National Convention in Los Angeles last year, he replied with a gruff solemnity, "Well, when one gets to the bottom, all you can do is look up." This realistic remark indicates the necessary prelude to the concern for a new national symbol, for it is in the somber crises of life, when the collapse of our taken-for-grantedness is forced upon our attention, that recognition of the need and value of symbol takes place. The looking up from the bottom by itself renews nothing — man or nation — but it is the prerequisite of healing. The resuscitation of relationship and of mission comes only with the renewed or new symbol.

Naturally Mr. Hoover was asked just what he had in mind by a new national symbol. His reply, again naturally, was that he was not clear here and that, if he was, he would not need to look further. As an example, he cited the historical moment when England as an empire was shaken with resulting bewilderment and loss of confidence. In this hour, Rudyard Kipling wrote the words of his "Recessional."

God of our fathers, known of old,  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine;  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

The tumult and the shouting dies;  
The captains and the kings depart;  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart:  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

Far-called our navies melt away,  
On dune and headland sinks the fire;  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of all the nations, spare us yet,  
Lest we forget, lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,  
Such boasting as the Gentiles use  
Or lesser breeds without the law:

Lord God of Hosts,  
be with us yet,  
Lest we forget,  
lest we forget!

For heathen heart that  
puts her trust  
In reeking tube  
and iron shard;  
All valiant dust that  
builds on dust,  
And guarding calls not  
Thee to guard:  
For frantic boast  
and foolish word,  
Thy mercy on  
Thy people, Lord!

This poem laid hold upon the people of the time and mediated to them a new sense of being which always incorporates or is synonymous with a new mission—thrust in history.

"What we need," said the ex-president "is perhaps a poem, a song, a I-don't-know-what that can bring to us a fresh sense of national significance and historical mission."

It is our opinion that Herbert Hoover has here addressed the Church. The new image which the Church is forging of herself as mission in the world demands that she become concerned in new urgency with the symbols of man's temporal relations. The need of our nation for free, responsible, courageous, awake, involved citizens, and the need of our nation for a recovery of confidence and historical purpose have to do with the gospel. Indeed the man of faith is and must be the man of history, the economic, the political, the social man. To mediate these relations we are in dire need of symbols. Here the Church must be concerned. Our deepest need as a nation is for a new national symbol.

## Dear Everybody:

In the November issue we promised more detailed information on the artist Herbert Seidel, whom we interviewed in Berlin last summer. Here are some excerpts from our conversation on art and theology.

His basic concern in his art is to unite as intimately as possible the *form* and the *theme* so that they penetrate one another. The perfect union, he said, is not to be reached. What is always "between" is *life*. "All of us in Europe in the present day are imprisoned or shaped by Hellenistic tradition." He noted a curious mixture in the Bible of the classical and philosophical, seeking pure form and trying to escape the irrational. This beam of Hellenistic culture has persisted from classical antiquity, but exactly *now* it is beginning to fade away (He pointed to his own amazing woodcut of David and Saul showing the mad king dethroned, confronted by the boy David looking away toward a symbolic cross which was somehow toppling the temple. Here he suggested both the continuity and discontinuity of the Old and New Testaments. "The crumbling of the temple—centering into the cross portrays every moment in our lives and in history," he said.)

We asked Seidel about 20th century symbols. He said there was controversy in Germany on this point, mentioning one prominent artist who uses contemporary style, bold lines, but classical legendary gestures, which are but setting the stage for 20th-century sentimentality. "What comes to us from the Bible is a monotone, *then* a tremendous power which comes to us behind the monotone, and this power has to be expressed, not in facial expressions, but in lines and tensions of the whole picture—a built picture—architecturally. Thus the power comes through. This has to be done rigorously, severely, with as few strokes and material as possible, excluding everything not related to central theme of the picture.

"Too many so-called Christian artists haven't seen the content of the Biblical message with new eyes. They have old literal understandings and simply try to express them with new lines. Instead of looking at the Gospel as old wine, we must see it always as new wine and must construct new wineskins. For instance, to make a picture of 'the good Samaritan', you can do it in a nice legendary way but it won't lead to a new form, because there hasn't been a mastery of new content. New understanding is necessary to new form."

Seidel was driven to his search for the symbol which fulfills content and completes the form of his pictures. It required incessant wrestling with the Biblical story so that his pictures based on Scripture turned out not to be "story" pictures but "meaning" pictures, so simple and direct that the affirmation behind them came through.

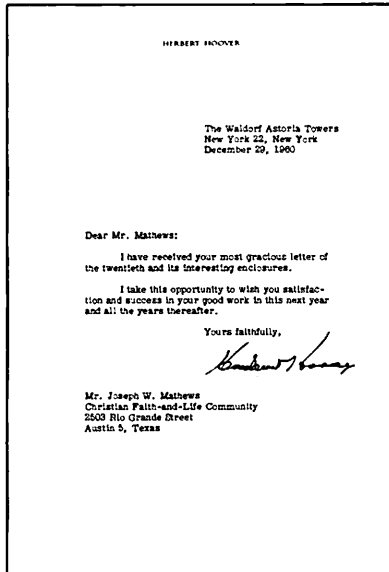
Inquiry and experimentation are a compulsion with the artist. Whether working with stained glass, wrought iron, bronze, oils or his wood cuts, he is always thrusting out. While a prisoner of war, he experienced the limits of reality, which simply could not be portrayed. This drove him to the use of unrealistic forms in order to express reality. *Affirmation is not to be found at one point but upon the whole freely chosen surface.*

Well, it is plain to see that Mary and I were addressed by this lay theologian who speaks in his art as few can do with words.

We have hopes one day of bringing him to the U.S.A. to be associated with the Community for a couple of years. Meanwhile, let us be thankful for his continuing mission, creatively constructing new wineskins for 20th-century men.

—J. W. Mathews

*H. Jack Lewis*





# L CHAPEL AND THE DAILY OFFICE

worship of the College House at five-fifteen, Monday through Friday.

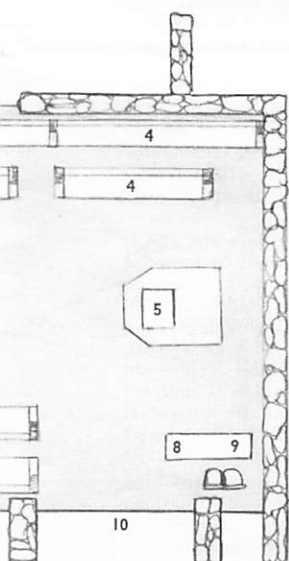
Here the earthy lofty activity of the Church is dramatized through the intimate participation of each one gathered. The pews, arranged so that the congregation is divided into two parts, each one facing squarely the other, form what in a Gothic cathedral would be the choir, the location for the active participants in the service. A glance at the accompanying chart will reveal that the people sit, stand, and kneel in the center of the great stage about the table of the Lord, flanked on either side by the pulpit, the symbol of the contemporary spoken Word in Jesus Christ, and the lectern, the symbol of the Word addressed to our day from the history of the Christian community. High above the assembled people hangs a heavy wooden cross from a sturdy iron chain, which brings the symbolic gathering into focus. Thus it is that a double dialogue is carried on. It crackles between the pulpit and the lectern as the historic Word becomes contemporary, and between the two sides of the congregation as they face one another about the table in the sign of the cross.

Picture the beginning of the morning service. The Community is gathered. The bell at the Chapel entrance is rung three times and immediately the reader of the scripture enters bearing the large lectern Bible. The people rise and follow the reader and his burden with their eyes. No sooner is the book opened on its stand than the remaining three liturgists enter and assume their places at the reading desks

on either end of the North pews. The Community kneels in prayer, then rises "In the Name of the Father, and the Son, and the Holy Ghost." Sent to its knees in confession, the Community is lead in the acknowledgement of their estranged relation with God, others, and themselves. Then, upon hearing the Word that they are free to live as the people they are, the congregation breaks forth in one of the great Hebrew psalms and into the historic Christian refrain, "Glory be to the Father . . ."

You next see these gathered people listening intently to the reading from the scripture and then to the declaration of the testimony of one of their number concerning the possibility of life in faith. These battle cries drive the people once more to their knees, soberly to assume their role as people responsible for the entire world through the symbol of intercessory prayer. But once on their knees, the awareness comes that it is on their feet and in the world that the job is to be done. They swiftly rise to present the money offering as token of their assumed responsibility, to pass the Peace of God to one another, to receive the benediction, and to go with courage into the life that is their life that day.

A mighty symphony played by the liturgy, the people, and the Chapel has gone on for these brief moments, and once again the building stands silent, a mute yet vibrant witness in our midst that we have no excuse for refusing to live fully our lives and die gladly our deaths before the One who is Lord of all the limits of life.



Memorial Chapel floorplan:

1. Pulpit
2. Hanging cross
3. Table of the Lord
4. Pews
5. Lectern
6. Witness seat
7. Second Liturgist seat
8. First liturgist seat
9. Reader seat
10. Main entrance
11. Vestry



Memorial Chapel interior as seen from the pulpit, manifesting concretely the dialogue with the historic Word as it is read from the lectern to the congregation seated on either side.

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## Our Second Body

and more. A literary work may point toward that point at which our feeling of simplicity and our feeling of complexity finds its locus in life, a principle by which one lives his life. We can simplify everything by this formula, this way of looking at things. On the other hand, we constantly have an enormous sense of being overwhelmed by the multitudinousness of experience, by the manyness of people, of factors bringing themselves to bear on ourselves and our environment.

Yet, the literary work not so much cuts, perhaps, as alternates, pulsates, or vibrates between a very sensitive attunement to the polarity between simplicity and complexity. It has meant in recent literature an increasing sense of privacy. We used to speak of heroes, great dynasties, and people in public life, but now more and more the concentration is upon what is happening in the individual, in his conscience, and how he confronts particular objects.

It may be that more and more ground has been taken over from literature by other disciplines, be it psychology, be it sociology, be it some of the sciences. Literature used to be one of the very few disciplines which existed, if you go far enough back in history. As more and more things have separated certain elements out from this discipline and have begun to systematize them, literature has been obligated to concentrate its effort in certain particular directions. One of these has been principally the investigation of our interior experience. One thing, however, that has never been taken out of literature is the religious aspiration it has, the desire to deal with spiritual experience. This cannot be taken away. You can take away many things, or, take some out and refine them so that literature deals differently with something which, since Freud, we call the unconscious, but the central spiritual preoccupation, dealing with the range of our experience, has not changed.

Those of you who heard the poet Richard Wilbur speak on the university campus will have received the impression that here was a man whose enormous radiant attunement to the world nevertheless pinned itself back to landscape and then to objects, in which it could focus the sense of a simple thing and yet, at the same time, reveal the complexity of all reality showing itself through that single object.

In much contemporary literature the sense of complexity comes out in the form of interior monologue or stream of consciousness, where there are so many factors coming to bear on an individual that they cannot be put into any kind of order. In novelists like Faulkner it is the sense of complexity which begins to overwhelm any sense of simplicity which most of us need on every alternate beat. In other words there is a sense of the *mystery* of experience complimented by the *clarity* of experience. Neither one alone is ever going to point toward genuine reality unless there is some inherent unbalance which is necessary to our very being.

### Those Who Point

Now where can we go from this specifically? Where in terms of people or groups or convictions is there the cutting edge, or where is the discovery of the frontier, or the point at which alternation takes place between clarity and mystery.

I constantly get questions concerning what I think of these people who have been called the "beats." I worked as an editor in New York at a time when most of these young men were just my age and were only beginning to publish, and consequently got to know several of them and have followed their writings because I have known them. There is no question in my mind but that both in origin and in the purposed integrity of their purposes most of the principal figures of whom you have heard are potentially real writers but have, in some cases deliberately, not digested, not fully taken in the experience with which they want to deal. This has been done deliberately in many cases because they feel that this increase of formality, or organization, would do some damage to the experience they are wanting to report. This I say in spite of the fact that I understand Norman Mailer is now in Bellevue and God knows where Jack Kerouac is. There is a great difference between Mailer and Kerouac, incidentally. Mailer is a man of great intensity, which has built up since he started publishing. He is incapable of ignoring anything that is around him, any person, any idea. Kerouac, on the other hand, can ignore anything with great ease. He just takes what he wants and that is it. He is completely indifferent to it. He does not care. He can sit on a street corner and do nothing. Mailer, however, cannot separate himself from anything that comes in on him. He has an enormous amount of talent and too much engagement, if anything.

I would recommend to you a young American novelist, named Updike, who has just published his second novel. His first novel was called *Poorhouse Farm* and his second, which has just come out, is called, *Rabbit, Run*. I would recommend him to you both as a stylist and as a man who is concerned with the same sense of balance of which I have been speaking. There is a poet by the name of Snodgrass whose work I also recommend who is about the age of Richard Wilbur and who is about at the same stage in his career. I would also mention the novelist Saul Bellow.

In some ways it might be more interesting to you to find out what is happening in certain reviews. I recommend to you a review that has only recently appeared called "Noble Savage," put out by a group of writers, including Saul Bellow and Ralph Ellison and Wright Morris, who edit it and write it and do everything except actually put it to press in entirely their own way. The first issue and the second both have an enormous amount to offer, and I recommend it to you as well as our local poetry magazine by the name of *Quagga*. This is edited in Austin, but it accepts poetry and a little bit of criticism from all over the country.

### In Order To Be

The particular ways which literature offers for seizing one's life are sometimes passed over a little quickly. Unlike the social sciences or science or history, literature is particularly apt for portraying the whole spectrum of the comic—humor, irony, the twist that turns us back on ourselves. Henry Bergson's book on laughter gives a perfect definition of this: the essence of humor is to describe the world exhaustively and scientifically as it is, as if that were exactly the way it ought to be, in all its filth and tragedy and everything else. Irony turns the other direction and describes an idea, an improved state of things as if this were the way things really are.

There are many theories of humor. One is that the sense of comedy is one that belongs to human beings seeing themselves. This was put vividly to me once. An angel slipping on a banana peel is not very funny because this cannot happen. It doesn't belong. But a man slipping on a banana peel, this is a sudden shock (and the suddenness has a great deal to do with it), a sudden twist of someone erect suddenly being flat on his face. This is funny because we are suddenly removed from the sight of him as a man and see him as something else. Comedy is the sudden shattering of a normally set image of the way things should be. You can write a funny history book, but it will not be history. It is very difficult to be funny and be a scientist doing science. It is possible to be funny *about* science but in the profession it is difficult to be funny. This is no inferiority! It just happens that the locus of the comic belongs to the tradition of the arts and particularly to that of literature. Ultimately, what is coming out of this process of staying alive is how we will inhabit our second body, the second body which is language, and the inhabiting of it in a special way is what I propose to call literature.

### "Art for Life's Sake"

There used to be a movement which falls within my field of specialty as well as within my general commitment, which was called "art for art's sake." This grew up at the end of the nineteenth century in France, as a movement which in its ultimate form declared that the aesthetic approach was the only correct one, that no form of human behavior or human experience had reached a final form, had reached any kind of reality, unless it found its way into literature; that the ultimate form of experience was a book, the physical book. At the same time there grew up the cult of the beautiful edition—lovely pages, excellent print, properly illustrated. It was a truly aesthetic cult. It has a long history and is a movement very worth studying.

There is what I consider in many ways an even more extreme movement, but not organized and which will sound perhaps more obvious and probably much more platitudinous, but which I propose as the one which will see literature through today, which is called, "art for life's sake." What does this mean? Just after the second World War this took a recognizable form. A movement appeared in Paris called existentialism. Among the doctrines of existentialism was *engagement*, which was a belief that the only purpose of art was its application, its total engagement in certain causes, with the further stipulation, more or less, that one did not achieve any kind of existence until having achieved a certain kind of action, until having engaged oneself, after which reality was discovered. This went to certain extremes, but *engagement*, if simply taken as a corrective to "art for art's sake," is a lot more reasonable attitude than simply thinking that you as a literary man will not take cognizance of anything except by letting something drift up to your golden brain and finally putting it down on paper.

But even *engagement* was not a fully developed literary doctrine, and it tended to turn all art into polemic. I prefer to think, rather, in terms of another simple experience. I spend a lot of time at home working on the floor, where I inevitably run into a whole populace of daddylonglegs, which seems to occupy the house with us. These daddylonglegs have enormous feelers. They have large legs and then feelers which go a great, great distance beyond, and range all over the place. These feelers are both in and out of this particular creature. They belong to it and yet they are reaching far outside it, and whether you look at the individual or at the society, I see the function of literature to be this kind of feeler reaching, out beyond where we stand at the present moment.

Edgar Allen Poe said that there were no characters worth anything except imaginary characters. In other words, art is not just imitation; it is a reaching out toward something else. In this sense I feel that literature is a feeling beyond where we are, often in the wrong direction. However, you have to feel in the wrong direction in order to feel toward the right direction finally. What is really at stake in literature, as in everything else, is the simple question of staying alive, not simply dying on one's spot but moving toward a goal which may change at every moment.

2512-2514 Seton

11



2506 Seton

10



2502 Seton

9



606 W. 25th

8



608 W. 25th

7



2513-2515 Rio Grande

1



2511 Rio Grande

2



3



2505 Rio Grande

4



2503 Rio Grande

5



2501 Rio Grande

6

Rio Grande Street

1. Intern Homes
2. Staff Home
3. Parking Lot
4. College House,  
Men's Residence
5. Administrative Offices
6. College House,  
Women's Residence

## THE PRESENT PROPERTY—Christian Faith-and-Life Community

7. College House,  
Women's Annex
8. Married Student Home
9. Married Student Home
10. Memorial Chapel
11. Married Student Homes



## For Community's Program—

# SELF-SUSTAINED HOUSING: A POTENTIAL SOURCE OF REVENUE

NINE YEARS AGO, THE CHRISTIAN FAITH-AND-LIFE COMMUNITY leased a residence hall in order to launch its first experimental project. As various new residential research programs were established since that time, the Community has acquired control (by mortgage) of over \$256,000.00 worth of real estate, creating an annual housing budget of approximately \$100,000.00.

Operated separately from the budget of the educational programs, the housing budget is virtually self-sustaining—mortgage payments are derived from rent paid by occupants who are program participants.

Full ownership of any one of the residences would release this rental income for use in the education programs. The Community looks forward to the day when such rental income would substantially reduce the amount that must be received from contributions to the educational budget.

The Laos House (at right) is a good example of the benefits that would be received from total ownership. It is Austin's old Wooten Mansion whose nicely appointed rooms and comfortable atmosphere lend a pleasant setting for the weekend Parish Laymen's Seminars, Parish Ministers' Colloquies, Thursday evening Laic Theological Studies, and other programs. It originally cost \$75,025.00. If the Community could now pay off a balance of \$55,000.00, the monthly payments of \$500.00 could be used immediately for educational purposes.

The Laos House adjacent property, also pictured at right, would provide an additional three hundred dollars per month if it were similarly owned. Its balance is \$29,710.00.

A glance at the preceding page shows the Community's investments in a cluster of residences secured at various times in the last nine years, now encompassing almost an entire city block. The men's residence of the College House (#4) was purchased in 1952 for \$74,281.00. Its balance is now \$27,000.00. Housing forty-eight men, liquidation of the mortgage would yield to the education budget over \$6,000.00 per year.

Adjacent to the College House is the administration building and the women's housing (#5,6,7) acquired along with other property and improved last year at a cost of \$52,982.00. If remaining mortgage payments of \$48,646.00 were paid immediately, the Community would reduce the amount of money it must raise for educational purposes by over \$600.00 per month.

Apartment residences (#1) making possible a new program for interns, and cottages (#11) to house married couples admitted into the University Theological Studies, carry a balance of \$74,006.00 which, if paid, would release over \$500.00 monthly to the education budget. Other properties for married students (#8,9) were purchased for \$12,300.00 and would yield \$178.00 monthly. The house for interns or other personnel (#2) would render the Community's educational programs a monthly income of \$183.00 if it were now fully owned.

In all these properties, the Community currently has an equity of approximately \$100,000.00. If all the notes were paid today, some \$3,200.00 per month could be applied to the continuation, enrichment, and extension of the programs now serving over six hundred laymen and clergymen yearly.

Visitors have often commented upon the Community's economical use of the resources at hand. Estimates of the cost of operating the many programs here have been as high as \$500,000.00 per year. Yet the Community functions on one-fifth of this amount. This is partly due to the management of properties so that the housing sustains itself. When and if the properties become fully owned, an even greater economy will be made effective.



The Laos House  
700 West 19th Street  
Austin, Texas



1904 B & D Rio Grande  
Austin, Texas



1904 A & C Rio Grande  
Austin, Texas

January, 1961

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

*Letter to Laymen*

Chaplain & Mrs. Gene Marshall  
5th Msl Bn 55th Artg  
Olathe NAF Station  
Kansas



# Letter to Laymen



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Community  
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february

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IT HAS BEEN SAID OF CALVIN that his genius was realized in the welding of Church, state, and home into one combined institution for the purpose of the instruction, discipline, training and control of the entire body of people.

In 1559 he reorganized the schools of Geneva, establishing a preparatory school where rigorous classical training was combined with religious instruction. This Academy, a seminary for theological study, became a model for Calvinistic institutions in many places, among them the universities of Leyden and Edinburgh, and is thought to have influenced the establishment of Emanuel College, Cambridge University, in which so many of the founders of Harvard received their training.

The Church also undertook the examination and supervision of the teachers in the four elementary schools of that city, as well as the systematic inspection of the education that was required to be carried on in the homes.

Calvin's educational views which emphasized the unification of classical learning and religious instruction more so than his contemporaries, were spread to France, Eastern Germany, Holland, England, Scotland — those same places where the doctrines of Calvin triumphed. Influential as these were, it was not in institutions that his most valuable contribution to education may be seen.

The most significant impact of Calvin upon education is precisely that of his impact upon secular government: he brought to it his burning conviction that the Lord of history is also the Lord of life, most specifically, his life, the life of the people of Geneva, your life, and mine.

The Sovereignty of God — what would the recovery of this doctrine in our common life mean for us today?

Let me suggest just one implication here for those of us who are engaged in the learning process, either as students or teachers. To acknowledge, within our deepest selves, the Sovereignty of God, we should have to admit that "secular" education is only a matter of speaking; that wherever education is taken seriously, the learner (be he student or instructor) finds himself inevitably asking ultimate questions about the nature and destiny of man and about the meaning of the

By DOROTHY LEACH, who plans to extend her teaching career after completing the Ph.D. degree in June of 1962. A sensitive lay theologian, she is currently studying on a teaching fellowship at the University of Florida in Gainesville.



world in which he lives. The educator is forced by the nature of his work to be in some measure, a lay theologian. He cannot escape this; he has two alternatives, and he must choose. Either he may be consciously and responsibly a theologian, (this means that he recognizes and takes responsibility for the theological presuppositions which he brings to his task) or he may abdicate his freedom as a person, by taking over his basic conceptions ready-made and second-hand, from Christian and non-Christian sources, without being aware of the contradictions in them. By this particular kind of irresponsibility, we may quite

easily sow our own conflicts in the minds of the young, so deeply that they too are unaware of them, even when they harvest the whirlwinds of anxiety, or alienation, or despair.

I am saying, to put it another way, that if we have not thought through what it means in ultimate terms to be a human being — if we have pretended that we need not commit ourselves to a doctrine of man, then we cannot hope to understand adequately either ourselves, or those whom we would teach, or those of whom we would learn.

If we are teachers, we shall not know who our pupils are, except as we know who we ourselves are, and this comes about only by the submission of our entire existence to the light of God's presence.

It is by just theological irresponsibility that we come carelessly to equate Christianity with the American way of life, or faith with virtue, or the living Word of God with the Ten Commandments and the Golden Rule. This irresponsibility pre-

## THE EDUCATOR AS THEOLOGIAN

vents our seeing that moralism of every kind rests upon a superficial view of the nature of the human person. It fosters the delusion that the exercise of our critical intelligence is somehow demanded by academic endeavors, but need not extend to the rest of our life.

Sometimes we look with admiration upon those Christians who lived as a courageous minority in an alien culture — perhaps we are thinking of Protestants in the early days of the Reformation, or contemporary Christians in Communist China.

We are much slower to recognize elements of the same situation in contemporary American life. In particular, in the world of American education are persons who understand themselves Christianly called to live in a painful tension between our faith and our culture. For our culture, despite some Christian elements, is other than Christian in its essential character. James D. Smart suggests that John Dewey and his colleagues were performing a greater service for us

than we know by puncturing our delusion that our culture is Christian. Dewey and his colleagues stood forth frankly and honestly and responsibly as representatives and prophets of a non-Christian culture. Would that their philosophical descendants found it necessary and possible to be equally open and responsible in the same regard.

All education insofar as it goes beyond the technical, and is truly cultural, has a religious significance, and is based on theological presuppositions whether they are acknowledged or not. By the inner logic of Dewey's conception of education, he is forced into assertions that are basically theological in character. Education for him is a redemptive process through which society may

(continued on page seven)

# TOWARD RENEWAL WITHIN THE CHURCH IN THE 20TH CENTURY WORLD

## College House:

### Spring Orientation

For the first time the Christian Faith-and-Life Community held an Orientation Seminar for new College House students planned and executed on the pattern of the Parish Laymen's Seminars. This meeting, which was attended by the 18 students who entered the College House for the first time this spring, was held January 31-February 2.

The session opened on Tuesday evening with dinner at the Laos House and the beginning lecture on "The Limits of Human Existence." Following a discussion on the meaning of Christian worship and the enactment of the Daily Office, the students returned to their rooms at the College House.

Wednesday morning and afternoon were spent in lectures and seminars, in which material by Rudolf Bultmann, H. Richard Niebuhr, and Paul Tillich was discussed. The evening was given over to the viewing of a movie, "The Shrike," and a discussion of this art form. The Daily Office concluded the day.

Early Thursday morning the group reconvened for the Daily Office, breakfast, and the concluding lecture and seminar on an essay by Dietrich Bonhoeffer, before lunch at which time the entire three-day period was drawn together.

Discussions at the meals dealt with the operation of the College House and the participation of each student in this program of lay theological education which runs concurrently with the full academic load carried by each student.

By participation in the Orientation Seminar the entering students were able to engage in the second semester curriculum on much the same basis as those who had been in the College House during the fall semester although they could never capture the experience of continuous life-together which had been the life of the fall College House student.

The entering students, who represent five different Protestant denominations and the Jewish faith are: Byron Baker, Chattanooga, Tenn.; Mary Catherine Buss, Austin; Howard Cell, Raleigh, N. C.; Mary Ann Davidson, Monahan; Louis Fox, Houston; Glenn Garrison, Corpus Christi; David Gilmartin, Ft. Worth; Bobby Jack James, Texas City; Janet Jamieson, Dallas; Mike Keane, San Antonio; Stephen Baery Oates, Pampa; Tom Romberg, Austin; Jim Runnels, Houston; Alex Rush, College Station; Ernest Sears, Houston; Helena Sirrala, Jarvespaa, Finland; Judith Van Zandt, San Antonio; and Bill Wynn, San Angelo.

### Campus Ministers' Symposium

The Corporate Ministry of the Christian Faith - and - Life Community announces the Campus Ministers' Symposium for full-time ministers to college and university students. The Symposium, which will be held April 23-26, is open to campus ministers across the country. Anyone interested in securing information on the Symposium or in requesting registration materials, should write Director of Recruitment, Campus Ministers' Symposium, 2503 Rio Grande, Austin 5, Texas.

## Recent Participants:

### Parish Laymen's Seminar

January 13-15

#### CS I-A The Meaning of Human Existence

Miss Anne Brown: Houston, Bonhoeffer Mem. Baptist

Mrs. Marie Campbell: Corpus Christi, Pentecostal

Mrs. Bonnie Carlson: New York City

Mr. & Mrs. Hubert Davis: Houston, Augustana Lutheran

Miss Diane Denman: Houston, Bonhoeffer Mem. Bapt.

Mr. Jerry Foster: Houston, Bonhoeffer Mem. Baptist

Mrs. Robert Gaines: Dallas, Northway Christian

Mr. Lyndon Holcomb: Houston, Bonhoeffer Memorial Baptist

Mrs. Hugh Hopper: Houston, St. Francis Episcopal

Mr. Howard O. Kinsey: Corpus Christi, Wesley Methodist

Mrs. R. N. Lee: Corpus Christi, Wesley Methodist

Mrs. Mavis McMillan: Houston, Presbyterian

Mr. and Mrs. Allan R. Murphy: Houston, St. Francis Episcopal

Mrs. N. L. Newton: Dallas, University Park Methodist

Mrs. Fanny Normann: Austin, University Christian

Mr. Louis Schmidt: Corpus Christi, Wesley Methodist

Mrs. Parker Scott: Houston, St. Francis Episcopal

Mrs. Marjorie Simpson: Houston, Bonhoeffer Memorial Baptist

Mr. Bill Weinberg: New York City

Mr. & Mrs. Rick Wolff: Houston, St. Francis Episcopal

January 27-29

#### CS I-B The Modes of Human Existence

Dr. A. W. Anderson: North Mankato, Minn., Lutheran

Miss Lynne Anderson: San Marcos, Presbyterian

Mrs. Vernell Boyd: Liberty, First Presbyterian

Mrs. J. G. Bryson: Corpus Christi, Parkway Presbyterian

Mr. Josef Caldwell: Dallas, Covenant Presbyterian

Mrs. Marfy Clements: Liberty, First Presbyterian

Mr. Craig Dawson: Dallas, Northaven Methodist

Mr. & Mrs. Don Greaves: Dallas, Northaven Methodist

Mrs. Audrey Hailey: Pasadena, Parkwood Methodist

Dr. & Mrs. Howard H. Hoekje: Corpus Christi, Parkway Presbyterian

## Visitors

In recent days the following persons have visited in the Community, learning of the various programs carried on by the Corporate Ministry, and offering the results of their reflection on the renewal of the Church in the 20th century world:

Dr. Howard Reed, the Danforth Foundation, St. Louis, Missouri

Dr. Bliss Wiant, General Board of Education, The Methodist Church, Nashville, Tennessee

Rev. William J. Washington, Huston-Tillotson College, Austin, Texas

Dr. John A. Ross, Presbyterian Church in Canada

Dr. Elton Trueblood, Earlham College, Richmond, Indiana

Bishop James K. Mathews, Boston Area, The Methodist Church, Boston, Massachusetts

Mrs. Maxie Mayo, Dallas, Texas

Albert Lassiter, Arnold Franklin, George Bender, and James Winters of Toogaloo College, Toogaloo, Mississippi

Members of the Corporate Ministry visit about the country speaking before groups and engaging in informal conversation concerning the work of the Community and the renewal of culture in our time. Recently, they have spoken at the following conferences and cities:

St. Louis, Missouri: Danforth Seminary Intern Conference.

Stony Creek, New York: University Christian Mission Conference of the National Council of Churches of Christ in the United States of America.

Boston, Massachusetts: Harvard Divinity School

New Haven, Connecticut: Yale Divinity School

Fulton, Missouri: Westminster College, "Religion in Life Week"

Austin, Texas: University of Texas, Wesley Foundation

Waco, Texas: Baylor University, "Religion in Life Week"

Amarillo, Texas

Lubbock, Texas

Jamaica: Frenchman's Cove

Houston, Texas

San Angelo, Texas

Midland, Texas

Covington, Georgia: statewide Conference of Presbyterian Students and Student Workers

Athens, Georgia: University of Georgia, Westminster Fellowship

Salem, Oregon: Willamette University, "Religion in Life Week"

### The College House

Each spring the process of selecting the College House group for the following fall begins. Experience has shown that friends of the Community are in the best position to recommend University of Texas students as possible participants in this unique program in theological education. Any one wishing to recommend for the College House persons who are either now in the University or plan to be in the fall should contact Director of Recruitment, The College House, 2503 Rio Grande, Austin 5, Texas, as soon as possible.

ONE MORNING NOT LONG AGO a group of men and women congregated informally around a piano to sing some ancient words to some quite modern music. A listener on the other side of the door would have heard, "Our Father, who art in heaven/Hallowed be Thy Name," but he might have seen in his mind's eye a submarine slowly sinking beneath dark waters off the coast of Australia. For the tune was "Waltzing Matilda" from the movie "On the Beach," a film about the end of history or the final limits upon mankind. This informal group, however, was not idly passing a pleasant hour, but, rather seriously experimenting with the renewal of liturgical music in the 20th century.

The use of music has venerable roots in the Church. Karl Barth once wrote in a "letter" addressed to Wolfgang Mozart: "If (a man) really digests your musical dialectics he can be young and become old, he can work and relax, he can be gay and depressed; in short, he can live . . . There is music which helps man to this end and other music which cannot help toward it. Your music helps."<sup>1</sup>

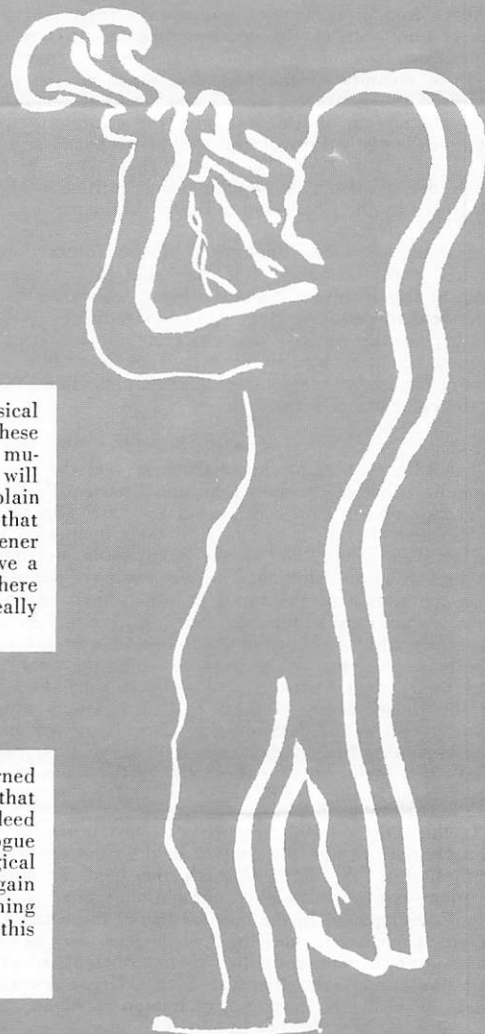
It is important that a major contemporary figure in the Church should pen these words, for the Church has known through the ages, often below the level of consciousness, that music has fantastic symbolic power enabling man to or hindering him from taking hold of his life and living it. Music deals with life—the interior life of man—and, as a medium of communication in this area, stands on its own as does any other form of art.

There are those who make the false claim that musical communication can be translated into verbal symbols. These have always been doomed to final disappointment. The musician who wants to indicate what his music "means" will play his music. He certainly will not endeavor to explain it. This does not mean that music has no meaning, but that it is its own meaning, that is, in dialogue with the listener and the performer. These, as well as the composer, have a role in the conversation about life which goes on where good music is played and heard. Indeed, music only really becomes music when this dialogue is present.

Since the Church is intrinsically concerned with the dialogue of life, she is necessarily concerned with music and, since her concern is with every breadth of the life dialogue, she has found that the spectrum of musical expression which she can utilize in her service of divine worship is indeed wide. Any and every music expression which talks honestly about life or prompts honest dialogue is, in theory, of interest to her and a possibility for her use informally and in her formal liturgical life. There are new and fresh stirrings today in the church about music, as she awakens again to her task in the world, of self-consciously dealing with man's deepest concern about the meaning of being human. It is also true as she deals afresh with her liturgical existence in relation to this task.

(continued on next page)

# Hark!



Liturgical Music —

THE FUTURE IS OPEN

christian faith-and-life community  
austin, texas



The early church had some suspicion of music. It is no wonder, for she knew its power and feared its association with the mystery religions which were for her less than adequate interpreters of the human situation. This did not deter her, in faithfulness to her Hebrew lineage, however, from early using psalms and composing hymns for her services. Some of these latter made their appearance in the New Testament scriptures and are still used, for example, the *Benedictus*, the *Gloria in Excelsis Deo* and the *Nunc Dimittis*.

Perhaps the greatest impetus to Church music in the entire history of the Western world was given to it by Pope Gregory I in the sixth century when he developed the musical code now known as the gregorian chant. This formulation was much more than the effort of a man to write music which could be set to the ancient liturgy of the People of God. Rather, the tunes which Gregory used were already present in his day and were addressing the people who would participate in the Mass through their use. Gregory either arranged them or had them arranged to fit the words and mood of the liturgy. The gregorian chant is the result of an active dialogue with the surrounding culture and an attempt to relate the life of the Church to the tenor of the time, and to the depth of human personhood.

The music which has found its most firm place in the life of the Church and in its service has always been that which participated in the ongoing life of the common people. In our modern day, with its significant lack of historical consciousness among many people, there is little memory of the fact that much of the music which has now achieved the character of "sacred," and thus falsely isolated from the everyday stream of life, was once the common vernacular. An excellent example is the origin of the well-loved hymn and anthem from Bach's *St. Matthew's Passion*, "O Sacred Head Now Wounded." This melody Bach derived from a popular song entitled, "My Peace of Mind is Shattered by the Charms of a Tender Maiden."

Another common illustration of the integration of the life of the Church with the mood of its day, and the complete lack of embarrassment at this involvement, is the hymn which begins, "What child is this, who, laid to rest, / On Mary's lap is sleeping?" William Dix in the 19th century set this nativity poem to a melody which boys on the street were singing about a woman of somewhat less than acceptable reputation among the higher elements of society, nicknamed "Greensleeves" because of the color of her favorite dress.

### The Popular Song

The 18th century produced the hymns of the Wesleys as a part of the dynamic spirit of the age. John and Charles Wesley, eager to reveal the relevance of the Christian gospel to those who were not a part of the established church, began to sing their hymns on the street corners, in coal mining camps, and in the countryside meetings which were called for preaching and singing. The Wesleys were not concerned, in the main, with the source of the tunes to which their hymns were sung, just so long as they were suitable for being sung easily by persons who were not musically trained. Many of the tunes which were used in the Methodist meetings, consequently, were those which the miners and factory workers and their wives hummed and sang at work and about the home and neighborhood. Many of them had associations which the good church-going people of the day would not have approved, but for those who were just beginning to understand in the core of their being that the Word of the Gospel was meant for them, the earthy songs of their history provided the natural setting for the new life and joy in the Christian faith.

In the 18th and 19th centuries, Protestantism became overtly a singing Church, with the people singing in the congregation, giving vent to their exultation in the faith through the medium most amenable to total personal expression. Such congregational singing may be the most significant development in the musical life of the Church. This was the period in which the tremendous thrill of the discovery of new worlds caught the imagination of men and lifted them to heights of expression. It was also, and not unrelatedly, the Age of the Great Awakening in the Church when, once afresh, the depth of human rebellion against life was uncovered and the Word of life in Christ became a new reality. Here again the dialogue between the Gospel and the times was held together in music, both questioning and affirming the time. In and through the musical symbols, they were enabled to be present to their experience of living in the great Kingdom of Christ in the midst of this great world, issuing in the world-wide missionary movement and the powerful thrust of the Social Gospel.

In the last part of the 19th century, as our 20th century began to come into focus, with its new sober view of a world in which confidence in the immense and inevitable progress of man is shattered, music in the church took a turn — maybe a tragic turn. First, the so-called revival songs came into being which, though often confused with the hymns of the Wesleys and the Great Awakening, in actuality had only the faintest resemblance to them. The revamped "gospel" hymns reflected the hidden desire of their singers to escape from the stark reality of life through a sentimental longing for the past and yearning for the future, apparently enabling them to endure the sufferings of the given life in the present time.

Second, in reaction to the sentimentality of the gospel songs, the 20th century produced the "Director of Music," an office which has often tended to become autonomous from the other functions of the church and to separate the congregation from its music life. Here, music, though often great and significant, became an end in itself, isolated from the rest of the liturgy, an embellishment to the beauty of the service or an opportunity for certain singers in the congregation to display their voices singly and in concert.

These recent developments in the music of the present church (the "gospelistic" songs and the detached official church musician) have separated the actual singing of the song from the totality of the symbolic response to the Word in Jesus Christ. Both are a reflection of a false disjunction between the rational and the non-rational aspect of man's being. The one appeals to a man's undeveloped emotional sense alone; the other, to a more sophisticated but detached appreciation of art. Both neglect the involvement of the whole man which is integral to the Word of the gospel.

### Music as Symbol

Leaving aside for now other forms of art, certainly music has the peculiar role of an capacity to address the emotional dimension of the human psyche, or of providing the avenue through which man's feelings are released or gathered into the total symbolic dimension of life. "It can," as Suzanne Langner says, "articulate feelings without being wedded to them."<sup>2</sup> Yet the problem remains, as Langner again says, that music alone is "an unconsummated symbol."<sup>3</sup> Man is a being of both feeling and reflection. And these facets are never separated, each is dependent upon the other and only together they form a unified whole. The person who would be whole has both the reflective image and the emotional tones of life blended together into meaningful symbols by which he grasps both his actings and sufferings in this world — that is, understands himself and therefore can and must make a decision about that self-understanding.

Music is a symbol that manifests latent buried feelings about life as it actually is. It has symbolic power only when it is fused with or into the reflective life images which it, itself, helps to forge thus, creating a total, living, dynamic symbol, which mediates a man's core relationship to life. Through this symbol a man is able to grasp and manifest his essential being in action, becoming who he is in the world. It is through music that man, from primitive time to now, has held together his reflective and unreflective being, creating organic symbols in which his total being is reflected and whereby it may be expressed. Herein we truly experience our experience and decisively act our action. Thus music is neither just an emotional affair nor is it reducible merely to serving the intellect.

Our is a time in which only that which is rationally comprehensible is admitted into reality. At the same time we are a people who are bursting out all over emotionally. Ways must be found authentically to blend these. This points to music but, when music is enlisted to serve either of the above abstractions, it entrenches the fragmentation of our lives; entrenches our hiding from our total being. This is what we feel is happening currently with the churches relative to music. Something must be done. This takes us back several hundred words to the corporate ministry of the Christian Faith-and-Life Community gathered about a piano singing the Lord's Prayer to the tune of an Australian folk song. The Community is engaged in liturgical music experimentation on the grass roots level as a part of its continuing dialogue relating to the recovery of worship. The experiment began with deliberation although, as is often the case, concrete patterns emerged only after the work had begun.

### The "Ground Rules"

Last spring the corporate ministry of the Community produced a television program, "Dialogue," in which the movie, "On the Beach," was discussed in terms of the meaning of human existence which was therein reflected (see *Letter to Laymen*, March, 1960). In working on this presentation, the Collegium was struck with the fact that the musical score of the movie was "Waltzing Matilda," a melody and lyric familiar to large numbers of people as a song to be sung about the evening campfire as a "fun song." The entire nation felt the force of this film and of the song and, maybe more important, the blending of the movie and the music. For the Christian Faith-and-Life Community, they quickly became a symbol for the Word that it is possible to pick up one's dying life and live it meaningfully even in the face of certain impending death. When the experiment in renewed liturgical music began, this song and its new significance was in the Community's memory. Perhaps one will not find it surprising that members of the Community began to sing liturgical words—the Lord's Prayer—to the tune of "Waltzing Matilda" and were caught up short that, in doing so, something was happening to them. At this point the concrete ministry of the song blended with the historic ministry of the prayer to produce an organic symbol, and a new experiment was underway.

Several months passed while the seed of "Waltzing Matilda" germinated, and the Corporate Ministry began to think out in depth what an experiment of this kind might mean for the Church. When, this past fall, the endeavor to set the liturgy to tunes which were currently in the



## Tunc: Ya, tunc. Malla: Oo



popular mind was entered into with great seriousness, the Community began to recall specifically the heritage of the Church in her use of music, and was astounded at the even more than expected use of popular melodies with liturgical words. This, coupled with our own experience, raised the question of "why" and the serious experiment in relating traditional liturgical formulas to contemporary popular music was the result. It would take a separate article to describe what has taken place in our understanding of and our participation in the cultic aspect of our Community as a result of this endeavor. Only some indices can be given here.

As a result of intentional deliberation, several "ground rules" were soon in operation. First the tune selected should be one that had rather obviously ministered unto the inner being of our time in some depth in whatever concrete fashion, had therefore captured the "fancy" of a rather large cross section of the American public, and was at the same time very simple and easy to sing.

The third ground rule which emerged in the inception of the experiment, was to make certain that no *words* were changed in the English rendition of the liturgy. Again, the Fathers from time to time took the liberty of changing the *Gloria* or some other liturgical form to fit the music at hand. Without depreciating this action or even suggesting that it is not a valid one for today, the Corporate Ministry wanted to make certain, as with the tune, that these settings could be picked up without re-learning and sung from memory.

In the Community's Daily Office as in many services of Christian worship, the Lord's Prayer comes at the conclusion of the act of confession

In the second act of the service the mood changes. Here the grave clothes are thrown off and the radiant garments of Life are donned. The mood is one of lilting exuberance at release from the power of death. It is in this act that the Church has sung hymns and anthems and, from time to time, has rolled in the aisles. It is in this act that the ancient refrain of the Church, "Glory be to the father, and the Son, and the Holy Ghost," has rung forth. A tune fitting this expression of release and excitement is needed, and the Community settled upon the ancient march of the children, "This Old Man," the music theme of the film, "The Inn of the Sixth Happiness." In this movie, the Chinese children sing gaily the lilting strains of "This old man, he played one . . ." as they march into freedom. It is peculiarly appropriate that this melody should be used in the second act of the service for it is as a child that one enters into the Christian faith, as one born anew, who begins life fresh in the light of a new awareness of the significance of being received in the world.

### Tell Old Man



In the second part of act two another mood change occurs. At this point in the service, the people take their seats in order to listen to the Word as it is declared in the reading of the scriptures and in the contemporary spoken sermon. In response to the confrontation with its life therein revealed, the congregation stands to affirm together, through the Apostles Creed, the Word of Life which it has received. The mood of this recitation is one of sober jubilation, not the estatic glee present in the *Gloria*.

Is there a broadly popular melody that seemingly captures such paradox? Several suggest themselves, depending upon the life experiences and reflection of the searcher. One that emerged in the spontaneity of experiment was again from a motion picture, "The Bridge On the River Kwai." Those who saw the movie will remember the British troops whistling the tune, "Colonel Bogey," as they marched out to do precisely the job they had decided to do even as they lived in a prisoner of war camp. To this music, the men resolutely faced the life that had been given them, and the melody attracted to itself the symbolic meaning of this response to life. We are informed by Boosey and Hawkes, Inc., of

## Colonel Bogey



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Renewed 1941, 1943. Reprinted by permission of Boosey & Hawkes, Inc.

New York City, the holders of the copyright to "Colonel Bogey," that all texts used with this music must be approved by the estate of K. J. Alford (the composer), and that they have been requested not to submit any further texts at this time. However, they have graciously granted us permission to reproduce excerpts from this melody as an illustration of contemporary popular music which embraces both the despair of life and the joy of receiving and living that despair. Here is a melody which catches the fresh mood of our day in its cheerful, lilting, whistled tune set in the midst of the measured march of men who have made the decision to live their absurd situation to the full.

Whatever the music chosen as the medium, it will have to deal with the fact that the Creed is not a simple poem. The mood is not uniform throughout. Like the total worship service, its tone and attitude change from act to act or stanza to stanza. Consequently, melodies used with the Apostles Creed must be such that this change in mood is integral to them. Fortunately, our time has produced popular music which contains this ambivalence in mood, as is evidenced in "Colonel Bogey."

The Creed does not fall into easy cadence as do many of the other liturgical expressions. Thus, it may be separated, metrically, in many ways, one example is the following:

### I

I be lieve in God/• the Fa-ther/Al-might-/y---/  
Ma-ker-/• of heav en/an-d/ear-th/  
An-d/• in Je sus/ Chri-st/• Hi-s/  
o-n ly/So-n our/Lord---/• Who was con/  
ceive-d/• by-the/Ho-ly-/Ghost---/  
Born of-/• the Vir gin/Ma---/ry---/  
Suf fered-/• under Pon tius/Pi late-/• was cru ci/  
fi-ed/dea-d and/hur-ied-/

### II

He---/• de scend ed/in-to-/he-ll/  
Th' third day-/• He ro-/se a-/gai-n/  
Fro m-/• the-/dea-d-/• He a-/  
scen-ded-/in-to/heav'n---/• and/  
sit teth-/• on-the/ri-ght/ha-nd/  
of God-/• the Fa ther/Al-might-/y---/  
From then-ce-/• He sha ll/co-me-/• to judge the/  
qui-ck/an-d the/dea-d-/

### III

I be lieve-/• in-the/Ho-ly-/Gho-st/  
The---/• Ho-ly/Ca-th olic/Chur-ch/  
Th' com mun ion-/• of-/sai-nts-/• The-for/  
gi-ve-ness-of/si-ns-/• The res sur/  
rec tion-/• of-the/bo---/dy---/  
And the-/• life ev er/la-st-/ing---/  
A men-/• A-/men-/• a-/  
---/---/men---/

The mood of the third act of the service of Christian worship is the one into which the congregation marches with the creed. It is a mood of joyful sober compassion which assumes responsibility for all the relationships of life. In the third act the congregation decides to participate fully in all that goes on in this world. In so doing the liturgy offers praise to God for the world in which, and for which, the Church is responsible, through the refrain known as the *Doxology*. This hymn, which begins, "Praise God from whom all blessings flow,/ Praise Him all creatures here below," is set square in the center of the act of offering, and catches up the mood of the action of responsibility.

One of the songs which has been in the recent memory of our present culture and which has caught the spirit of this time of transition from the despair of meaninglessness to the possibility of genuine life in the midst of meaninglessness, is "Jamaica Farewell." This tune, as all calipso, made popular by Harry Belafonte, holds the precarious tension between the joy of life and the despair at the limits of existence. It can be experienced as either sad or gay, depending upon the mood of the person participating in it. Actually, it is holding together sadness and gaiety at the same time. Suffice it to say that this melody fits precisely the mood of the *Doxology* as it is sung in the worship service.

## The Doxology

TUNE: JAMAICA FAREWELL



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The experiment in liturgical music has barely begun in the Christian Faith-and-Life Community. Other tunes and other liturgical poems are already being sung as the Corporate Ministry goes about its daily task of developing an experimental research and training center on behalf of the Church of Jesus Christ. An example is the 23rd Psalm set to the tune of "High Noon." Shortly, other of the psalms will find their contemporary musical setting, as will perhaps the ancient hymns of the Church, the *Te Deum*, the *Benedictus*, and on and on. In addition, tunes alternative to those noted here have live liturgical possibilities, and are being experimented with.

The future is open. As the Church begins once again to engage in relevant conversation with the world in which she is set, new creativity will be released to fashion the living symbols by which the Church will live her life in the days to come. Certainly music will be part of that new symbolic power. The future is open.

1. Barth, Karl, "Wolfgang Amadeus Mozart," *Religion and Culture*, Leibrecht, Walter (ed.). New York: Harper & Brothers, 1959, p. 63.
2. Langer, Susanne K., *Philosophy in a New Key*. New York: The New American Library of World Literature, 1948, p. 198.
3. *Ibid*, p. 195.

continued from page one

## Leach

be brought eventually to its fulfillment. Education is a speeding up of the process by which a society constantly criticizes and evaluates its experiences, thereby leaving behind its inadequacies and gaining for itself a fuller life. The ultimate criterion is what will best serve the strengthening and enrichment of democratic society. In a democratic society, the sovereignty of man's reason must alone be recognized in religion and ethics. Man is the author and finisher of his own faith.

I would not deny John Dewey's immense and continuing services to education. A Christian can only receive the contributions he made in gratitude, for they too must be seen as part of the gift of God to our particular culture. Nor am I suggesting that we should get excited over the very thorough saturation of education by this humanistic point of view. Both humanists and Christians are free to bear the witness they must, in public education as in all of life, and so should they be. The Christian teacher, student, or parent, knows that he need not fear such encounters, for that Truth to which he is committed is precisely that one that does not depend upon his support for its continuance; indeed, it can support him.

What I am saying is that we must admit that a religiously neutral education is an impossibility. We must take personal responsibility for the philosophical or theological presuppositions which we bring to the many tasks in the educative process.

It is at this very point that Calvin, by the *mode* of his whole life, speaks such a clear word for us. The Sovereignty of God cannot be understood apart from his grace. "All, all is his *gift*" said Calvin.

Now the educational process cannot be used to manufacture faith; even with such a stated objective, it could not produce it in a single person. (I would suggest also that the Christian faith is not only that one that education cannot produce in persons, it is also that one that education cannot "destroy.") Education can be used to convey accurate and relevant information about the world, the student himself, his culture, and the relationships between these, both past and present. But to the Christian teacher, this process of "conveying" is a matter of relationship, of personal relationship, one which should reveal the meaning of existence to its participants. He is called to become part of the process of the realization and the fulfillment of his fellow creature. Because he respects the capacity of the learner, his right and responsibility to become what only he can become, the teacher need not, indeed, dares not impose his self-understanding upon him. As Reuel Howe observes, he can speak and act as an educator and depart without anxiety, because he knows and trusts and respects the inner-workings of the pupil, and because he trusts the working of the Holy

Spirit. He understands that in God's world, it is God who gives the increase, and he can rest content that it should be thus.

John Calvin's faith, lived out daily through the most practical aspects of the life of Geneva, was mirrored in his crest: a hand with a burning heart in it, and the words "I give thee all." Religion to Calvin was not a matter of pious emotion, consequent on the assurance of being in a state of grace. It was *the acceptance of the rule of God over one's whole life*.

This is what it meant to him, and perhaps it is not too much to say that wherever and whenever we understand our learning, our teaching, our structures and institutions for education, to stand, with the rest of our common life, under the sovereignty of God, there again we partake of the legacy of the spirit of John Calvin.

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continued from page two

## Participants

Mrs. Austin J. Holley: Houston, St. Mark's Episcopal  
Miss Shirley Inselman: San Antonio, Zion Lutheran  
Mrs. Onez Jones: Pasadena, Parkwood Methodist  
Mrs. Kay Kyle: Liberty, First Presbyterian  
Mrs. Graham G. Lacy: Washington, D.C., Central Presbyterian  
Mr. & Mrs. Bill McClellan: Pasadena, Parkwood Methodist  
Bishop James K. Mathews: Boston, Methodist  
Mrs. Johnnye Martin: Pasadena, Parkwood Methodist  
Mr. & Mrs. R. T. Mayberry: Freer, Methodist  
Mr. & Mrs. Jack Murlin: Dallas, Northaven Methodist  
Mr. Carl Murphy: Nederland, Wesley Methodist  
Mrs. Amaryllys Roberts: Liberty, First Presbyterian  
Mrs. Pauline Scott: Houston, St. Francis Episcopal  
Mrs. Joyce Sullivan: Pasadena, Parkwood Methodist  
Mr. & Mrs. Joe Vaughan: Dallas, Northaven Methodist  
Mr. Mike Woods: Liberty, First Presbyterian

February 17-19

CS I-A The Meaning of Human Existence  
Church of the Good Shepherd, Corpus Christi  
Mr. and Mrs. A. K. Adams  
Mr. and Mrs. Charles P. Donnelly  
Mr. and Mrs. James C. Freeman  
Mr. and Mrs. R. P. Hill  
Mr. and Mrs. Robert Sigler  
Mrs. Jack R. Turner  
Mr. and Mrs. John H. Yochem  
Mr. and Mrs. O. K. Wetzel, Jr.: Dallas, Northaven Methodist

## Dear Everybody:

The developing Group Ministry in the Community involves not only the theologically trained *Collegium* but secretaries, hostesses, domestic staffs, *et. al.* (See *Letter to Laymen*, Dec., 1960)

One clue to the comings and goings of staff members on our *Collegium* can be found each month on the front page masthead under "Corporate Office." The discerning eye will note one deletion and two additions of names in the January and February issues.

Toward the end of January we said goodbye to Elaine Lubbers after a sojourn of five months with us. She went to Richmond, Virginia, to serve on the editorial staff of the Board of Christian Education of the Presbyterian Church U.S., where she will be writing and editing study materials for the new Covenant Curriculum. Elaine is a highly competent theologian, an excellent teacher and a creative writer. Just prior to her departure, the "House Church" members of the Community met to present her one of Herbert Seidel's woodcuts and to address to her the Word of possibility in Christ as she undertakes her mission in Virginia. She and her four children are now well-situated in Richmond.

James "Doc" Wagener, his wife Elaine and their two children arrived February 1 to occupy the staff home vacated by Elaine Lubbers and her children. Doc, age 31, is a native of Texas, graduate of S.M.U. and Perkins School of Theology, member of the Texas Conference of the Methodist Church, having served as pastor in Orange, Texas, for five years before he became Minister of Education at the Bethany Methodist Church in Houston in 1959. His wife graduated from S.M.U. and taught in the Highland Park school system in Dallas from 1951 to 1954. We greet them as fellow-workers in our Group Ministry and participants in our "House Church" experiment for the sake of the renewal of the Church in our time.

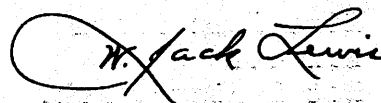
A third seminary intern joined our *Collegium* in January. He is Ross Dunn who has completed one year in Yale Divinity School. Ross graduated from the University of the Redlands in California before going to Seminary, is planning to be married next September and eventually to return to complete his studies at Y.D.S.

Former students have asked about Mildred Hudgins and Charles Roberts both of whom came on our staff in the early days of the Community back in 1953. Mildred now is Director of Religious Activities at her alma mater, Randolph-Macon Women's College in Lynchburg, Virginia. Charles is pastor of the Episcopal Church in Taylor, Texas. Each is working effectively and faithfully.

Bill Maclay, who was our first field man when we initiated the ministry of development, has returned to the British Overseas Airways Corporation in the Houston District Sales Office. He's doing well and is an active layman.

The Community is fortunate to have had the experience, witness, and insight of these persons added to its corporate experiment and incorporated into its mission. To you and to them, we say

Peace,



# The Board of Directors — Christian Faith-and-Life Community

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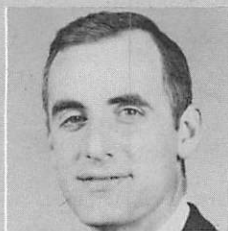
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Disciples; attorney  
Austin



WILLIAM H. SHEPARD  
Episcopal; public relations  
Port Lavaca



MRS. ELEANORA SIMMONS  
Presbyterian US; teacher  
Austin



BLAKE SMITH  
Baptist; pastor  
Austin

February, 1961

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

*Letter to Laymen*

Mr. W. C. Brown  
Miss Jean Brown  
Box 444  
Hot Springs, Ark.



STEVE H. WARE  
Presbyterian US; M. D.  
Corpus Christi

Not pictured:

MRS. DUDLEY BROWN  
Methodist  
Dallas

RALPH PFLUGER  
Lutheran; rancher  
Buda



**H**ISTORY IN TOTO IS CREATION. The history we are now experiencing is a creating process. According to the first words of the Apostles Creed, we believe in God the Father Almighty: Creator. To say that God is creator is to say that He is free, that He has the power to decide being and non-being, that He can bring into being the unique, that which was not before, the novel.

The Christian faith goes on from this point to say that man is created in the image of God. He is the created one who is a creator. He is a creature of history who is a creator of history. This means that man always finds himself in a concrete situation, in a particular location in time and space with memories of the past and fantasies of what he would like to experience in the future. For the Christian this means the realization that the eternal "follow me" of the Christ is heard only here and now. To be a creature of history who is a creator of history is to realize that one is to die, and thus to realize that each moment is unique and incalculably precious and must be seized. No, that is not it, for to seize is to crush; the moment must be *embraced* in its fleetingness. To be a creature of history who is a creator of history is to realize that each personal relationship is unique and, once occurring, must be grasped. No, that is not it, for to grasp rapaciously is to destroy. To be a creating creature for the man of faith means that each personal relationship of history is *cherished* in all the grief-filled anguish of the realization of its momentary fragility. To be man in the image of God is to be a Creator, not as God who brings all into being from nothing, but to create in the sense of an artist, who must create his own life within the media of his finitude, which finitude is his world, his person, and the other persons he encounters. Herein lies life in the communion of the ethic of love which is never

by  
James  
Roberts

## THE WORLD INSIDE

The  
IRONY  
of  
Creation

a law. Love, considered as a biological act *or* as a spiritual reality subsuming everything that happens, is always the creation of new life, and the lover is never quite certain what the act of love is about to create.

### CONCRETE SITUATIONS

How shall we understand our lives to be participation in the sacramental irony of creation? Perhaps we can understand it in the examination of three concrete situations which I want us to understand as a pilgrimage, a crusade, or a calling from the inner world to the outer world, from the satanic reproductions of unfaith to the human creation of faith. It must be emphasized that these are *concrete* situations. They are here-and-now situations, particular situations, located in time and space, perceived by a particular person, with a particular history and with particular goals.

These situations demand a concrete, active response. It is never to be questioned whether life in general has meaning. That this is so cannot be demonstrated, neither deductively, which is an attempt to be universal, to know *a priori*, to deny one's finitude and the freedom of the eternal creator of future situations, nor inductively, for this, too, is to deny the power of the eternal creator by insisting that the future will always be as was the past. The meaning of life is always realized in creative response to the concrete situation. The call of the Christ is simply "follow me."

The call to creation is the call which Tillich describes as life in the present moment, or the eternal now, or which Rollo May has termed "life in the pregnant moment," the moment that may always give birth to meaning, providing the possibility of being born again. To live in the

(continued on page seven)

# Letter to Laymen



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## visitors

The Church continues to visit from congregation to congregation as the Word of Jesus Christ is shared across the world. In recent days the Church has been declaring the Word to us through the following visitors to the Christian Faith-and-Life Community:

Dr. O. Kelly Ingram, Dean of Students, Duke University Divinity School, Durham, North Carolina

Mr. Peter John, Providence, Rhode Island

Rev. James Donaldson, Director of Community House, Southern Methodist University, Dallas, Texas

Mr. James Monsonis, President of the National Student Christian Fellowship, New York, New York

Mr. Rudolpho Juarez, Vice-President of the Cuban Student Christian Movement

Rev. Robert Siberry, North Dakota Agricultural College, Fargo, N.D.

Rev. Edward M. Brown, Atlanta, Georgia

Members of the Corporate Ministry of the Christian Faith-and-Life Community have also been visiting with other manifestations of the Church and speaking directly to the culture of which we are a part. Recently they have been in the following meetings and cities:

Texas Southern University, Houston, Texas  
Southern Methodist University, Wesley Foundation, Dallas, Texas

Rice Institute, Houston, Texas

San Angelo, Texas

Midland, Texas

San Antonio, Texas

University Methodist Church, Austin, Texas

Synods of Georgia Westminster Fellowship Conference, Covington, Georgia

Florida State University, Tallahassee, Florida

Synods of Florida Westminster Fellowship Conference, Lake Placid, Florida

University of Miami, Coral Gables, Florida

Church of the Saviour, Washington, D.C.  
New York, N.Y.

A & M Wesley Foundation, College Station, Texas

Southwest Unitarian Conference, Austin, Texas.

the college house  
FRIDAY DINNER SERIES  
"Vocations for our time"  
Spring, 1961

February 10

Dr. William Handy:  
"Education"

February 24

Senator Henry Gonzalez:  
"Politics and Statesmanship"

March 17

Dr. Edward Taborsky:  
"Foreign Affairs"

March 24

Dr. John King:  
"Civil Liberties"

April 7

Mr. John McCully:  
"Labor"

April 21

Dr. Robert Divine:  
"The American Character"

## intern programs

The International Visitor Intern Program (IVIP) makes possible the participation of young men and women from countries outside the United States in the programs of the Community. This year four young women from Europe have been interning here. Two of them, Koosje Hoogenkamp and Eke Van Dongen, are from Holland, and the remaining two, Christa Mossinger and Karin Vollrath, make their home in Germany. These four girls were pictured in the December, 1960, *Letter to Laymen*.

In addition, a fifth IVIP has come to the Community this spring. Helena Siirala, from Finland, is the daughter of Dr. Aarne Siirala, who is the director of one of the major Finnish lay-centers. Located at Jarvenpaa, Finland, the lay Institute is concerned in the area of mental health and the relation of the Christian faith to the society in which it is set.

Executive Director W. Jack Lewis of the Christian Faith-and-Life Community visited at Jarvenpaa this past summer and talked at



Helena Siirala

great length with Dr. Siirala and his family (see "Dear Everybody," *Letter to Laymen*, September, 1960). It was a result of this visit that Helena has come to the Community while her father and the other members of the family are in New York, where Dr. Siirala is doing

further study. He will be in the country for three years before returning to Finland to continue the pioneering work at Jarvenpaa.

Another intern program within the Corporate Ministry of the Christian Faith-and-Life Community is for seminary interns. It offers the possibility for students in seminaries across the country to spend a year studying within the Community and working as a part of the staff before they have finished their formal theological training.

In addition to Wesley Poorman, who is here under the auspices of the Danforth Foundation, two seminary students are interning in the Community this year. Fred Buss, a native of Weslaco who now makes his home in Austin, has completed two years of study at the Yale Divinity School. He chose to take this year to study and work in the lay movement as it is manifested in the Community. He will return to Yale this fall to complete the B. D. degree.

Ross Dunn, who has completed one year of B.D. work at Yale Divinity School, is from San Mateo, California. Choosing to intern here has involved Mr. Dunn in the writing of the Community's history, which he hopes to have completed before returning to New Haven.



Fred Buss



Ross Dunn

## Dear Everybody:



From the vantage point of my grandfatherhood at age 45 (two here and two on the way), I think back to my teenage years and the wanderlust that once prompted me at age 16 to attempt a runaway to Hawaii. The venture took me as far as our family ranch west of San Angelo, fifteen miles from the city-limits where I tended sheep, repaired fences and kept dreaming of far away places.

Strangely now, almost 30 years later, my vocation has taken me to many parts of the world and keeps pushing me on the road and in the air to meet the rising demands to speak to faculty, students, clergy and lay groups about the breakthrough thrusts which have been developed in the Faith-and-Life Community since 1952. The continuing dialogue within the Corporate Ministry as we together plan and execute the various programs of the Community, provides ample to share when I visit, as "missioner at large," other campuses and lay-centers.

At this writing, I have just returned from a ten-day trip to Florida and Washington, D.C., speaking and sharing out of our findings here with college groups at Florida State University, The University of Florida, and the University of Miami. The first two have already established their own adaptation of the Christian Faith-and-Life Community, while the third is setting plans in motion for a residential community by 1962. The two Presbyterian Synods of Florida Westminster Fellowship groups had asked me to give three addresses to their joint conference on "The Challenge of Christianity to the Contemporary Campus," illustrating the talks out of our research and development in Austin.

In Washington, I spent a most stimulating evening at *The Potters House*, a coffee house where the world and the Church can meet without pretense or defensiveness, operated by The Church of The Saviour, an ecumenical congregation under the leadership of Gordon Cosby. Twelve members or associates of the church serve as waiters and kitchen crew six night per week from 8 to 12. From 7 to 8 they engage in special study, closing with intercessory prayer as they open themselves and the coffeehouse doors to whoever will come in. The atmosphere is relaxed; conversation is never pressed but is an ever present possibility as the curious and the lonely, the tired and the rebellious, the cynical and the seeking stroll in off the streets of the city. After speaking to the "work crew" about Christian worship as "rehearsal of the drama of our salvation," I became one of the waiters to participate in the drama itself. Here is an example of corporate mission, a vital experiment raised up as a sign to both Church and world that as Christ took upon himself the form of a servant, so is the Christian to be servant. To recognize that one is indeed a creature made of clay is the possibility of deciding to place oneself wholly in the hands of the Potter, by whom all that is given its being, since He is the Ground of all being.

Peace,

W. Jack Lewis



# THE COLLEGE HOUSE RETREAT: Our Time to Be History

The cultural image of the group "retreat" has come in our immediate past to be a sentimental escape from the realities of the world by attempting to block out for a period of time the harsh activities which are the daily life of those participating. When a "retreat" is seen, however, as the opportunity to reflect upon the meaning of daily life, the stern realities of that life are forced in upon the participants with even greater power than they are in the midst of the struggle itself.

It is this understanding of "retreat" which informed the mid-year meeting of the College House early in February this year. Planned by the Senior Fellows, the small group of students who have returned for a second year in order to study in depth into the Christian faith, the retreat dwelt on the theme of the relation between the world in which

we live and the interior world of our own being, as this relationship is understood in the Christian Church.

As may be seen by a glance at the outline of the meeting on the next page, the retreat was organized on the pattern of the worship service, just as the life in faith is worked out in that same schema. The particular components of the session included addresses by both Senior Fellows and first-year students, a motion picture, *Heart of the Matter*, made from a novel by Graham Greene, and a drama enacted by College House students, *Waiting for Godot*, by Samuel Beckett.

The students, whose articles follow, with the exception of David Doan, and Fred Behringer, are first-year College House students, each of whom is concerned that the church became the live social reality which is her historical existence.

## OUR URGENT AGE

BY DAVID DOAN



THE AGE IN WHICH WE LIVE is an urgent and unique one. It has its unique problems, its unique anxieties, and its unique possibilities. The possibilities are inextricably bound to the urgency. Each depends upon the other, for out of possibility grows urgency, and out of urgency grows new possibility.

We are confronted in our age with the very real possibility of the end of civilization and, indeed, of all life. Man has within his power the destruction of the planet, and, at the same time, he has the possibility of a better material life than he has ever known. For example, he has the possibility for the equalizing of the standard of living of all peoples of the world.

The possibility of total destruction itself carries with it a possibility, that out of this threat we may create a new international order, which again will surpass anything which the world has known. We see in the newspaper many manifestations of the urgency of the 20th century. We read of the hydrogen bomb, of the conflict between national sovereignties, imperialism, and the possibility of a world state. We read of people who are starving, of conflict between labor and management, of trends toward socialism and reactions against it, of segregation, of education, of communism and an equally destructive anti-communism. We see the balance of international power shifting. We see revolutions and counter-revolutions. We see the subjection of sovereign nations by foreign powers. We are seeing the beginnings of the conquest of space.

We see within ourselves the anxiety which comes with living in an age in which familiar structures and values are shifting and falling. We feel the nostalgic desire for a return to a stable world, forgetting its faults and instabilities. We find nothing within our new world to which to anchor ourselves. We do not know how to live within a changing, relative, meaningless universe. We see the possibility that the change which we experience will bring a world in which some of the evils and injustices will not exist, but we realize that new problems will arise, and we have no real confidence in the future. For, though we are able to control our environment and even ourselves as

never before, though we see possibility for political freedom for the oppressed, for triumph over disease and starvation, for an entire new world in space, we cannot remake the universe to our liking. We see only a universe which, if it is not our enemy, is at least unconcerned for the fate of man.

All of these things combine to give our age a new sense of urgency, a new possibility, and a new revolutionary nature. The chaos of the political and economic order, the failure of the pasted and passing structures demands that we rise up to create a new order to overcome these evils. Out of the collapse and the collapsing of the old comes a demand for new values, and new meaning. The inner turmoil arising from the collapse demands that we must learn again how to live, how to relate ourselves to this world. We must somehow learn to live meaningfully in the chaos which we experience.

We can never finally separate the demands which we experience from the responses which we make to them. For example, we see new nations coming into being as a response to the demand for national sovereignty and for the end of imperialism. How will we as a nation relate to the new nations and to the new regimes within them? What action will we take toward the subjugation of one nation by another?

The demands, responses, and counter-demands call forth a variety of responses within us as individuals. In an age in which values have fallen and utopian dreams have exploded, in an age of cynicism about the possibility of a better world, we find that we have become detached from the world, involving ourselves instead with intellectualizations, with abstractions, with navel-gazing, with wallowing in our neuroses. We are apathetic. Our involvement in the world is limited to jousting with ideological windmills. We reconquer dead and harmless spectres from the past or we wish for a return to the good old days, forgetting that they, too, had their conflicts and problems.

We can, on the other hand, hide from the world by our very involvement in it. We involve ourselves with various and sundry movements, groups and causes, knowing full well that even if we succeed in righting one evil, another will take its place, but we are able to hide because we derive meaning for our lives by participation itself or, at the

most, from the success of the cause.

We wonder about our motives. Is the nostalgic defence of past glories a result of our fear that change will be for the worse, or can we not face the meaninglessness which comes with change? Are we apathetically unaware of the going-on-ness of the world or do we fear involvement and prefer a cozy niche within a conformist group? Are we, when we are radicals, really concerned with alleviating human misery and oppression of others, or do we seek the sense of fulfillment and meaning which comes from participating in a rebellious cause?

We see two typical responses to this revolutionary age. On the one hand, we find the underprivileged and the oppressed seeking relief and their rightful place in the world. We see nations breaking the bands of tyranny. We see groups within nations protesting injustices. We see those who, though not oppressed themselves, are working for the relief of the oppressed. We see people striking out, almost at random, to bring a new order into this changing world.

On the other hand, we find those who are fighting within themselves to come to terms with the changing orders. We find them attempting to develop a self-understanding and a style of life which will fit into the world and, thus, be a protection from it. We find those who, in one way or another, hide from the world by retreating into some *other* world — the world of art, of literature, of the abstractions of philosophy, of involvement in blind patterns of conformity, the involvement of the culture-defying rebellion of the beats and the post-beats.

We can classify these responses as external and internal responses. The external responses are the attempt to reshape the world to suit oneself, and the internal responses the attempt to shape oneself to the world.

The question for the former is: "How am I going to live in *this* world?" The latter is asking the question: "How am I going to *live* in this world?" Both of these are questions of unfaith. One rejects oneself and the other rejects the world. But they are both really the same question, differing only in emphasis. The authentic question, the question which is the prelude to faith, the question: "How am I doing to live in *this* world?" can be asked only when the essential unity of the question is grasped. Only then is there the possibility for genuine life.

## OUR EXTERIOR WORLD

BY DONNA WAGNER



THE WORLD IS MADE UP of diverse places, numerous things, and multitudes of peoples. It is difficult to say where world begins and ends, where it leaves off and the individual begins. Which things are part of the world and which things are part of the individual? Is the world all tangible things or does it include the intangibles: Are people a part of the world or separate from it? "World" is a concept, a phenomena which we all experience, something we all know the existence of, yet which no one can define. How do we become aware of this thing called "the world"? Where do we meet up with its existence and what impact does it have on us?

One of the first places we meet it is in that human constellation called the *family*. It is here that we feel the demand to sacrifice our freedom to the will of parents, to stop our tongues when they would reveal us as we are, not as our family thinks we are. Here is the father who demands absolute obedience yet seems to respect independence, the mother who claims our love but who cannot truthfully express her own, the sister who wants attention but who could never admit and face this, the brother who wants the car the same night that we do. Here we are expected to behave in a certain manner and, when we do not, money, affection, and comfort are cut off. Here it is that we are pushed into things that we are not ready for and pulled back when we try to take a step without first saying, "Mother, may I?"

As college students we are familiar with economic demands. The University demands money for registration, the Co-Op refuses to buy back books because the University is no longer using that edition, the Community is on our backs for monthly rent. You have to have this dress for such-and-such an occasion, or that sports jacket for that pair of slacks. Your shoes are worn out but there is no money coming in until next month. Your parents refuse to raise your allowance, and your savings account ran out last month. You have to go to school, but if you work, you do not have time to go to school. The money going out is always greater than that which is coming in. You want to go to school where you want to go and to major in what you want to major in, but it's your parents' money, and you are seen as ungrateful if you do not do what they want you to do.

As a student, it is in the realm of *education* that you meet the world most frequently. It is in this area that you find your sleep being cut off by eight o'clock classes after staying up until three. You know that you will be kicked out of school if you do not go to class. You will flunk government if you do not pass the next test. You have three papers and two tests on the same day that you have to give a witness in Memorial Chapel. You would like to graduate but you have to take physics, trigonometry, and, above all, Texas history. If you do not make a 2-point this semester, you will go on scholastic probation. If you do not want to get drafted, you have to take twelve hours at the university. You are not sure which is worse. Of course, you have to take three pre-requisites you do not have and, what is more, you could not care less about taking them. The only way that you can arrange your schedule is to give up lunch and supper both. You want to get an education, and your parents want you to get a degree. "Freedom and Responsibility" is an excellent course but Dr. Silber makes you work too hard. Each teacher thinks his is the only course you are taking.

But, when man searches long and scratches at all doors with bloody, broken fingers, when man is chased through

the streets and cannot rest, then it is that he shouts with Richard III, "I am incomplete. I am not finished. There been something left out." Then it is that he knows he was created, that he is not his own creator. His heart is filled with longing and with hate. He hates that which was made in this bottomless pit; he longs to be filled. At this point, he is fully man. He can face his Maker. At this point, he is free to choose. He can choose to fulfil his hatred by declaring that his Maker is hateful and that he was made to be laughed at, and never to be completed.

On the other hand, he can believe that his Maker made him for more than pain, that he has been given all he needs to fulfil his purpose. He can believe that his limitations are good. He can see that all men are incomplete and that all men have a chance for completion if they will only accept their incompleteness as good. At this point, man is utterly free to decide how to live life, free to be determined or to live. This moment comes not once in a lifetime but every time man is confronted with his limitations. It is the world which shows us our limitations. It is confrontation with the monstrous world which gives us the opportunity to be men, that is, to make a choice, to choose whether to live life as man or as animal.

In every situation we are completely free. At every moment we are free from our past. It does not have to determine us. In our families, we do not have to be who they think we are. In this situation, the decision to live and not to be determined leaves one open to receive persons as persons, not things. As persons they are each seen as a free being. You do not have to cut them off and isolate yourselves. You do not have to crawl off into a hole and wait for death. Here is a situation where persons can interact freely in all of the intimacies of life. You have nothing to prove. There is nothing which you must do. The situation awaits your decision.

Even in the world of economy, you find that you are free. It is up to you to decide when and how you will repay your debts, not just your economic debts, but your social debts. You can choose to be a plumber, a writer, a teacher, whatever you want. It is not with money that we repay our debts. Money is only a symbol of our contribution to the needs of society. It represents that into which we have paid our whole being for the use of our fellow man.

If you are a student, you have something to contribute to fulfilling the innumerable needs of mankind. Yes, the University wants money for the services they render to you, but money is only the symbol for what they really want. The University wants just what every other medium for expression which mankind has erected wants: it wants you to use its services to express yourselves as men. To choose to live this life which you have been given. This means that when you get up in the morning after three hours of sleep, you do not see the day as something to be gotten through. You see it as the beginning of a great adventure. You are about to embark on a journey which will be filled with excitement as you venture into and discover the unknown. You do not sit in history class waiting for the bell to ring, but you sit on the edge of your chair. Your ears are perked up, your fingers tingle with excitement as you communicate with this teacher and that student, as together you explore your common past. You all know the sense of life and buoyancy which fills you when you suddenly discover something new, when you grasp something to use its services to express yourselves as men, to choose to live in the midst of term papers and tests is to seize these objects and make them your own, to use them as vehicles of expression so that when you put your test paper on the table, it is not just ten sheets of paper, it is you, everything you had to contribute to the subject.

It takes courage to lay yourself out on the table, but every moment you are given the choice of life or endurance. The decision is your own.

## The Urgency and college hours February

	12:00 Arrive: Rocky
The Gathering	1:00 Lunch: grace-reading benediction M.
The Call To Worship	2:00 THE RETREAT Sally Emerson
Prologue	2:15 THE CHALLENGE David Doan
	2:30 THE INNER WORLD Jim Roberts
Act I	THE OUTER WORLD D. Communion
	4:00 Free time
	5:30 Dinner: grace-reading benediction Jim
	6:30 THE HEART MATTER Communion Five Discussion Halliday, Fred Gaines, Bill Pa Lankford
	10:00 WORSHIP: Liturgist-Keith Reader-Brad Witness-Dennis
Act II	Overnight Sleep
	7:00 WORSHIP
	7:30 Breakfast: grace-reading benediction L.
	8:00 WAITING FOR
	10:00 Community Res Keith Stanley
	10:45 Break-Coffee time
Act III	11:00 THE ONE WORLD Meg Godbold Owen Pratz
	11:15 Community Res
Epilogue	11:45 THE CALL-FREEDOM
	12:00 Lunch: grace-Christa reading benediction
The Scattering	1:00 Departure: AUS



# and the Possibility use retreat 4-5, 1961

River Ranch	
Bob Ingram Dick Simpson tion- R. Lankford	the worshipping community comes together
T: n	the three-fold tolling of the Bells
NGE:	the invocation: called out from the world
ORLD:	
WORLD:	service of
anna Wagner ity Response rad Blanton	confession
Pearl Seefeld g-Gwen Jordan ction- Symons	
OF THE	the word
y Response: Groups: Otis Behringer, Bob ish, Mary Ruth	
h Stanford Blanton is Mayes	the praise
	the praise
e- gh Allbright ing-Koosje Hoogenkamp diction- tlian, Carroll	
R GODOT	the word
onse:	
ne	
RLD: and	the service of dedication
onse: rad Blanton	
d Behringer	the benediction: sent out into the world
Mossinger Dennis Mayes ion- Cliff Olofson	the worshipping community goes apart . . . to all the one world
in	

## OUR SIGNIFICANT LIFE

BY FRED BEHRINGER



THE SIGNIFICANT MEASURE OF TIME is not a day or a year, but the life of a man. On the streets of Hong Kong there is a man who spends one quarter of his time in a narcotic trance. It is not spent much better by the mother who watches all her children die of exposure. In a refugee camp in Italy five hundred Yugoslavian males are ending their time as persons who have nowhere to go except inside themselves. In America men are forced to live like animals because their color is not right.

What are we doing in America? We are witnessing the emergence of an adolescent middle class. We are not yet all middle class, but we are completely adolescent. We are becoming a people who talk endlessly while looking nowhere, hearing nothing, who respond innocently as animals to forces we do not even care to understand. We call ourselves citizens of the greatest country in the world, yet we have lost a sense of our tradition in the drive to create a modern culture, and seem to feel that progress will take care of itself without regard to the past. Our young artists and writers will not bother to master traditional forms and cannot appreciate the discipline required to create new ones. Our universities produce technicians as the humanities continue to lose strength. We no longer have time for reflection upon where we have been and just where we are going. Whatever will make copy is called news. The significance of violence is not explained nor is it clear why local news should over shadow what has happened in the Congo. We do not wish to be disturbed. We let magazines and advertising direct our thinking toward what we have, in order to avoid who we are.

The moral tone of America today is one of decadence. We are worshippers of materialism who have lost the sense of transcendent value. We speak of moral values and draw up codes of ethics, but our concern is to get the best ourselves, to find loopholes through and ways around. What is right is anything we want to do. We know the world is different now, that the old moral systems of the nineteenth century will not work, and yet we are unwilling consciously to create a new ethic. It is too comfortable to ignore the problem and to spend our time enjoying what we have, and our energies collecting more. The emphasis in all our social classes, "higher" as well as "lower," is to become middle class. Here is our answer to the demands of the world: avoidance of the issue, protection of ourselves, and worship of the Better Life.

Clarity, however, demands not bitterness but compassion. Human beings are involved here, not merely statistics. In the face of the enormity of continual crisis and the pressures of a constantly changing society, how can a housewife or a plumber respond, except with incomprehension? How does a student deal with the problem of a set of values which leads him to nothing but frustration?

Every human being asks the question, "How can I live in a world that is not mine?" There is no monopoly on loneliness! Neither is there a way to remove its existence. We cannot overcome our condition nor can we bear the facing of it . . . so we escape, and how subtle are our escapes! The same response to life that drives businessmen into suburbia drives students into cynicism, intellectualism, or false concern.

There is no monopoly on loneliness but neither is there any premium on wallowing in it. We wear our cynicism as a medal of maturity, but all it shows is that we are not able to face the pressures of our lives. When it gets so

rough that being clever is not enough, we drink ourselves into a stupor.

Our escape into intellectualism is a little more subtle. We arrange the world into neat categories and then abstract anxiety into a concept so we can talk about it half the night and never let it reach us. We work through all our problems and know where everything fits and never have to face the realities at all. When we become disturbed again we simply find someone with whom to talk about how one deals with life, and that gives us a false assurance, allowing us to float along for a little while longer. We have even found it possible to hide in a warm concept we call "meaninglessness."

Finally we manage to love ourselves in a concern for humanity. This is a concept which cannot be attacked so easily. Our vague and frantic rebellion manifests itself in a cause in which we too often forget that persons make up humanity and that men are not ideas.

Our escape is from the world and from our lives. But nevertheless, life is real and the world will not go away. We must constantly be reenforcing our positions, defending the ideas that protect us, and withdrawing further into our shells. Though we have ignored them, the crises in our world do not stop. Our problems do not solve themselves simply because we have denied their existence. Failure, guilt, and anxiety can never be explained away and are only increased by withdrawal. The problem is not what we *could* be or do. The problem is always what we *are*. Afraid to be seen as less bright, less lovely, less innocent or strong than we are sure we are supposed to be, we build our own small kingdoms out of the hope that someday we may turn up in the world as something more than human beings.

A Word has been addressed to us that we can *be* what we already are. We do not have to be afraid to be less lovely or less innocent. What we have will not be changed. We are who we are and, as such, are accepted by the God we meet in history. We do not meet this God as an intellectual abstraction. He is met in our guilt and fear and in the concrete events of our lives. It is here that we may realize our acceptance. It is *here* that we are released to the possibility of the present, wherein we are called to our lives, not to some idea of happiness. We have no promise of success or praise or comfort, and indeed, it is not in the *kind* of life but in the *living* of the whole of life that we find our joy.

Here is the urgency and the possibility: to be completely human beings related to other human beings. We must, however, direct our energies into specific tasks. Assuming responsibility for the whole world does not mean we can be all things and meet every need. We must accept the discipline required to live within the structures that enable effective action. Our tasks are those nearest at hand. Selection and negation are required for creative participation in life.

We are called to a new understanding of worship. The worship of the Church is the symbolization of the living of our lives. We meet God in the midst of life and this is where we must worship him. Our living is our work, and our work, our hymn of praise. We must live as free beings—free even in our bondage, even in our sickness. We worship even in our unfaith and praise our God even in our sin. We are the ones, united in our isolation, who have heard that we can live our lives as good. Only in the context of our total existence has the Christ, as Word of possibility and urgency, any relevance at all. Only with the awareness of our insignificance can we realize the utter significance of our lives. Aware that we are creatures, we are freed to be creatures who know that the significance of man is not in some abstraction but in the concrete daily life of man. That is, our significance *is* our life. Our life *is* our significance.

# OUR ONE WORLD

BY MEG GODBOLD  
AND OWEN PRATZ



Owen: Like man what's the bit, where's the driver gonna sit?  
Meg: Who's driving?  
Owen: Who's driving?  
Meg: Who said anyone was driving?  
Owen: Then I'm getting off of this roller skate.  
Meg: But you can't!  
Owen: The hell I can't! The next time around if you'll just slow it down—  
Meg: There ain't no brakes on a roller skate!  
Owen: I'll swing a ride on a purple cloud.  
Meg: But there ain't no brakes on a roller skate.  
Owen: I'm cold.  
Meg: I'm pooped.  
Meg & Owen: But this ain't the season and there ain't no reason for—  
Meg: Please don't bounce the needle. That's a brand new record.  
Owen: It's a bird, it's a plane.  
Meg: He's going insane.  
Owen: You'd flip a little too on straight cocaine. It's Zarathustra with his eagle's talon embracing the void like a watermelon.  
Meg: I'll give a dime if you'll stop your yellin'. Your diction's all right, but I hate your spellin'.  
Owen: When the sun goes down there ain't no tellin' if it's gonna come up again.  
Meg & Owen: There's the starving Arabs, and Reventlow's Scarabs.  
Meg: And here I am with a penny in my pocket.  
Owen: But what can you do with a penny?  
Meg: Like man there's a time when you gotta come to terms with the facts of life in the midst of strife.  
Owen: There ain't no brakes on a roller skate!  
Meg & Owen: Cause the judgment's here in the moment with the devilish time that comes with grades and the monthly bills that never get paid.  
Meg: Pass it to the right!  
Owen: Of the man with the amputated hand and an itch that he just can't scratch.  
Meg: Pills.  
Owen: Bombs!  
Meg & Owen: Bombs and pills! Bombs and pills and the monthly bills!  
Meg: So on life goes in its plodding way and on we go through another day.  
Owen: Of people, of places, of classes, of things.  
Meg & Owen: We just can't accept because of our GUILT!

II

Meg: Like, man, why don't we get in on this hero bandwagon parading for Henry Whatfor Songfellow and Miss Lucidfer Lessness.  
Owen: Like the world is going around and around and I figure the mouse is about to run down my clock.  
Meg: Or leastways the clock is always striking one. Wouldn't you say?  
Owen: Yeah, and once it's already struck, you can't real polite like ask it to go back and strike again. Because, like, once it's struck, it's struck.  
Meg: Well, like the world is still going around and around only my ears aren't exactly picking up the merry-go-round music.  
Owen: Some say it's very merry, but I hear there ain't none. That is, it just goes. No rhyme, no rhythm.  
Meg: And I'm having the darndest time not falling off this here horse. Or is it a lion?

Owen: Like, man, so long as you're ridin' maybe it might help if you knew a little what you are ridin'.  
Meg: Well, of course, like I sort of don't even know where I'm going. (I'd swear it was in a circle.)  
Owen: Well, maybe you're not supposed to be going anywhere on a merry-go-round. Like, because, maybe it's just the ride that counts.  
Meg: Well, who ever heard of riding a lion without going somewhere?  
Owen: Well, you ain't got long to go. And well, maybe, man, I don't know, but maybe when you're a lion rider, you're just supposed to ride a lion. That's it, the ride. Or is it a horse?  
Meg: Neither. I just found out it's a giraffe. Man, do you realize, because, since, I've been riding it all this time and just found out it was a giraffe. And you! How do you expect to be Miss Lucidfer's Secretary of Defense if you are too caught up on your own going and down on that silly animal, of course, to realize that this here beastie is not a lion, nor a hairy horse. That is, to know a stark, naked, neck-raisin' giraffe when you see one. Or maybe you haven't looked. Like, man, you need the courage to see.  
Owen: See, man, I see.  
Meg: Man, you see? Well, Lucid thee! Tell-oh what you see.  
Owen: Man, I see. I see me. In all that there is, I see me.  
Meg: Your concerns?  
Owen: My concerns.  
Meg: Your guilt?  
Owen: My guilt:—my guilt, my concerns, my feelings.  
Meg: What's out there is hard to know when you're locked in the prison of E-go. Like a wall between you and the world.  
Owen: Like a wall between me and life.  
Meg: Like it ain't enough to see, if all you see is you. Like there's a whole world to discover, and like the world is going around and around, and I figure I oughta hitch my hook to a rumble.  
Owen: What the hell? Well, like I hear a lot of rumbles all around, but—what the hell?  
Meg: Well, because, you and I might, since then, be able to swing around with it, the world, that is—and bein' as he's already clued us in on the assignment. And besides, I can't stand the noise, and like I can't just stand there and listen, and like, man, there are a lot of rumbles. And especially bein' as my clock ain't gettin' any younger. And I'm tired of bein' a ten o'clock scholar.  
Owen: Like the door's already shut and you're too late again.  
Meg: And standing outside with a dunce cap on.  
Owen: Yeah, like I'm sort of free as a cuckoo—like free, but a cuckoo—and I figure, bein' as he's already clued us in on the assignment, I figure maybe he's getting impatient—like maybe he don't give a damn if we blow ourselves up playin' with mushrooms and waltzing with Matilda if we don't give a damn, that is.  
Meg: And like, anyway, you and I better get in on the hour and strike, even if our cuckoooin' ain't the loudest that's ever been heard.  
Owen: And I figure that if you're gonna hitch your hook to a rumble, you gotta, man, really gotta run, that is, move, that is—go man.  
Meg: Yeah, but like you don't just run. Like there are times to just trot, but like there are places to run to. And if, because, so, you won't fly off the

tangerine, that is, way out where there ain't nothing—ain't you fulfilled nor rumbles—that is, outer space, that is nothin'—then you gotta get a picture of you all fulfilled and responsible like, with your hook sunk in and put that picture out in front and move way back and start running in that direction.  
Owen: What? Man, that's illusion, unfreedom.  
Meg: Well, like that picture don't just lay there all pretty and blah like. Like it changes.  
Owen: Well, what good is that if it changes?  
Meg: Well, but like that don't matter, 'cause you know it's changing, but like every muscle is sort of knowing in what direction leastways it's going, even though that direction don't just lay there all blah like either. And you're running right into it, all breathing heavy like, like you didn't know you had lungs before, like even if the air ain't all nice and pretty smelling, you know you got lungs.  
Owen: Yeah... And that rumble just may not be quite so loud now because of your panting and like even if the air ain't all nice and pretty smelling, you know you got lungs.  
Meg: (And like I mentioned before,) and bein' as he's clued us in on the assignment.  
Owen: Man, do you ever feel like you're running along a road all icky smeared with glue?  
Meg: Yeah, yeah, only like a two-foot layer of quicksand—like me wanting to bog me down.  
Owen: And like it's all I can do to get that back foot and put it in front.  
Meg: And like when that is all done, of course, the front foot's then in back and you gotta do it again.  
Owen: Yeah, like every step don't just happen. Like you gotta decide, over and over. You gotta pinch your gray-matter and say—go man. And like you gotta keep pinchin' and sayin'—go man! And like over and over you gotta decide. Like—Hi, pal, that is HI! Or over and over, I love you, and right now I'm going to be your guy—that is, *your guy*. And like every time you sit down at that there desk—like now I'm going to really dig in... and dig in. Like it ain't just so much ink on paper bound up all pretty like between two covers. Like it's for real. Like it's out there. But like every step don't just happen, like you gotta keep pinchin' and sayin'—go man!  
Meg: And like I can hear the door closin' and me outside with a dunce cap on.  
Owen: But like he says—he still likes you—even with a dunce cap on. Like you can't *always* get there before the door closes.  
Meg: But like you'd be surprised at what—even though.  
Owen: And like listen to the rumbles. And you sit in there all bogged down because you got a carrot in your ear. *As if* everybody really don't. But like you'd be surprised at what—even though.  
Meg: And still the noise. And like ain't you ever gonna hear?  
Owen: Like hear the rumbles and like what he said.  
Meg: Only like hearing and just sitting there ain't enough.  
Owen: And my clock ain't gettin' any younger.  

III

Owen: We've got lives to be lived.  
Meg: What're we waiting for?  
Owen: Shall we go?  
Meg: Yes. Let's go!



## IRONY

moment is to realize that to preserve eternally any moment, to preserve in eternal form the matter of any moment, is to actualize some part of the potential of that moment. The occasion of this life is very often the recognition that one is going to die, usually by observation of change, of situations, and the death of people.

### RESPONSE TO DEATH

Often when one is confronted with the fact that he is going to die, a strange reaction occurs. "Why am I going to die? Since I am going to die, I may as well kill myself now. I want to live forever. Life is important, but since I can't live forever I won't live at all." Let us think of death in three ways: the termination of process, which we see objectively in the natural world; the termination of consciousness, which is our own subjective death; and spiritual death, which we often point to by saying, "He's not really living." I suppose its ultimate is suicide, either by insanity or by killing oneself literally, both of which are an escape from real death.

Ethically, there is a possibility that death may be a means of grace, an occurrence, the realization of which may bring meaning to my life, which may be a crucifixion. When I realize that my consciousness is to terminate someday, it is possible that I realize that my being is permeating every moment, that every moment is dying, that every moment is precious, unique, evanescent, a once-occurring thing in itself, to be loved and to be lived. Man then does not kill himself but becomes the creator of himself by accepting himself as created by God. He is then free to live in this present moment, realizing that the past is forever gone and the future is not here. If he is going to live, he is going to live now or not at all. This perhaps is the aesthetic stage on life's way, wherein one appreciates what he considers to be the momentary creation of God thrown up to him to be looked at and enjoyed with the eyes and the ears and the nose and the mouth and the tactile sensations. It is the sort of realization that brings sorrow and joy at the passing of every signpost on the highway.

### RESPONSE TO LIFE

Then another creation, revelation perhaps, occurs in a man's life. It may dawn on him that this moment which is a gift of God, has in part been created by what he did himself in the past. This is the crushing realization that one is a creator of historical situations, if only by being in a previous situation very passively. It is here that man realizes that there is not only a past which is not and a future which is not, but a past which is and a future toward which there must be an immediate response. He may realize that he is not only a creator of situations in his own life but in the lives of others.

Guilt may overwhelm the one who is becoming a Christian and the question may be asked: "Am I worthy to participate in other people's lives? I might hurt them. I might destroy them." The reasoning might be thus: All these people have a few fragile moments; who am I to be God and determine what they will be? But my moments are precious also, even as your moments are, and they require filling and I am as valuable as you are, though no more. In fact, this is all absurd because there is no proportioning of the incalculable. The symbol of crucifixion has told me; the symbol of communion has told me that Christ gave me his body and blood as my own and indeed enjoined me to receive them for my salvation. This is the world which God has made and in which he has enjoined me to live.

The courage to internalize one's non-being is the courage to internalize everybody else's non-being. In the light of this guilt, actual—potential, there is only one remorse of faith. The Scripture calls it "that godly sorrow which worketh repentance." It compels man to look at his concrete guilt, his concrete forgiveness—not his fantasy guilt, or forgiveness, and propels him to act in it.

Now that the one who is becoming a Christian has affirmed his participation in the lives of others, he has placed himself in the spiritual condition to live the Christian ethic of creative love, the ethic of creative encounter.

Perhaps we can liken this life unto the life of an artist molding a recalcitrant media in order to bring about something he has envisioned. A strange thing occurs. The artist not only administers the media, the media administers the artist, and neither are ever the same again. What

comes out is what neither expected, and a new thing has been brought into being. *This is the irony of creation.* It cannot be known *a priori*, for this is to pretend that I know reality *in toto* or that I can stand outside of reality. Creation cannot be inferred deductively, for that effort is to pretend again that I know the whole from the part. Creation, being that which is always new, which does not fit, does not make sense, is unpredictable.

### A TESTIMONY IN CULTURE

Rationally speaking, it is completely inconceivable that a swarthy, Hebrew country preacher, who decided he was God, stirred up trouble and was put to death in a rather ignominious manner, could have thereby brought about the salvation of the world. It is not sensible that last week I could have ministered to a man because I went into his presence out of my own somewhat neurotic needs and discovered that his father had died. Instead of insisting that he listen to me, I listened to him.

Ingmar Bergman witnessed—perhaps knowingly, perhaps unknowingly, I do not know—to the irony of creation in his movie, *The Three Smiles of a Summer's Night*, in which there was a great separation and disjunction among the persons presented. Finally a reunion occurred, but it only occurred when all became ridiculous. The young theologian became ridiculous. He asked God to take away his virtue, then attempted to be Judas and hang himself. He failed in his suicide and fell on the lever that allowed his lover, sleeping in the bed in the next room, to come through the wall, by the grace of God or the king who had built the apparatus. The militarist who was so proud of his ability to fight not only with fury, but with coldness, was reunited with his wife when he became afraid in a Russian roulette game and used blanks in order to win. The dignified lawyer became absurd and was reunited with his former mistress, the actress, when he pulled the trigger and fired the blank. He decided he was dead and had to be told he was still alive by the actress. The lackey and the servant girl reunited, perhaps a paradigm of the whole movie, by virtue of the fact that neither had much pride in the first place.

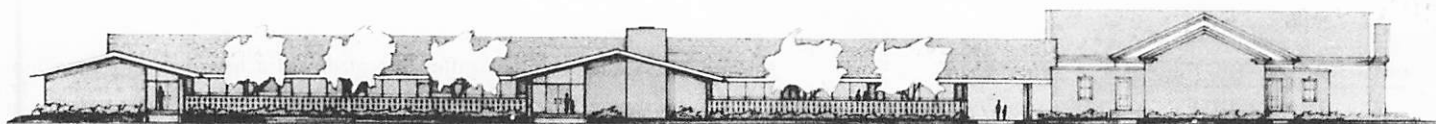
In summation, we must understand that the Christian ethic of love, of creative encounter, implies standing in a concrete situation, in a particular *locus* in time and place, with the particular imagery of concept, and encountering *these* persons and realizing that whatever plans both brought to this situation, whatever ideas of the future that each one brought to this situation, will not be realized.

One last thing. To participate in the Christian ethic of love, in the here-and-now, is to have all my concepts and ideas of how to minister to a person in operation, but to have the humility to know that I really do not know that this is what ought to be done, to know that calling people into question can happen in more than one way. It may happen by saying, "I think you are irresponsible and you ought to get on the ball." On the other hand, it may happen by the other kind of understanding which just sits and listens, and does nothing at all. We never know for sure which way is right.

I think the attitude of remaining open within structures is most poignantly demonstrated to us in the parable of Christ concerning the last judgment, the judgment over the lives of the people there, a realization of the truth in the light of the end. A certain group was consigned to eternal damnation and they went to damnation protesting, "But Lord we have cast out devils; we have preached; we have done all sorts of mighty works in thy name." He says, "I don't know you." They went protesting to damnation. Another group was instructed against their protestations to enter into paradise. Their protestations were that they had not done any of these things, and yet he insisted, "I was naked and you gave me clothes to wear; I was hungry and you gave me food to eat; I was thirsty and you gave me a cup of cold water." "Lord, when did we do anything like this?" "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

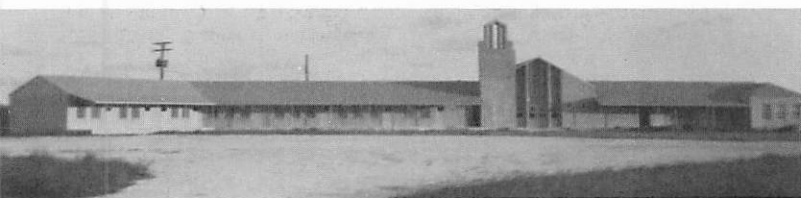
James Roberts, a sensitive lay theologian who is preparing himself to be an articulate spokesman for the Christian faith in the 20th century world, is a senior philosophy student from Amarillo, Texas. This article is taken from an address delivered at the mid-year College House retreat.



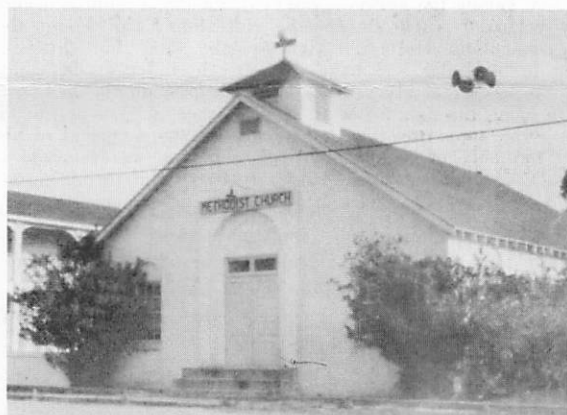


Northaven Methodist Church, Dallas, Texas

## APPRECIATED RESEARCH NEEDS FINANCIAL SUPPORT



Wesley Methodist Church, Corpus Christi, Texas



First Methodist Church, Freer, Texas



Augustana Lutheran Church, Houston, Texas



Coker Methodist Church, San Antonio, Texas

*"We continue to derive untold benefits from the service that the Community is rendering to the Church at large and can never really express our indebtedness to each of you. We follow with interest every new program and experiment and name you often in our prayers."*

At an increasing rate each day, such letters of appreciation are received by the Christian Faith-and-Life Community, as pastors and laymen across the state, Southwest, and nation write of their responses to the Community's various programs geared now to serve over six hundred participants annually. Since the Laos House programs were initiated, Parish Laymen's Seminars and Parish Ministers Colloquies have received participants from 79 churches of 7 denominations, a few of which are pictured at left.

In these programs, laymen have come together to raise anew the question of the significance of the Christian Gospel to the human situation in our age, to reflect creatively and in depth upon the meaning of the moral life, to enter into an open dialogue with other awakened people about the meaning of living as a genuine human being, and to grapple honestly with their desire for a sense of participating authentically in history. Underlying these concerns is an urgency to discover new ways to serve the Church in her mission in and to the world.

Months after a group from his church participated in a weekend session of the Laic Theological Studies, a west Texas pastor writes, "The life of our congregation is still very much affected by the Community, and I feel that our study group and recent preaching mission have brought a greater understanding of the nature and mission of the Church. There is a hard core of ten or twelve people who have been awakened by these events. I believe there is a real possibility of these people becoming a real remnant for the renewal of the life of this congregation. One man in particular who attended the Community's seminar has had the whole world opened up for him. He and another man in our congregation have the possibility of becoming genuine reconciling agents in the life of our congregation. We continue in concern for the life of the Community. I wish it were possible for us to do more in the way of financial help, but that is impossible at the present time."

Advance registration for the Laic Theological Studies and the Parish Laymen's Seminars exceeds accommodation capacity more often than not. A number of churches have now sent groups for advanced studies, and it is anticipated that the demand for these courses will be doubled in the coming year.

The story of this increased ministry as an experimental laboratory on behalf of the mission of the Church for the renewal of society would not be possible without the support of those who see, as forerunners, the possibility of a new age in the world about us and the significant demands that the new era is placing upon all of us who are the Church. Such support is yielding great gains, and we are grateful to God for the opportunity to render the service of practical advanced research.

Although this has been the best year in our history in terms of the increase in regular support, as our fiscal year approaches its close (May 31, 1961), we urgently need the help of every layman and clergyman who has been alerted to the work of the Community, if we are to maintain and continue this pioneering venture.

If you have been intending to provide financial aid to the Community in your structured benevolent giving this year and have not done so, we want to lay this claim upon your heart, as your brothers in Christ. Whether it is among your primary, secondary, or tertiary benevolences and no matter how small it must be, the need is urgent and we wish you to consider it urgently.

March, 1961

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

*Letter to Laymen*



# Letter to Laymen



Journal of the  
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April  
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Volume 7  
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## THE LAY ACADEMY IN ITS CONTEXT

By Franklin H. Littell  
Professor of Church History  
Southern Methodist University



In 1955 a German author published a much-discussed book on the nature of democracy, *An End to All Security*. He took his title from a statement by Jakob Burkhardt, the famous Swiss historian: "Now that politics is based on the inner longings of the peoples, all security is at an end." The basic thesis of Winfried Martini, the author cited, is that democracy is doomed to self-destruction because it means the enthronement of the passions and will of the majority. And the will of the majority is, as is well known, subject to the manipulation of demagogues and the excitements of mobs. Hitler turned out a 99 per cent approval of the Anschluss with Austria; Stalin regularly rolled up impressive victories at the polls; Nasser won over 95 per cent in the first and only election which he allowed under the Egyptian dictatorship. If democracy is to be defined only as rule by the will of the majority, then popular government is a farce and intelligent men must look elsewhere to find the pattern of sober and responsible government. That was the conclusion to which Plato came long ago, after watching the influence of the demagogues in the public assemblies by which the Greek city-states were governed.

There were two traditions in classical antiquity as to how public leaders should be trained, and both survive to the present day. The Sophists, denying the existence of objective truth, doubting the existence of the gods, and asserting the validity of all opinions—even those which were contradictory—naturally specialized in Rhetoric. Their students were trained to champion opinion by all of the skills at their command: they became accomplished orators, skillful debaters, unprincipled demagogues. They were trained in the tricks of swaying the crowd, and at their hands the popular assembly became a mob rather than a sober meeting of fellow-citizens. In reaction, some of the most intelligent and sensitive men of the time were moved to doubt the value of popular government entirely—much as Henry Adams was later to question the basic validity of a system of government which could produce the corruptions and degradations of the Grant administrations following the American Civil War. (It may be a useful sidelight to comment that in the centers of learning today those faculties which most often slip into the training of students to "win" rather than to serve the truth are Theology and Law.)

(continued on page three)

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**response**

*(Editor's note: Although we do not usually print letters to the editor, the following response to the recent article, "Liturgical Music: The Future is Open" (see Letter to Laymen, February, 1961), seemed so significant for the life of the Church that we offer it for the reader's consideration. It was in the spirit of this letter that Paul addressed the churches among which he traveled. It is to be hoped that correspondence such as this will increase among the churches as we mutually uphold one another in the faith.)*

To the Corporate Ministry of the Christian Faith-and-Life Community

As supporters of the Christian Faith-and-Life Community and regular readers of *Letter to Laymen*, we often feel the urge to write to you and to tell you something of the effect which your experimental work has on a young European minister and his American wife, struggling to discover the relevance of the Gospel and the true life of the Church in an amorphous, structure-bound (dare we say "dying?") parish community. Your recent article on liturgical music has particularly impressed us, and prompts us at last to put some of our feelings on paper, and to assure you of our concern and intercession for your community and for the renewal of the whole Church.

There are times when your work, however refreshing and stimulating for us personally, seems to us a bit utopian, and perhaps even a bit irrelevant, but each time we begin to feel we are losing touch with you, you "break-through" barriers of culture and vocabulary, to bring us a message which has its roots in the very ground of Christian life, and which can be adapted or understood at all levels and in all parts of the universal Church. Your study of the musical liturgical renewal, despite its very American form and its controversial character, seems to us to do just that. This, for us, is an example of the Christian Faith-and-Life Community at its best: constantly stripping itself of the stereotyped, "churchified" forms of expression which are the plague of our day, to find new forms and meanings which are rooted in life itself, not just "cultural" or "intellectual" life. . . . This kind of expression is accessible to the French *paysan* whose life hasn't changed much in the last fifty years, or to the Swiss watch-maker living in his mechanical world, just as to the cab-driver and the cowboy, and it's not less profound for that. Quite the contrary!

And so we thank you some more for your human insight, and your faithfulness to the Word of God and its living expression in the life and worship of the Church. We ask you to pray, as a living and witnessing community, for all those communities which are *not* living and witnessing. And, more selfishly, we ask you to pray, as a Corporate Ministry, for all those ministries which are solitary or uprooted, and for all those ministers who preach in the

**visitors**

As the Church lives in the world she upholds and encourages her members, scattered as they are over the globe. From earliest times, representatives of the various congregations have visited back and forth, declaring the Word in Jesus Christ as they came and went.

Often this mutual encouragement has been by means of letters which brought the Word in both judgment and mercy. Letters, such as the one reproduced on the left, continue to flow back and forth among the congregations of the Church. It is encouraging to note that letters come daily into the office of the Christian Faith-and-Life Community which are of this nature. Most recently, the mail has been full of epistles which are in dialogue with the recent article, "Liturgical Music: The Future is Open" (See *Letter to Laymen*, February, 1961).

In addition to letters, however, personal visitation among congregations is a vital and necessary facet of the life of the Church. In the last few weeks numerous visitors have come to the Community, learning from this experiment, and sharing out of their own work insight which leads toward the renewal of the Church. Some of these recent Christian emissaries are:

Charles Scott, Episcopal University Chaplain, Middlebury College, Vermont

M. Parker Burroughs, Director of Department of Campus Christian Life, American Baptist Convention, New York

Aarne Siirala, Jarvenpaa, Finland

John Carey, University Chaplain, Florida State University, Tallahassee, Florida

Heiner Hofman, Bad Boll, Germany

Barrett Rudd, Associate Director, Penn State University Christian Association

Clement W. Welch, Forward Movement Publications, Cincinnati, Ohio.

Representatives of the Christian Faith-and-Life Community have visited recently in the following cities, often delivering major addresses:

Austin Texas: St. John's Methodist Church, University Baptist Church, Lion's Club

Weslaco, Texas: Laymen's Training Conference, Presbyterian Church, US

New Harmony, Indiana

Big Rapids, Michigan: State Conference of the MSM.

wilderness the Good News of God's present action, and whose faith is too weak to carry alone the burdens of our time.

Your's faithfully in Christ,

The Reverend Mr. and Mrs.

Clement Barbey

2, rue Barthou

Mazamet (Tarn)

France

*Dear Everybody:*

Among the many exciting developments in the Faith-and-Life Community during the past few years has been our growing Corporate Ministry, including not only the formally theologically trained personnel who are charged with planning our various programs and making new thrusts at the edge of the theological thinking of our time, but also their wives, secretaries, seminary interns and their wives. This group of twenty-five meets twice monthly on Sunday evening for our experimental "House Church" meetings. Later on we expect to have much to share with local congregations about the value and validity of such "ecclesiola" (little church) within their larger churches.

My purpose in mentioning our Corporate Ministry now, however, is to let you know who is involved and to announce that you have a real treat in store in future issues as various members take over the writing of this column for the Corporate Ministry. Viewpoints and subject matter will be highly varied, yet each will be writing in behalf of all.

To be fully engaged in a covenanting relationship under a common rule of life for which we are accountable to one another and in which our families are intimately a part, has brought a focus to our common mission which has strengthened each one and all together.

April is jam-packed in every area of our work. As of this writing, the Columbus Group (comprised of directors of lay-training centers in North America) and observers from denominational agencies as well as lay-center leaders from Finland, Germany and Holland are meeting in our Laos House. Next week thirty-five Campus Christian Ministers from coast to coast will be gathering for our second Campus Ministers' Symposium. This will be followed by an extra week-end seminar for laymen who could not be accommodated two weeks ago.

The demand from laymen and clergymen to participate in the various experimental programs of the Community is simply overwhelming. Somehow we must get help soon, in terms of additional teaching personnel and funds to make needed expansion possible. Even now, except for our dedicated and disciplined Corporate Ministry, we could hardly stand the strain, but it's a glorious load to carry. Paul, in his second letter to the Corinthians, says it so very well:

"Honour and dishonour, praise and blame, are alike our lot: we are the impostors who speak the truth, the unknown men whom all men know; dying we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world." II Corin. 6:8-10 (The New English Bible translation)

Peace,

*H. Jack Lewis*

For the  
Corporate Ministry  
of the Community

### The Classical Academy

There was another tradition, however, which gave birth to many of those institutions which we associate today with "the democratic way of life"—as distinct from mere parliamentarianism: the tradition of the *Platonic academy*. The first academy was founded by Plato in 387 B.C. as an association for the worship of the Muses; i.e., a school of Philosophy, which continued on the original Greek foundation for almost nine centuries. Successors to the academy style of education include Cicero's villa, Charlemagne's palace school led by Alcuin, the Florentine Academy of Cosimo de'Medici, the Venetian Academy of Aldus Manutius (of which Erasmus was a member), and a wide variety of modern societies, including the Royal Society, the Prussian Academy of Sciences, the Royal Swedish Academy founded by Linnaeus, the Dutch Academy which became the University of Leiden, the American Academy of Arts and Sciences (founded in Boston in 1780), and the Smithsonian Institution. The reference to the university is perhaps most significant at this point, for every modern institution of higher learning which is dedicated to humane studies is heir to the tradition of the Academy. The stand of the academy was that truth had objective existence although mortals could only perceive it imperfectly; an order of divine institution existed—although mortals neither understood it perfectly nor in any sense created or controlled it. The purpose of education was the pursuit of truth, truth which was there for those attuned to it. The purpose of law-making was not, as the Sophist Gorgias claimed, to compel men to act contrary to nature or to enforce a crude rule of the stronger, with sheer power the self-justifying principle of government. Law and Order existed; the purpose of law-making was to discover what that true order was, and to declare it. Properly speaking, law was not "made" but "discovered." The method by which individuals checked their insights with their fellow-citizens or co-religionists was the "dialogue." The purpose of the dialogue was not to overcome the other party or to sweep the crowd by emotion; it was to afford a setting where reasonable men could discover together a larger truth than any of them alone could have discerned.

### The University

In our society, the chief institutions which preserve the tradition of the academy are the University and the Town Meeting. The first modern university (the University of Paris, 1215 A.D.) was defined in its charter as a "fellowship of teachers and students" (*universitas magistrorum ac scholarium*). Nothing was said of football teams, dormitories, or even great books: the community which shared a common life and common pursuit and for centuries even a common international code of law was committed to the pursuit of truth and its clear statement. It was this pursuit, and the method of the dialogue, which produced the remarkable gains of modern science and learning. This is readily demonstrable when we consider the development of the "historical method" in the last 125 years. What is the "objectivity" to which social scientists and students of the humane disciplines are committed? Why have footnotes become so important in modern scholarly writing in all fields? (Before the rise of modern scientific endeavor, plagiarism was an unknown sin—in fact, it could be said to have been a literary custom.) Why are sources identified so carefully since the great pioneer of modern historiography, Leopold von Ranke, turned competent historians away from simple chronicle or inventive romantic biography? The reason can be simply stated: a true dialogue cannot be carried forward in an atmosphere of rumor, prejudice, superstition, and second- and third-hand reports by uncritical copyists. Statements which are worthy of attention by serious men must be made by known persons. In the "dialogue with the past," identification is as important as in the present dialogue. Just as no reasonable discussion can be held with writers of anonymous letters, with spreaders of poisonous rumors, with poison pen specialists in the present, so we are unable to make use of the best wisdom of the past without careful identification of sources. Those who distribute the forged "Protocols of the Elders of Zion" and the false "Oath of the Knights of Columbus" belong in the same limbo with those who copied and re-copied the description of the unicorn and carried amulets of finger parings and owl feathers against

cholera and the bubonic plague. Among educated men, strict identification of sources is a priority.

### The Town Meeting

The town meeting, which exists in varied forms in civil groups all through the English and American democracies, is also a child of the academy. The town meeting, which is derived from the church meeting of Puritanism, is also dedicated to the discovery of order. Originally, at least, the meetings were well aware of the source of order and its Author. They opened the church meeting and the town meeting with prayer, being

#### HEARING

The mist of death  
hovers over the crowd.  
No one will escape.  
All will die.  
Now all sit still

and tight  
While the piano plays  
Vainly straining 'gainst  
the wail

Of the siren.  
(Death comes)  
All live in its immanence  
Though still they breathe.

And a word is whispered  
so softly

Only those who have  
ears  
can

Hear:  
"Glory in your death.  
It is Life... your Life."

(and those who heard,  
Heard

and those who did not  
Hear

died)  
—Allan Brockway

confident that He who had led them out that far would not desert those who called upon Him for guidance.

The new awareness of the foundations of self-government were laid in the debates in Cromwell's Army (1647-49). All substantial understandings and misunderstandings were represented among those who had ended the monarchy and were seeking the sure basis of popular government. There were those who held that voting rights and public function should be limited to those who held property and paid taxes. There was this to be said for their position: those who assumed the responsibility and stood to a fixed post in society were carrying a heavier burden. But life was the measure. As Colonel Rainboro put it,

... the poorest he hath a life to live in England as well as the richest he.

Every man born in England, cannot, ought not, neither by the law of God nor the law of nature, to be exempted from the choice of those who are to make laws for him to live under and for aught I know, to lose his life under.

(continued on next page)



There were those who held that the majority rule should obtain in any case, and they came close to the later heresy, vox populi=vox dei ("the voice of the people is the voice of God"). They were answered by those who saw that the due rights of minorities would be crushed if such doctrine were to obtain. Finally, there were the Levellers—the doctrinaire egalitarians of that day. They maintained that an equal division of property and/or production must precede political action. The common sense of the English, a known quality even then, was sufficient to limit that opinion to a small minority more vocal than influential. The point which prevailed was far more profound: the purpose of public discussion was to discover something, to bring out something which was there to be discovered, and which could be discovered in no other way but through free, full, and informed discussion. Democracy was not a logical proposition: it was a "way of life." Precisely speaking, its genius lay in a certain style of solving problems—a process in which everyone involved had his fair say and the decisions reached presented the best wisdom of all concerned.

The classical statement of the role of the town meeting in the English realm was given by the great conservative statesman, Edmund Burke. Burke (1729-97), friend of America during the Revolutionary War, made the great statement on responsible government in his *Two Letters to Gentlemen of Bristol* (1778). Constituents demanded that he pledge himself to vote according to their instructions. In reply, Burke declared his independence:

He (your representative) owes you not his industry only, but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion.

Confronted by the demand that he should represent their interests, Burke asserted that the purpose of the House of Commons was to function as a kind of town meeting for all of England. The discussion in the House could not go forward effectively if members were bound not to the good of the whole but to partial interests. The role of the House of Commons as a national town meeting was guarded when the building was rebuilt after World War II: the meeting room was built just large enough to accommodate two thirds of the members. In the ordinary business of Parliament, few attend. But when matters of grave import are at hand, and members rally for the discussion, many have to stand along the walls and in the aisles. This gives the impression of what is really happening: the people of the realm are gathered, represented by their delegates, to reach a common mind on a matter of urgency. In such a situation, the

free and informed discussion which precedes the actual vote may well be more important than the division when it is called. The discussion, if it is well done, will produce wisdom greater than that held by any individual or caucus preceding it. More important yet, the free discussion of the alternatives produces the will to obey the law when it is once passed. Reasonable men will obey a law with which they don't agree if they know that it has been fairly discussed and openly arrived at; they will despise even a law with which they agree if they know it has been wrought by deception or violence. There is, in the democratic way of life, no shame in being in a minority; it is, in fact, a common experience. The infamy lies in the suppression of relevant evidence or information.

The thesis is that far less important than parliamentary mechanics is the full, free and fair discussion which precedes a decision. William Godwin, a great champion of the rights of free men, was so certain about the foundation of free government and sceptical of its mere mechanics that he even opposed the introduction of the Australian ballot.

... the principle of the institution of ballot is to teach men to perform their best actions under the cloak of concealment.

We are to begin, it seems, with concealing from our landlord, or our opulent neighbor, our political determinations; and so his corrupt influence will be broken, and the humblest individual will be safe in doing that which his honest and unbiased feelings may prompt him to do.

No: This is not the way in which the enemy of the souls of men is to be defeated. We must begin not with the confession of our faint-heartedness and our cowardice. A quiet, sober, unaltered frame of judgment, that insults no one, that has in it nothing violent, brutal and defying, is the frame that becomes us. If I would teach another man, my superior in rank, how he ought to construe and decide upon the conduct I held, I must begin by making that conduct explicit. (*Thoughts on Man*, Essay XVII)

Now there are ways and means which various free societies have devised to insure that a full discussion takes place and that decisions shall represent the best wisdom available. We commonly say that majority rule is balanced by regard for the rights of minorities. That, too, is a parliamentary principle. But that, too, is futile if there are substantial minorities who are not in a relationship of "good faith" toward the political contract. The Weimar Republic shipwrecked because its leaders were too reluctant to put down Nazi and Communist minorities—private armies whose purpose was subversion and whose method was treason. The confusion which prevails about totalitarianism in many liberal circles to this day is revealed by the fact that after the war it took the Constitutional Court in Karlsruhe four and a half years to decide that the Communist Party was an illegal conspiracy. Equally revealing is the degree to which various circles in this country have yet to learn that toleration of secret conspiracies of violent men is fatal to self-government. The Communist Party and the Ku Klux Klan are extreme and ostensibly opposed cabals which in fact have a common contempt for full, free and informed discussion and the style of open covenants openly arrived at.

### The Study of Totalitarianism

Indeed, the study of totalitarianism is one of the most important methods by which we can clarify the true genius of the open society. It is astonishing, in view of the importance which Nazism and Communism and their variants (Falangism, Titoism, Peronism, etc.) have had in the twentieth century, that there is so little systematic study of it in our universities or even in our governmental agencies. Communism today confronts Christianity and the institutions which it gave birth in our civil society with the most serious threat it has faced since the rise of Islam

### REVELATION

John 4:29

"Come see a man who told me all that I ever did. Can this be the Christ?"

In Christ, an event that happens to us, we see our existence in its total reality. We see who we are—successes, failures, unable to do what we had hoped to do, to be what we had hoped to be, healthy, sick, victims of pain, hunger, disasters of all kinds and unable finally to control our own destiny. We are able to call this power which limits us "God." We become aware of what life is all about, as did the Samaritan woman who said, "He told me all that I ever did."

Is such a profound revelation possible? Yes, it is, and when it happens you have met and recognized the Christ, just as the Samaritan woman did.

—John Porter



In the mid-20th century prayer is a problem. The question of what it means to pray is raised only rarely in our day, perhaps because to do so would reveal the emptiness of much that passes for prayer. When the Church becomes alive to relevant prayer she is not raising the problem in an abstract fashion but is concretely asking the question of what we as the People of God are doing when we pray. In raising this issue the Church has been made painfully aware of much idolatry. We have come to see that in actuality we sometimes pray to glorify some cluster of social ideals and thus shape our prayer to enable men to realize them. Sometimes we pray before some abstract metaphysical concept which serves to delight the mind, some cosmic force which can be manipulated on behalf of our noble ends, or some other false object of prayer.

Consequently the Christian Faith-and-Life Community has been concerned to look carefully into the significance of prayer for modern people. Each time a group of laymen or clergy gather at the Laos House this issue is brought to consciousness and discussed in the light of the totality of the Christian faith as it relates in and to the world in which we live. In addition, the Corporate Ministry of the Community gathers daily to enact the drama which is genuine prayer, maintaining relentlessly the symbol by which the Church continues to live: Jesus Christ. This article, written by a Christian layman and business man from Abilene, Texas, who is concerned for significant prayer life in our time, deals in the area of the rigorous discipline that is involved in authentic prayer, and as such is a contribution to the continuing conversation among aware persons as to its relevance in their daily existence.

WHY IS PRAYER NEGLECTED by the majority, foolishness to the Greeks, a losing struggle by man, and accomplished by so few?

Addressing myself to Protestant readers, I shall suggest an inexcusably silly and childish, yet corrosive, reason, related by a widespread immaturity of thought to the days of our childhood.

People seem to think prayer is, or ought to be, easy. To be able to pray is not placed on anything like the level of accomplishment of, say, learning to play the piano or the violin (two hours a day of practice), or getting an engineering degree (six years of hard study) or winning a golf tournament. Moreover, there are very few teachers of anything much beyond the words of prayers. "Now I lay me" and "Our Father" were taught in childhood, and we "said our prayers," an idea closely related in youth to "knowing how" to pray. We *said* them. We did our duty. We were encouraged and commanded by parents and teachers—that was it. Or our prayers were said for us by the pastor, or read from the prayer book in a Sunday liturgy and, again, that was it. We had done the whole

People cannot pray, or do not pray because they do not choose to pray. By a multiplicity of daily pressure, they are taught to gain a business course or engineering, or a college degree, but who teaches them to pray? Who *can* teach them to pray? Where are the drill sergeants, *who will not take any excuses*, or the professors who have learned (and lived) the art and the science (hard science) of prayer? How many Christians say, "I go, Lord," and go not, or hear "Could ye not match with me one hour?" and walk away sorrowful?

Are we so immature as to keep thinking that prayer is kneeling down a very, very few minutes a day and reciting something, asking, pleading? Is the mainspring of the Christian life so cheap and easy?

There was a marvelous article in the December, 1960 *Reader's Digest* entitled, "Hell Week at Little Creek," by John C. Hubbell. The sub-title reads, "The toughest week of the toughest military training on earth, in a school designed to make men quit." When will men, Christian men, realize that to be able to pray, "Father, forgive them for they know not what they do" *in the circumstances* takes exactly the same superb self-mastery under the same magnificent leadership. "Do all things my Father commands me to do." Forty-seven times in the Gospel of St. John, Jesus says that he never says anything and never does anything without getting his Father's direct command. He is living a life of prayer. He is in close and constant communication with the inner world, with his Father. He has trained himself to obey as the commando boys are training to obey. He can set his face to go steadfastly up to Jerusalem, and a death of supreme agony and torture as the commando boys faced incomprehensible hells and never flinched.

The initiations of the ancient schools of prayer were designed "to make men quit." Many are called but few are chosen. Steep is the path and narrow is the way, and few there be that find it. There are few such schools in the west today and few leaders and teachers.

Why not face the challenge? Why kid ourselves that prayer is easy? Does it help to lower the ideal, to suggest it is childishly simple, to advertise prayer as painless? To succeed requires a man and all of a man. It requires at least as much training as to be a football or basketball captain, or an orchestra conductor, or a business executive, let alone a frogman or a commando leader. Yet, if you learn to live a life of prayer, you will do all these things and please God while doing them.

Protestants seem to have lost the very idea that there are three or four great schools of prayer in our Christian tradition, supplemented in more

prayer:

## A CHALLENGE

By Acton Griscom

job. We may or may not have had an emotional glow doing it, but that soon evaporated after we left church or got off our knees. Grown men have told me that, in times of despair or crisis, when their encrusted minds were momentarily shaken loose by the emotional terrors and needs of their hearts and they tried to pray, the only thing they knew how to say was, "Now I lay me." Many a chaplain has knelt with men who wanted to pray and were completely frustrated by ignorance and inability. At least some of these men had sung in church choirs and attended Sunday schools. Many a church-going mother whose child has been snatched away by death has cried out "Why has God done this to me?" and found all was blackness and experienced a kind of resentment seething within.

Now, let us be frank. Nobody ever learned how to become a marine with so little effort, discipline and dedication as church-goers give to learning to pray and the life of prayer. Nobody ever even learned plane geometry or Spanish or how to prepare a dinner with so little interest, self-discipline, and sustained effort and attention.

recent times by several smaller ones involving a literature of instruction and exposition running into thousands of volumes. We have not yet overcome our religious prejudices and to most Protestants anything Roman Catholic is bad or, at best, tainted, and they get along without it. So with the Augustinian method of prayer or the Sulpician or the Ignatian. These are closed books, but so is the Quaker method, or the recent and influential school started at Iona or several movements in the United States.

Here, as I see it, is the challenge of prayer. It is a rigorous discipline. It is hard to get started, unless we happen to have an inner spring of eagerness, but the goal is the most rewarding experience of happiness and fulfillment there is in life. To practice, practice, practice, is in part drudgery, but the day comes when we take our part in the great symphony and are lifted out of ourselves in a conscious and rich communion, joined with our fellows in a new and rewarding life. But that is another story.

in the seventh century, and probably since the Day of Pentecost. The threat is both practical (economic, military, political) and theoretical (theological, or "ideological" if you prefer). However satisfactory our practical response has been, it must be admitted that our intellectual response has been mostly homiletic to date. If "business as usual" is inadequate to gird our economy and politics, it is also insufficient for our universities; after all, totalitarianism by definition threatens our entire structure of thought and intellectual effort—from Art to Zoology. Yet there is not a single university in this country with an Institute or a Program, let alone a general and all-pervading drive, to analyze and out-think totalitarianism!

When we study totalitarianism we learn something about the essential nature of the open society, about the heritage which is our birthright as free men. Are the totalitarians opposed to "majority rule"? Certainly not: as long as the preachers will "keep out of politics" they have no problems in Hungary, Czechoslovakia, East Germany, or Russia. Do they have any place for the rights of minorities? Stalin was an expert on the "minorities problem," and it is precisely because of their appeal to minorities that feel themselves oppressed that the Communists are making such headway in Africa and Asia and Latin America. Are they opposed to education? The Gaither Report showed that they are producing more engineers in Russia annually than in West Germany, Great Britain, France, and the U. S. A. combined—and their gains in other disciplines have been as spectacular. Where, then, is the key issue? Our studies of Nazism and Communism return to a single point and it is of extraordinary significance: under totalitarianism, all voluntary association and discipline, all independent centers of discussion and program, all "permissive groups," are systematically destroyed. Neither Nazism nor Communism can tolerate free trade unions, bar associations, medical societies, engineers' societies, churches and synagogues which are more than clubs for the cultivation of personal piety, free universities. Under Nazism, the conservative military officers' societies were liquidated with just as much brutality as the Masons and the democratic youth organizations. There was, of course, one alternative: that they submit to become departments of government, i.e., end their existence as independent centers of discussion and leadership. The totalitarian symbol is a wheel, with the state bureaucracy the hub; every enterprise—whether economic or political, or even artistic or musical—takes its meaning in relation to the hub. The one thing which a totalitarian society cannot tolerate is precisely that which is the life-blood of the open society; free, full and informed discussion carried on in a multiple complex of professional and geographical communities. A free and democratic society cannot exist without a secure foundation in churches and synagogues, trade unions and professional societies—voluntary service clubs and community agencies, in which "the democratic way of life" is cultivated and disciplined effort is arrived at and carried through by the voluntary initiative of free citizens.

### **The "Evangelical Academy"**

After World War II many Americans had the privilege of participating in the rehabilitation of western Europe, and studying the ruins produced by totalitarianism. In West Germany, particularly, programs were developed which give us clues as to how vocational groups such as business executives (directors, personnel managers, public relation managers, etc.) could best express their responsibility during "Germany's second chance." These programs have been developed in adult education centers led by men who were active in the resistance to Hitler and who are now of critical importance in heading up the opposition to Communism; the centers carry the name, improbable in English, of "Evangelical Academies." There are now eighteen of them in Germany, over 60 in twelve West European countries, and a considerable number in South Africa, Rhodesia, India, Japan, Hong Kong, Canada and the U. S. A. This movement, the most significant of its kind since the Grundtvig Folk High Schools spread from Scandinavia in the 19th century, began with a situation in which the instruments of voluntary discipline and the standards of professional ethics and morals had completely collapsed. Many of the professional and vocational associations had collapsed during the depres-

sions of 1921-23 and 1929-36, and the Nazis smashed or incorporated those that survived. The professional groups as a whole averaged 75-80 per cent party members. The lawyers sacrificed justice and objective right to serve the state and the party. The doctors, including those not directly involved in the terrible experiments on human beings at Dachau and Belsen and Theresienstadt, were implicated. The elementary school teachers, in many respects the most zealous Nazis of all, had betrayed the youth entrusted to their care. In 1945 it was impossible to bring together a group of professional people in Germany who could look each other in the eye. In this crisis the centers at Bad Boll, Hermannsburg, Arnoldshain, etc., began bringing together conferences of key vocational groups to discuss two questions:

1. Where did we go wrong?
2. What is our responsibility now, as educated and privileged people, in the midst of a starving and ruined society?

It will readily be seen that these centers were, in fact, recapturing the genius of the classical academy, becoming the places where responsible people could meet and carry on the dialogue which could point the way out of moral anarchy. They have moved forward to become one of the greatest powers for good in the German Federal Republic and a vital support to the West German political and economic recovery.

The significance of the programs of the law institutes lies in the fact that in industrial society the professional and vocational associations have replaced the old villages and rural neighborhoods as the basis of community and order. In agrarian society, families had fixed residence and the structure of ethics and morals was based on neighborliness. People knew their neighbors, and frequently their grandparents and third cousins as well. In industrial civilization, however, people rarely know those who live in the same apartment building or on the same street. On the face of it, a society like that of the U.S.A. in 1890, when four out of five citizens lived on farms or in rural settlements, would seem to be better organized and more responsive to ethical and moral concerns than modern industrial society—where one out of four Americans has changed his state of residence since the war, and only 11 per cent live off agriculture. There are those, indeed, who claim that things will never again be as they were in the "good old days." Nevertheless, social relations in our present society are not as anonymous as they appear at first glance, and there is no substantial reason for supposing that the growth of cities—throughout human history the centers of cultural and intellectual progress—must of necessity bring a decline of ethical responsibility. This may happen, but if it does it will be because our various voluntary associations have not taken seriously their obligation to develop new patterns of order and discipline.

The cities are not, in fact, vast beehives of isolated and anonymous individuals: they are complex and highly sensitive networks of communities organized not geographically so much as vocationally and professionally. This is the key to the new situation, in exploiting which the so-called "Evangelical Academies" have made their major contribution in rehabilitating post-war German society. They have brought lawyers, doctors, chemical engineers, atomic scientists, elementary school teachers, members of parliament, public relations specialists, radio announcers, practicing journalists, trade union leaders, army officers, foreign service personnel, business executives, book publishers, stenographers, shop apprentices, and a multitude of other vocational groups, into continuing discussion and growing agreement on codes of professional ethics and morals to fit their various functions in society. In doing so they have made the first major break-through in Christian social ethics in many decades. For each useful socio-economic group has its own problems, its own temptations, its own potential for good or evil. Of course, people of like economic and social status tend to live in the same neighborhood. But the thing which is really important here is that advertising managers in a city know each other; so do radio announcers; so do bankers and dentists and barbers. They even have their own magazines, and when an able young personnel manager is promoted from Atlanta to Indianapolis he does not disappear: he remains in the community. This is the new reality of modern industrial civilization.

## RENAISSANCE

The world turning, changing, moving...  
Solitude.  
Solitude in calm sunlit corners,  
Majesty enthroned in stillness and quietness.

The world intrudes, vibrates, sings its  
Song in counterpoint:  
Sad and Terrible  
Awful and Great  
Love and Hate  
Sound and Silence  
Gap and the Bridge  
Discordance and harmonic melody.

This is an age of interjection:  
Short stereo moods of intensity  
Thoughtfulness and tenderness  
Crudity and violence.

Beneath the altar lace  
Behind the door  
lies a  
Concealed idol, a sacrifice:  
Hostility buried in love's truth  
Harsh interlude with only  
more forgiveness to be born.

Before...  
blind without eyes  
deaf without ears  
lame without legs.

Now...  
Affirmation of Godly faith:  
Sight  
Hearing  
Feeling  
Moving —  
Being.

—Nan Taliaferro

What we need in our society is a clearer view of where our basic community is, where, in fact, we find the "peers" whom we admire and want most to be like, where our treasure is—and how that fact can best be expressed and developed into a renaissance of social responsibility. This will require a good deal more brains and effort than we have to date shown in our churches or civic clubs, where so much effort goes into superficial programs assigned to recapture a lost "neighborliness." It is in the Bar Association, the medical society, the United Automobile Workers, the American Historical Association, the Society of Chemical Engineers, and the like, that the future of the American democracy is being decided. If your voluntary associations become nothing but gangs for the exploitation of the public, with little or no standards of internal discipline, then increasing socialization is inevitable. The expansion of police power and control legislation is the result of the failure of citizens to subdue anarchy and maintain order on a voluntary basis. To use a simple illustration: Extensive legislation, licensing, and state inspection of mechanical work in garages—such as exists in almost all European welfare states—would be as unnecessary as it is wasteful if garage owners and mechanics' unions were to maintain the standards which the public has a right to expect in return for its patronage. The lesson can be generalized to include the professions and responsibilities represented at this conference. No society can survive without order: the only question is how that order is to be achieved.

In the open society order is "talked up," whenever possible, and settled by the consensus of free men. The difference between democracy and

totalitarianism is not the difference between anarchy and order: democracies are rarely as confused as they appear on the surface, and dictatorships are never as well-ordered as they claim. The difference between democracy and totalitarianism lies in the problem-solving process itself: self-government rests on open covenants openly arrived at; dictatorship is the masque of anarchy, the last desperate flight of anxious men when civic initiative and voluntary self-policing have failed. The free man's liberty does not consist in individual self-seeking: it consists in the right to participate with his peers in making the decisions by which he is bound. The enemies of our liberties are anarchists, who refuse all obligation to the civil covenant, and totalitarians, who would suppress open contented discussion between free men prepared to sign their names to their conscientious judgments.

## Back to the University

The function of the university in relation to this new level of professional ethics and morals is of critical importance. Teachers and preachers, plying trades where verbal facility is highly developed, are frequently tempted to try to tell those in other vocations how they should strive to fulfill certain moral precepts. As I conceive the function of the university, it is not to preach but to afford the place and the resources to make a continuing discussion meaningful. The university with its thousands of students aiming for professional competence, its hundreds of professors conversant with both history and contemporary developments in the myriad communities of our complex society, its multitude of alumni seasoned by practical experience in their chosen fields—is the appropriate place for these discussions to go forward. This series has been planned to launch a style of study and discussion which can have enormous significance for our respective callings and for our country, and which can be fruitfully directed toward other vocations as well as business administration.

There is one final point: to function thus, the university must itself be able to function as a community of liberal and humane purpose. Its members must have the opportunity to discuss problems freely and openly and without intimidation. The academic associations have been soundly oriented in resisting the efforts of various political committees and self-appointed vigilante groups to ride herd on the professors and students. On the other hand, they have not been as certain in maintaining a clear standard of self-discipline such as responsible communities in the open society owe their country and their fellow-citizens. To be specific, when a "little McCarthy committee" of the Massachusetts state legislature attempted a few years ago to cancel the charter of Harvard University, they were using totalitarian tactics against a free association. On the other hand, such situations would rarely arise if the professors were sufficiently alert to maintain the standards of their professions. The freedom of the university is a precious thing in our society, and it is up to the professors to see to it that the members of the republic of learning are not infiltrated by Communists or Nazis or others disqualified from participating in full, free, and informed discussion.

In this, the professors are in the same situation as members of other professions and vocations. Our liberty is a trust and we must earn our claim to it by a daily, determined devotion to the standards and disciplines of the vocation wherein we are called. Whether professors or business executives, this is the nature of our responsibility rightly conceived.

## Poets in this issue:

Nan Taliaferro, a housewife and teacher, is an active participant in the Laic Theological Studies from Austin.

John Porter, a participant in the Laic Theological Studies, is a rancher who makes his home in Buda, Texas.

Allan Brockway is a member of the Corporate Ministry of the Christian Faith-and-Life Community.



# THRESHOLD AND BEYOND: A NEW HEROIC MOOD

THE VARIEGATED ACTIVITY KNOWN as the lay movement, spotted around the world with its diverse experiments and effervescent vitality, is the grass roots expression of the Church once again stirring to fulfill her historical destiny in a new situation. It is perhaps the forerunner through which the Church may reclaim, as she has often done in the past, her genuine significance and relevance to the life of human beings.

Growing out of manifold needs experienced by laymen in the ecumenical awakening and theological recovery of our time, this activity, which is more a common spirit than an organic historical movement, manifests the end of an era of defensive futility and indecisiveness. There is within it a fresh sense of authentic integrity so that the alert churchman, surveying this dynamic ferment in church life, is now more likely than at any time in recent history to observe that these are heroic days.

In depth and breadth the Church appears to cross new thresholds daily in the serious work of forging an image of herself that can adequately meet the demands of the intricate complexity facing human kind in the twentieth century.

Working in the midst of this new mood of possibility, the Christian Faith-and-Life Community carries on a continuing dialogue with all other

efforts to discover newly fashioned structures by which the Church may embrace her mission to the civilization of post-modern man.

In such an open dialogue, we discover again and again many co-workers whose names we had not known. A study group here, a pastor there, or frequently some pioneering congregation such as the Church of The Saviour in Washington, D. C., which is thrusting out to embody the mission of the Church in new ways.

Communication with such colleagues may be through reciprocal visits and conversation, more often through correspondence, and always by the exchange of publications when these are available. In this exchange, we are mutually grateful for the inventive and creative work that is shared, welcoming one another's critical evaluations where common understanding combines with common purpose and interest to bind us together in both freedom and cooperation.

Since the Community's sources of potential financial support are limited, it is indeed heartening when such congregations and church groups find it possible to include our program in their budget of benevolences.

Early in the Community's history, token assistance was given by interested pastors from their discretionary funds. Later, Sunday School classes who became interested in our work began to make occasional or even regular contributions. In recent years, an increasing number of churches have seen fit to write the Community into their budgets for a portion of their annual philanthropy. At present, groups and congregations representing the Disciples, Episcopal, Methodist, and Presbyterian denominations from churches scattered across Texas and some in other states, as well as several ecumenical groups, are investing a part of their resources in the Community.

It would be difficult to exaggerate the Community's need for this kind of support even if the amount must be small. Such gifts enable prospective donors to see that churchmen of many denominations and from several sections of the country are alert to the need for the Community's practical applied research, and are willing to lend aid to the Community through their formal channels.

This kind of assistance is all the more urgently needed as we prepare in the four years ahead to launch into the next stage of our work which has to do with the direct thrust of the Church into the human enterprise of culture. We cannot know precisely what the shape of this will be, but there are four areas with which we intend to deal:

—To explore the relationship between the faith and the cultural wisdom of our times as represented in the disciplines of sociology in the broad sense, psychology, and the natural sciences, as well as in art, literature, history, and philosophy. It is our conviction that if the layman is to be an effective minister of Jesus Christ in the world, he must have profound wisdom of the world to which he will minister.

—To pioneer in depth in vocational conferences the relationship between being a free man in Christ amid the moral ambiguities in the professions or vocations of law, medicine, management, home economy, etc. The new layman of our time is crying for help in these concrete areas.

—To deal head on with the new social problems the new world is giving to us, such as old age, juvenile delinquency, racial tension, alcoholism, and other problems that interfere with a genuine human response in the world. The Church as mission to the world must once again find ways to lead in the problem areas of culture.

—To experiment with ways and means whereby local congregations across the world can make a direct impact upon the life of the communities to which God has assigned them to be His people. Practical wisdom and techniques are direly needed by local congregations everywhere who are picking up their task with a new urgency.

If you are a member of a group that is looking for a project in which to invest for the sake of serving the church, or if your congregation would consider placing the Community in its budget, we feel that our program represents a strategic center through which your dollars will find expanded returns.

A N E C U M E N I C A L C H U R C H

*Washington*

**The Church of The Saviour**

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March 28, 1961

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

Dear Sir:

We have listed your program in the budget of our church and it gives me sincere joy to forward you our check for \$100.00 to aid in the work of the Faith-and-Life Community. We pray for your continued work and ask that you will at some time in the near future let us hear more of your efforts.

May God bless all who may join with you in this endeavor.

Sincerely yours,  
*Thelma V. Rutherford*  
(Mrs.) Thelma V. Rutherford  
Missions' Representative for  
The Church of The Saviour

1 encl.  
Check #1060

The Community is grateful for the increasing number of ecumenical and denominational groups and congregations who are lending financial aid to its practical, applied research program.

April, 1961

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

*Letter to Laymen*

# Letter to Laymen



Journal of the

• Christian

Faith-and-Life

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## A LETTER TO THE CHURCH

A new awareness is dawning in the Church. Over the nation, as synods, conferences, dioceses, and conventions of the Presbyterian, Methodist, Episcopal, Baptist churches and others plan for their annual meetings, clergymen and laymen are sensing afresh the necessity for a long hard look at the world in which we live and the mission which is the Church in and to that world. The era of isolation from the concrete demands of genuine existence is

fast coming to an end, and words such as "responsibility," "community," and "sacrifice" are heard in serious discussion of the claim upon the historical community of Jesus Christ. **Letter to Laymen** is pleased here to present, as representative of this renewed concern within the Church, a letter which the Conference Secretary of the New York East Conference of the Methodist Church recently addressed to the members of that conference.

THE NEW YORK EAST ANNUAL CONFERENCE  
OF

THE METHODIST CHURCH

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May 1, 1961

Dearly Beloved:

"What the world expects of Christians is that Christians should speak out, loud and clear, and that they should voice their condemnation in such a way that never a doubt, never the slightest doubt, could rise in the heart of the simplest man. That they should get away from abstraction and confront the blood-stained face history has taken on today. The grouping we need is a grouping of men resolved to speak out clearly and to pay up personally . . . We are still waiting, and I am waiting for a grouping of those who refuse to be dogs and are resolved to pay the price that must be paid so that man can be something more than a dog."

These are neither the words of a Christian nor those of his antagonist. They are the words, spoken upon invitation, of a very sensitive non-Christian. They form a portion of an essay titled "The Unbeliever and Christians" delivered by Albert Camus to a group of French Christians. What he says essentially is that "the world of today needs Christians who remain Christians."

It was my thought that these words might call into focus that which is before us as participants in Annual Conference and raise serious questions about our meeting. Will we there form a kind of grouping that will serve as the base for our speaking or will we be a collection of laymen and clergymen with so many interests that we personally cherish and which keep us from becoming a community? Will we speak so that the simplest man can understand or will we settle for something less than clarity and allow that to be buried in a Conference Journal where no man hears? Will we be able to make sacrifices, both personally and corporately, or will we merely seek to affirm our interests already held and either go home elated or deflated dependent upon their acceptance or rejection?

I think that the grouping (I would call it a community instead) can be formed if we take seriously our worship together as the center of all that we do. If each of us could come to worship every morning with a sense of expectancy then a centering will take place. This is where yesterday can be blotted out and tomorrow left to the future. This is present where

we define the limits where life is to be lived and find the grace for that living.

Speaking simply is never easy. It requires, as Barth says, that "we fall asleep neither over our Bibles nor over our newspapers." It is the place where the hard realities of life and the insights of faith are joined. Certainly this requires that we face courageously the injustice of our time and speak to it. But it is equally certain that as a Conference we must turn in upon ourselves and seek to set straight the many over-lapping and in some sense competitive areas of interest in order that our life may not give lie to our lips. Then too, it means finding the channels of communication to men where ever they may be.

The areas of sacrifice are often too close to us to be acknowledged. We have to learn to state our position clearly and then be graceful enough to leave it. We have to learn to speak to one another with love and to trust to some smaller grouping in our Conference some of the ordering of our life together. We have to allow that others may have insight as well. Then when all has been said we have to make those sacrifices that allow ideas and voices to be turned first into strategy and finally into act.

Conference time draws near, there is no such thing as a great Conference. There is instead an admission that times and things have changed and that the past is insufficient for the present. There are new problems to be faced and wrestled with and hopefully solved and in this process we are not alone but under God's grace and recipients of His mercy. We shall not be strong but need again and again to find our strength in Him and then to speak out clearly and bear the cost.

I believe that there is now a sense of expectancy about the Church. I believe that there is a desire on the part of the world to have a clear word spoken. I believe too that where our hope and insight are joined that we can speak out clearly to that world. I am waiting and preparing for this Conference and I trust you are too. Until May 24th,

Stay well,

*John A. Russell Jr.*  
John A. Russell, Jr.  
Conference Secretary

## North American Lay Centers

In the present day Church there appear to be at least three major thrusts which are affecting the entire community of Jesus Christ. Two of these, the ecumenical movement and the theological revival, have been developing since the early years of this century, and both have gained considerable impetus since the end of World War II.

The third major thrust of vital aliveness in today's Church has become known as the Lay Movement. Emerging with force out of post-war Europe, where a concern for the daily existence of those who had seen the hollowness of the institutional church and had withdrawn into the isolation of their fears, the Lay Movement developed lay training centers, which now dot the European countryside. These centers provide opportunity for laymen of many vocational areas to come together for serious, concentrated study and worship as they attempt to ferret out the meaning of human existence in their actual living.

Moving from Europe to North America, the Lay Movement is yet young on this continent. Be as that may, centers for the training of laymen are now being established by groups both within and without the denominations. For several years representatives of the lay centers of North America have gathered annually for corporate worship, study, and fellowship, and for the sharing with each other of the insights gained in their work. This year the Christian Faith-and-Life Community was privileged to be host to this gathering. Meeting in the Laos House, the Columbus Group, as the informal congregation has become known, found itself confronted with the Word in Jesus Christ time and again as different representatives spoke of the difficulties and triumphs of their respective endeavors.

Coming to Austin from widely scattered parts of the United States and Canada, the representatives present, with their home institutions, are here noted for the reader's reference:

Francis Ayres, Parishfield, Michigan  
 Das Kelly Barnett, Austin, Texas  
 Stanrod T. Carmichael, Thompson House, Mo.  
 John L. Casteel, Yale, Connecticut  
 Paul Chapman, Packard Manse, Massachusetts  
 Robert Childers, Houston Texas  
 William H. Cohea, The Laymen's Academy, N. J.  
 Stuart Coles, Caldon Hills Lay Centre, Canada  
 Mr. and Mrs. John C. Cosby, Jr., Episcopal Church Center, Rhode Island  
 Robert N. Cox, Rolling Ridge, Massachusetts  
 Robert E. Creasy, New Braunfels, Texas  
 Glenn Dorris, The Anderson School of Theology for Laymen, South Carolina  
 Joseph Duffy, Hartford Seminary Foundation, Connecticut  
 John Duley, Indianola Presbyterian Church, Ohio  
 Samuel Emerick, Yokefellow House, Indiana  
 Cameron P. Hall, National Council of Churches, New York  
 Loren Halvorson, Minneapolis, Minnesota  
 Walter Harrelson, Vanderbilt, Tennessee  
 Heiner Hoffman, Bad Boll, Germany  
 Weyman Huckabee, Wainright House, New York  
 Ren Jackson, The Laymen's Academy, N. J.  
 Mrs. Graham Lacy, National Council of Churches, Washington, D. C.  
 W. Jack Lewis, The Christian Faith-and-Life Community, Texas  
 Franklin H. Littell, Southern Methodist University, Texas  
 Harold F. MacDowell, American Center, Oklahoma  
 Joseph W. Mathews, The Christian Faith-and-Life Community, Texas

Robert Mayfield, Men's Lay Activities, Illinois  
 Harold E. Meyers, Indianola Presbyterian Church, Ohio  
 W. R. Montgomery, Dallas, Texas  
 Ruth Morrison, Community of St. Martha, Wisconsin  
 Dr. and Mrs. John Oliver Nelson, Yale, Conn.  
 Melvin Nelson, The Ecumenical Institute, Illinois  
 Loren M. Ness, Men's Work, American Lutheran Church, Minnesota  
 Beverly Oaten, Five Oaks, Canada  
 S. J. Patterson, National Council of Churches, New York  
 Aarne Siirala, Jarvenpaa, Finland  
 William Summerscales, Philadelphia, Penna.  
 Katharina van Drimmelen, Holland  
 Frederick K. Wentz, Lutheran Theological Seminary, Pennsylvania

## Campus Ministers' Symposium

Throughout its historical course the Church has from time to time developed special ministries to serve areas which do not fall within the normal parish structure. In our day one of these is the ministry whose work is specifically with the university community.

In recent years the work of the campus minister has radically altered as the mood of the campus changed following the immediate post-war years. In the decade following the end of World War II the campus minister found the student consumed with the question, "Who am I?" as the emerging generation attempted to come to terms with a world in which the final illusion of easy progress had been erased. It was apparent at that time that the era of mass meetings was fast drawing to a close, and that students, always the fore-runners of the age to come, were not to be drawn easily into the Church on the lure of "fellowship."

To serve as minister in and among today's students has necessitated a careful re-evaluation of the campus ministry. As a contribution to this conversation among campus pastors, the Christian Faith-and-Life Community this spring held, for the second time, the Campus Ministers' Symposium. The meeting, convening at the Laos House April 23-26, worked in the area of the growing edge of present theological thought as well as with the practical details of the student pastorate. Campus ministers from diverse colleges and universities from over the country converged on Austin for the session. Following are offered for the reader's reference the various situations from which these men and women came:

Wesley Foundation, Duke University  
 Wesley Foundation, Oklahoma State University  
 Wesley Foundation, University of Colorado  
 Methodist Minister to Students, Austin, Texas  
 Wesley Foundation, McNeese State College, Louisiana  
 Chaplain (American Baptist), University of Kansas  
 Wesley Foundation, University of Delaware  
 Westminster Foundation, University of Georgia  
 Westminster Chapel, University of Miami  
 Campus Pastor, State University of Iowa  
 Presbyterian-Congregational, Oklahoma State  
 Army Chaplain  
 Westmar College  
 Baptist Chaplain, Rutgers University  
 Baptist University Pastor, Iowa State University  
 Wesley Foundation, University of Tennessee  
 University of Florida  
 Koinonia, Pennsylvania State University  
 Methodist Chaplain, Yale University  
 SCM, Bryn Mawr and Haverford  
 Wesley Foundation, State University of Iowa  
 Danforth Seminary Intern, Emory University  
 Wesley Foundation, University of Georgia

## Dear Everybody:

As Jack mentioned in "Dear Everybody" last month, various members of the Corporate Ministry will be writing in this column from time to time in the future. In the past two years the Corporate Ministry has come into being with relevance which has been surprising to all of us. Our day is one in which the final significance of a covenanting group such as this is not known, yet we have been struggling to discover its meaning for the mission which is the Church of Jesus Christ in the 20th century.

Several insights have emerged, not least among which is the necessity for a corporate discipline. Indeed, covenant makes no sense apart from some sort of discipline and the accompanying accountability for responsibility under discipline.

Our covenant, in which all members of the theologically trained staff and their wives participate, involves the use of our time and money as well as attendance at the week-day services of worship in the Community's Memorial Chapel, at our local churches on Sunday, and as families on Saturday. In addition, we covenant with one another to be present at the bi-monthly meeting of the House Church, the regular gathering of the covenanting group, and to be prepared for the corporate study into which the group has entered.

Out of the Corporate Ministry this year has come the common awareness that in everything which we do and in every activity in which we participate, we operate as the representative and the embodiment of the Church of Jesus Christ, for the sake of whose mission the covenant is entered into in the first place.

One example of the corporate action of the group is in the area of development. Each participating member has felt keenly the responsibility to work with the others in representing the Community in the world. Many have crossed the state and the nation on behalf of the Corporate Ministry with the knowledge that each has behind him a covenanting group which supports and sustains him in his work. Conversely, those who have remained in Austin are aware that they have sent forth their own being in the persons of those who travel.

At this writing, all of us are making a concerted effort in the midst of our other responsibilities to secure the needed funds to complete the year in the black. Whenever we come your way, we trust that we will be welcomed as your own brothers in Christ and as colleagues in the mission of the Church.

The Corporate Ministry gives thanks to God for his providence unto us this year as we continue to develop the structures which will provide the sound financial basis for this significant work in the life of the Church.

Peace,

  
 For the

Corporate Ministry  
 of the Community



# Mission: New World And New Church

## The Church on Today's Campus

By Wesley Poorman

*For the second year, the Christian Faith-and-Life Community has been privileged to have as a part of its staff a seminary intern assigned here by the Danforth Foundation of St. Louis. This year, Wesley Poorman, a native of Canton, Ohio, has been working with us in that capacity. He writes this article as a result of his observation of the present student generation on several campuses of the Southwest. In September he will return to Pittsburgh Theological Seminary to complete his final year of work on the B.D. degree.*

**T**HE UNIVERSAL CHURCH OF JESUS CHRIST has always labored under her Lord's imperative to go into all the world preaching the redemptive Word of forgiveness. The Church of Jesus Christ which exists within the culture of the twentieth century world is today searching for new understandings, new strategies, and new strength to make the gospel Word relevant to the new breed of men which live in this era of our Lord.

That part of the Church which finds itself situated within the university community is now searching for ways to proclaim with clarity the Christian Word of judgment and mercy. The ministry of the Church to the campus has come under increasing scrutiny not only by those who are suspicious of any kind of infiltration of religion into higher education but especially by those who seek to invade and saturate the academic community with a Christian understanding of life under God.

Twenty-one seminarians, sent forth by the Danforth Foundation of St. Louis under the Danforth Seminary Intern program this year, are part of the observers scanning the complexities of the university life and the activities of campus religious organizations across the nation. On behalf of the Church, they are seeking to forge new understandings, new strategies, and to find new strength in order to create a church and laity that can live the life of faith within the world given to them by the Lord of their common history.

The empirical reporting of the several interns can be grouped under three categories: (1) information about the nature and task of the university; (2) the situation and mood of the student; and (3) the nature of the Church's witness and mission to the gathered community of learning and to its own gathered and dispersed community of faith.

By and large, the universities say that there are two purposes of higher education. The first mission of the university is to discover, preserve, and transmit human knowledge about the world and man's life in it.

There are two outstanding problems met by the university in following this purpose. First, how can there be a proper ordering of the household of learning? In many universities there is a lack of a sense of wholeness and coherence in the universities separate curricula. There are gross discontinuities between undergraduate and graduate training.

The second problem bewildering the university as it goes about this first task is that of effective teaching. How can effective teaching be done? How can it be nurtured and promoted? Many university professors are caught in the struggle of divided loyalties: either to be loyal to the demands of the discipline and thus study, write, and publish, or to be loyal to the demands of the students and thus study, teach, and fan the little flames of intellectual awareness.

The second stated mission of the university is to relate the university and its body of wisdom to culture so that it may be of service to the society of which it is a part. University catalogues say that their job is to promote the human welfare, or to promote growth toward manhood for the sake of social responsibility, or to provide professions and communities with able articulate leaders. Here, too, there are two general problems.

First, if the university does have the task of being responsible to society, which societal values shall be chosen? Secondly, how should allegiance to societal values be expressed? The problem of social responsibility becomes agonizingly concrete when a southwestern state university must decide whether or not to affirm the dogma of the equality of all men in society and thus risk the possibility of losing revenue and esteem when Negro Americans appear in such university sponsored activities as athletic and drama productions. The problem of technical competence becomes clear when college placement bureaus learn from

recent graduates that their preparation was poor because of lack of facilities or that their vocational courses were too vague or outmoded.

### The Student Situation

What is the student's situation and his response to life as it is manifested in the university? Students seem oppressed by life, as if they were walking along with a black cloud on their shoulders. They do not like themselves nor life as they find it. They no longer question life or others' assumptions about life. They tend to accept peer group values and attitudes without question. They feel they should be concerned and chain smoke and look worried, but they only chain smoke. They are obsessed with the hope of upward social mobility. They are lonely. They are faced with a multiplicity of claims upon their time, money, and energy, and with a plurality of options as to how they may avoid the present pressures of academic life. They have no sense of attachment to the university.

Students are uncommitted, unenthusiastic and unexcitable; indifferent and independent; skeptical and sullen; defensive and depressed; apathetic and agnostic; puzzled and preoccupied; emotionally and religiously immature, theologically illiterate. Further, they have no existential commitment to the faith of their fathers and have a wonderful disregard of religion.

Looking with keener eyes, some observers have seen that the present college generation is also inquisitive and searching, sensitive to itself and its world, and involved responsibly in extracurricular affairs. Students also have an ingrained desire for competence and academic excellence. They are inner directed, yet feel that confidence and security are not enough in life.

The student appears to be hiding in the dark warm cellar of life, being frightened alternately by the demanding world, threatening his dusty cellar window, and by his inner world which no longer can answer the agonizing questions about involvement in the world.

In desperation, or in clarity, he may fling himself into the world and grab hold tightly of some new cause, either the preservation of himself, conservatism, liberalism, or extracurricularism. The emotional tone of the college student varies between isolation from, and immersion into the world. The question for him is, "How can I live in the midst of academic, social, and political life that presses me back into my inadequate cellar?"

With his father, the college student is living in a new age where life is a problem because of its complexities, its demands, its options, and its very nature. He lives before the national political mood which has strands of disillusionment, expectation, determination, and frustration. He lives in a world where the youth of Korea, Hungary, Africa, Japan, and Cuba have precipitated political disturbances and changes. In short, the college student of today lives in a world of peril, pessimism, and promise. His response to this new world is either cynicism and isolation or hope and participation.

### The University Church

The examination of previously unseen phenomena or the emergence of new student responses to college life may radically alter the Church's notion of what goes on in the university community. For the Church in the university community, the question is, "How may the Church minister to the chameleon-like response that resides in the personality of the student in the foundation lounge?" The campus minister knows full well that he does not deal with the college student in the abstract, but in the flesh.

What is the nature of the Church's mission and witness to the student as he is caught in the structures and demands of the university and the world?

The universal Church of Jesus Christ always has met problems through being witness and mission. How shall she now evangelize and teach? How best may the gathered and scattered be sustained? How may the Church speak to the unbelieving within and outside the congregation?

The university Church, whether parish or student foundation, shares these perpetual considerations and has them in concrete and transformed

(continued on page seven)

# The Freedom to Be:

# The Present Encounter In Education

THE SUBJECT ORIGINALLY SUGGESTED for this article was "The University Today." But when I began to reflect on the whole matter of university education, I realized that my real subject was the individual student for whom the university itself was merely a form, a structure, for the possibility of the experience we call "higher education." And as I continued my reflection, it became increasingly clear that the actualization of the experience of education belongs to the individual, that there is no such thing as education in general. It occurred to me that what is, in reality, happening is a single internal event in the lives of each of the thousands of students enrolled in a large university, that this experience which the university community participates in must be considered from the viewpoint of the individual student. To talk of education in general, or of the university today in general terms is to belabor the now wearisome clichés of the educationalist's text.

Emerson was one of our first teachers in America who recognized the validity of approaching the subject of "The American Scholar" through an examination of the man who is that scholar. Our modern psychology, our existential philosophy follows the same method. I have no interest in taking any other approach here: I wish to talk about "The University Today in Terms of Today's Student."

## I

I think that in no period of life is one so optimistic as when he is young. There is nothing wrong in this, of course. It means the opposite of pessimism, which, of course, is a form of despair. A state of despair is a state of disappointment; life has not worked out as one had expected. In this state there is no image of oneself in the future to which one might relate oneself. Or to put it more simply: The future has no part as directing force for one's life. It is, of course, not a happy state. We have seen it on the reactions of those who have experienced great loss or great spiritual pain. I saw a documentary about a prison recently in which I was supposed to understand that modern penal methods are more humane than they were even a short time ago. What I really saw was the sense of despair in the eyes of those who were in prison.

For me encounters like this usually call up the pronouncements of Theodore Dreiser: *Man is caught in a mechanistic universe which is indifferent to his purposes. He is always the pathetic victim of environmental forces, both outer and inner, over which he has no control.*

The greatness of Dreiser's novels, *Sister Carrie*, *An American Tragedy*, *The Financier*, is the insight he had into man the dreamer, the builder of illusions, and the insight he had into the inevitable outcome. When I was in graduate school we had a stock response for the little tragedies of daily life. When a friend failed

on a quiz, flunked his orals or failed to get his dissertation in we would always shake our heads sadly and say, "Dreiser was right!"

But the ironic thing is that Dreiser can be right for you, depending on your illusions. One's optimistic relation to the future must continually be examined. If your real question is "What can I get out of law school? or marriage? or this new friendship? or government service?" then you are already involved in illusions. It is much too early in this discussion for me to tell you what I think, but I am going to chance it. I want you to see where I am going: The question: What can I get out of any institution, school, marriage, career is a self-imprisoning one. One is establishing his own conditions for a Dreiserian trap, because in his questions already lie his answers: that is, his questions gave direction to his thinking in such a way that his thinking was limited by them. And if Dreiser is right, his disappointment is inevitable.

Consider what kind of person you would already be if your question were, "How can I be in my marriage or in my work?"

Last week my wife went through her annual ritual for an event for which I have some time now felt no cause for celebration, my birthday. She presented me with one of those wonderful folded cards that someone with the sensibility of a Thurber must have thought up. Mine had a cartoon on the outside of a self-satisfied male countenance with a gold crown on its head. The outer inscription read:

"To my dear husband who hasn't any faults..." On the inside it said: "I like to think of them as character traits."

Now there's a girl without illusions!

## II

Our lives, of course, do have a structure, a plan, a fairly distinct blueprint: We decided to take a course at the university for a semester, or a year or four years. Or we have decided for us that we must spend the next two years in military service. Or we marry and, with another, agree to accept a structure for our lives. But structure for one's life in itself neither adds nor detracts from one's real state of living, from one's real self as he experiences that self in daily living: I can *decide* to take a course and at the end of the semester find myself relatively untouched by it. I can spend two years in the service and can list many new experiences I have had, new places I have been, new faces I have met—and yet find myself, as I know that self in my living awareness, essentially untouched by all that has happened to me. I think that right here lies the secret of one's first awakening; the dawning of the realization that "what happens" in one's life does not necessarily constitute one's real experience. Actually "what happens" in life defines not the *being* of one's life, but merely the blueprint

may have to remind our government agencies which are involved in advanced education of this from time to time. *We* have to advise *them* since *we* are the professionals in the matter of education.

There is a profound difference between the state of mind which you share today and the state of mind shared by graduate students of the pre-World War II era. Into your lives has come the shadow of an apprehension which is much darker than your predecessors' fear that they might have to fight a war against fascism. Into all of your planning for the future is an awareness that war can now destroy man himself. W. H. Auden, the poet, provided the name when he called ours "the age of anxiety." We share the frightening awareness that our heritage is to live in one of two armed hemispheres. Listen to this lead paragraph from an Associated Press report of the new President's State of the Union message:

President Kennedy, solemnly calling this a time of national emergency with the Communist tide running dangerously against America, today announced he has ordered swift bolstering of U. S. military defenses.

In his first State of the Union message, the President said the orders provide for an immediate speed-up in Polaris submarine construction and in development and production of missiles. and for prompt increase in air-lift capacity to deal with "any problem at any spot on the globe at any moment's notice."

The ramifications are immense for both sides, and they are ramifications which are already conditioning the meaning of advanced education in our time. Both powers are committed, with what seems to be an increasing necessity, to bigger and better weapon systems, warning systems, and survival

of his external experience. Where I go and what I do in the spaces given to my life and in the times of its separate actions—this *where* and *what* of my experience are in themselves surprisingly external to my sense of my life story. The touching cliché of the traveller's postcard, "Having a wonderful time, wish you were here," does not testify to the value of a place but to the state of one's being. (That, is, of course, if the cliché is really meant.)

The real point is this: One lives, actualizes, fulfills his experience in space and time, in a *where* and *when*, but space and time do not define his experience; they simply, as Kant pointed out, provide *forms* for it.

Perhaps our greatest mistake lies in identifying vocation, marriage, education, regarded as institutions as anything more than vehicles for life. It is finally the self itself that must live.

I do not mean to suggest that we do not owe respect, even obedience, to the institutions which give direction to our lives. Actually there is no such thing as escape from this obedience if we intend to lead valid lives, because obedience simply means the acceptance of the structures of one's life. Even that arch rebel of today's society, the beatnik, has his structures, which he must be obedient to. The point is simply that one cannot *be* without the structures of experience. The mistake lies in identifying these structures with the actual living of our lives. That reality belongs to the individual alone; his knowledge of it Socrates called self-knowledge. I would like to use a somewhat different term, but I intend to point to the same reality; I wish to consider the importance of conscious awareness, and I am just now beginning to believe that the real central purpose in man's education is finally to be found right here.

For me, conscious awareness means the ability to relate every aspect of one's experience to a wider context. I am finally beginning to see that to be critically aware, to be conscious, is to be differentiated as a human being. Some years ago in my first philosophy seminar I learned that Aristotle found the differentia of man to be in man's rationality. Since Kant, we add that this means his ability to use symbols; now I think that we can add an insight about the function of these symbols: man's knowledge, his symbolizing of his experience are simply ways of contributing to his critical awareness. And it is this process which makes him free from the world Dreiser envisioned.

No man who is aware of the forces which determine the human situation is entirely caught by these forces. My cat, for all of his amazing traits, is not aware of himself as a part of a vital organic process. Both he and I belong to it; both he and I will die as a final result of its functioning. But the difference lies in my knowing about it. There is a distinct advantage in the knowledge that one is a part of a vitally determined process and that one's end is death. For the humanist whose belief in man and in human institutions is ultimate, such knowledge cannot be faced without despair. For the man who has no such faith in the ultimacy of man, such knowledge is freedom. That is, to be aware of yourself as determined by forces over which you have no control is to already be free from being determined. For example, if

the cat is caught up in his own fear, or anger, he is imprisoned by it. If I am caught up in these emotions I am freed from them the moment I am able to be aware of myself as caught up in them. Such awareness conditions my response, changes my action. I do not believe you will think me too idealistic if I say that when I go about the business of my daily living with some awareness of the finiteness of not only all human purpose but even my own, I am doing something which will affect my responses to my daily experiences. I don't think you will disbelieve me if I tell you that I find my values changed by this kind of consciousness. Let me be specific. To the degree that I am capable on any given day, and the habit is coming easier now, to maintain a sense of responsibility for knowing what I can of myself as I find myself in the process of responding, to that extent my life is undergoing a change. The way I respond to my students is different; the way I respond to my work, especially my ambitions, is different. My wife says that way I respond to her never changes. I am joking, of course. It is especially in the relationships of the family that a self awareness is most vital.

Think of the amazing number of areas of our experience in which knowledge is related to freedom! Or instead of knowledge, let us say *conscious awareness*. Knowledge suggests *information about*. And there is something abstract and detached about that kind of knowing. *Conscious awareness* suggests a knowledge that I find myself identified with in my living. It has to be an *experienced*, perhaps we can say *existential* quality. It is knowledge incorporated into what I am.

I would like to consider now the relation of these ideas on freedom and education to the world of the academic community. At a time when so many are emphasizing the importance of education in national affairs, I want to talk to you about the importance, the individual student.

On the surface it is a student's market. Never before have there been so many aids to education. Last month I was invited as Assistant to the Graduate Dean to attend a meeting of the National Science Foundation in New Orleans, because the NSF (and the initials are now a familiar part of our daily business in the Graduate School) is spending millions of dollars on fellowships, scholarships, and research grants. Our graduate dean is a member of the policy-making committee of the NDEA, the National Defense Education Administration, where graduate education is profoundly affected by the millions being poured into various departments of American universities.

When the youngest of your graduate professors was sitting where you are sitting now, about 20 years ago, the government was not so involved in education. Your experience will be different from his. You will have to know when to object to pressures, and demands on your education from prudential government agencies. A young mathematics professor I know, who is rapidly becoming an international authority, told me that he felt it necessary to write a long letter of protest against the demands made by an agency which had given him a research grant. He was objecting to the incessant pressure on him to produce when his effort was not directed to *more* of anything but to *creative ideas*. My point is this: creative effort must be free. We and you

By William J. Handy  
associate professor of english  
university of texas

procedures. Both sides seek to increase production in all areas, agricultural, industrial, and military. Both are in a race to be the first to utilize space. But there is a profound difference in the manner in which the two powers go about their activity. It is a difference which must be simply stated because it is vital that it be understood. Yet what is implied is far from simple; it is a difference which is both complex and irreconcilable because it is a difference in the concept of man. *Man under Communism is regarded as a potential human resource; man under Western Democracy is regarded as a potentially resourceful human.*

A human resource is like a natural resource, something to be utilized for the best interests of the state. A resourceful human is a man who is free, who has created the state by his consent, not

that he can be directed and controlled, but that he might realize an even greater freedom than is possible without it. A state that exists to make men freer than they could be otherwise is a state that exists for man as an individual. A man can love such a government; it provides at least one major necessary condition for living one's life.

When we see that at least a partial military preparedness is an increasing and continuous necessity, we are at once struck by the realization of a new danger, one that is perhaps ultimately more important than the threat to our existence: It is the possibility that we might, under the continuing pressures to increase the gross national product, bring about a change in the image of ourselves that is the central directing force of men in the Western

(continued on next page)

This article is taken from an address given at the College House of the Christian Faith and Life Community this spring. Dr. Handy is an active participant in the Laic Theological Studies.



world. We could, if practical necessity were sufficiently prolonged, begin to see ourselves as human resources instead of resourceful humans. The "brave new world" that Huxley depicted has already come to the Communist nations. There the individual man is already lost in a maze of bureaucracy, automation, and controls. There man no longer has an image of himself as an independent, resourceful individual.

Again we are confronted with the matter of freedom. It is, of course, a concept we all believe in. But we have heard it so often in speeches, read about it in newspapers and books that its meaning we feel must be by now exhausted. But there is a freedom that I want to point to today. It is one that Emerson pointed to a little over 100 years ago. It is not a freedom to do this or that merely; it is a freedom *to be*. A freedom *to be* is perhaps the most difficult of all concepts to explain. We know it best when we, from time to time, recognize it in the process of daily living. Sometimes we see it in the policies of a great statesman. Franklin Roosevelt had it in his deep caring for humanity—in his repeated exhortations against fear. Sometimes we see it in whole families—a freedom of spirit present in both parents and children. No one uses the term, no one mentions it, but we sense that somehow an unconscious agreement is present here—an agreement to encourage each individual member of the group to develop his own potential as fully as he can.

Sometimes we experience it ourselves as an absence of hostility, or defensiveness, or anxiety or guilt. At such times we feel a confidence in our abilities. We reject no part of ourselves and feel no compulsions to reject others. Such a state of being must be closely related to religious experience, because at that moment we are capable of loving our fellow man. We wish to listen to him, to be concerned about him; what he is is new and fresh to us. We have no desire to use him for any purposes. In our state of personal freedom he does not then seem to us a threat or a competitor. If, at such a time of our being free, he comes to us as something less than what as a man he could be, we accept this too because we understand that his unfreedom is a state of suffering, that it is characteristic of the human condition to be in this way troubled. To be capable of that kind of understanding of another is to be capable of loving another. The state of consciousness that frees oneself for loving must be related to what the great religious thinkers called a *state of grace*. What I have been trying to point to, is, of course, individual freedom—inner, not outer; experienced, not conceptualized; a freedom that transforms morality from a code to rules to a living response.

It is such a freedom or state of being that permits us to learn again what we knew as children but have lost in continued intellectual abstraction, to love that which is outside of ourselves and love it for its own sake. This is not so much a moral imperative as it is a psychological one. Until we are able *to look with the desire to see* and *to listen with the desire to hear our world*, we will live only within ourselves; we will love only our own formulations of one another.

Sometimes we see the policy of *freedom to be* as a living, working force in a great educational system. Under such a policy a student would be given a minimum of regulation by rule books and catalogues. He would be encouraged not to work to complete a fixed number of hours in order to qualify for this or that degree, but to ignore hours in favor of a creative mastery of his field. He would be encouraged not to work for grades, but to regard them for what they really are: symbols reflecting the degree of proficiency attained by the student as he moves toward his goal—a creative mastery and identification with his work.

What I am saying, of course, is basic to a major intellectual contribu-

tion of our age. Perhaps the most profound and most central theme of modern philosophy and modern psychology has direct bearing here: What is most real and most significant in life is a *sense of being*, a *discovery of one's own self*. No Communist state could tolerate a concept like that. Professional achievement, academic achievement, political achievement all require *this* vital prerequisite: *self achievement*. And self-achievement is, in reality, a form of freedom, the freedom *to be*. There are no formulas for success here; no "how to do it books." For what we are talking about is success in the achievement of being. Let's look at the matter as it pertains to education, to what we can recognize as *academic achievement*. Six years ago when I began to teach freshman classes at The University of Texas, I was immensely impressed by an essay called, I think, "The New England Renaissance." The author, a distinguished scholar and university professor was exhorting his student audience to greater effort in their studies. He was convinced that by a decision of will, the weak and mediocre student could be at the top of his class. He was carried away by the possibility. Think what could happen, he would say, if every student here tonight were to resolve to reform his life, if every student were to decide to study and apply himself for a maximum period every day. Why, he concluded, we would have a renaissance in New England that would compare to the renaissance in England in Shakespeare's day. "Renaissance" is a wonderful word; it means re-birth. At the time I was deeply impressed with the essay. My students were not so impressed. They seemed instinctively to sense something wrong in the argument. Let me make an aside here: They were wiser than I in their judgment; students often are. Although I must add they did not begin to know why they felt the way they did. That kind of knowledge is a part of advanced education. But to return to what was wrong with the "study hard and you will bring about a renaissance" idea. Let me say at the risk of contradicting something you might have been taught: studying is not merely a matter of making a decision, like deciding to quit smoking or watching bad TV shows. Would it surprise you if I sincerely, honestly find it to be the most exciting part of my life? But one seldom discovers by himself just how exciting studying can be. He, and this was true in my experience, usually makes the discovery through a shared intellectual experience, with another individual. Sometimes the individual is a voice from the pages of a great book; sometimes he is a chance encounter, but usually he is a teacher. I have had five great teachers, and each time my values were changed, my insight deepened and my life altered.

If you have not yet had your own intellectual renaissance, then you must continue your search for an education. Right now I know six teachers at The University of Texas whose classes I would like to be in. This past year the Public Lectures Committee at the University voted to invite three members of the faculty to present two hour addresses in our largest auditorium. The committee (and I was a proud member of it) felt that these were men that we all ought to hear—faculty as well as students. One was a distinguished professor of history. Another was a young, but already nationally known professor of art. A third was a famous professor of chemistry. I don't think I have ever seen men so caught up in their work—so filled with conviction for what they were doing. I came out of the auditorium with a history professor who had been a Navy commander, "Bill," he said to me, "You and I have just heard a great man." He was referring to Professor Walter Webb who had just lectured for two hours

on how he had come upon his hypothesis of history—an hypothesis incidentally which gave rise to three books and made not only Professor Webb an international reputation, but enhanced the University's reputation by his being there. Of course, the world also profited.

There is no question but that we are all more aware of the importance of a sound education since the advent of sputnik. But a sound education must mean more than an externally directed technical education. In the sciences progress always stems from research, which means at its best undirected or free activity for the scholar. In the humanities, education means new insight, the reaching of a new level of awareness in a shared

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continued from page three—

#### POORMAN

clarity. How can we gather all the scattered who claim our denomination as a religious preference? How can we instruct the eager yet avoid discussion with sterile intellectualism? Can we involve students with special programs yet maintain a continuous religious education? How can the Church speak to the problems of academic life, both to those who teach and to those who learn? How can the value of community life be regained in our era of scatteredness?

The campus Christian minister grapples with the special problems of how to handle the pressure to get something done every semester that is worthwhile, of how to cooperate with other Christian groups located nearby who compete for student energy, time, and commitment, of how and when to conduct worship and administer the sacraments, and of how to gather a residual body of committed Christians who will be a leavening force, not only within the community of faith, but also within the community of learning.

In the midst of this, the Church on campus has tremendous possibilities. There are a few who are rising from the cellar of their lives. There are the few who are seeking to find themselves and their place in the world, looking for answers but less certain of finding them, more serious in their approach to their studies. There are those, either professors or students, who are seeking to throw off the sense of lostness, impotency, and heaviness. There are the few who have discarded their cynical and detached attitude and are ready for unafraid and unabashed involvement in the world.

Most importantly, the Church has, along with its problems and possibilities, a new mood of openness to consider its mission and witness to the campus. This derives in part from a sense of dissatisfaction with the past, from the ineffectiveness of the present mission, and in part from new insights gained about the nature and mission of the Church. From the effectiveness and clarity of small unrelated efforts to make the gospel relevant to the university community, the Church has gained some confidence and insight into new ventures of this special ministry.

#### Mission

Recently there has come a new understanding of the work of the Church on campus. With the rediscovery of the relevance of Christ's command to go into all the world, the Church has seen itself called to be mission, not merely to have a mission or a task. For the Church's ministry on and to the campus this means that no longer can the denominational foundation spend itself in concern about its perpetuation, prestige, and program, but must now direct its energies toward embodying the gospel Word, and marching with this Word of judgment and mercy into the very heart of the university. The locus of mission is no longer within the foundation walls, but within the ivy-covered walls of the academic institution. The Church universal exists to minister to the world, and the university Church exists to minister to that part of the world in which it finds itself situated. The university Church now has the task of preparing and equipping the modern day apostle of Christ to be mission to the university community.

There is new encouragement precisely because of pioneering ventures which have been taken up by determined and aroused campus ministers. Recognizing that the task no longer is to evangelize the whole academic community of administrators, teachers, and students with mass programs where three thousand or three hundred are converted at a single occasion, some campus ministers have set about evangelizing, educating, and supporting small groups of inquiring or committed persons. The primary purpose is to equip the small mobile unit of Christians with insight and strategy so that they can do their proper task of evangelism within the small area of their involvement in the total life of the university community. The mission group no longer goes in circles within the foundation walls, but cuts wide swaths in the community's varied fields of cynicism and isolation.

encounter. No one can tell you how to learn; but it is possible to instruct you in how best to bring about the process within yourself.

Aristotle in the opening sentence of his famous work, *The Metaphysics*, said, "All men by nature desire to know;" that "by nature" is most important. Given the right conditions, the intellectual possibilities and excitement of a university campus, for example, the young mind is eager to develop. Given a chance to confront the great ideas of man in shared insight with an outstanding mind, the young student begins an immediate intellectual growth. And I repeat, if this happens to you, this educational encounter, nothing in your experience will be more exciting.

A few examples will show how some concrete efforts have been made in proclaiming the gospel to and by small groups on campus. Informally, an Inquisitor's group has been meeting at Northwestern University. A Cynics group has been meeting at Long Beach State College. At the University of Oregon small study-worship groups are experimenting with covenantal life as they discipline their days for the sake of their mission to the university.

At a few universities Christian communities have been organized formally, conducting intensive programs of Christian education for non-resident participants. Three denominations at Emory University recently began a non-resident program supervised by a corporate ministry where students live under a covenant. At the Methodist Student Center at The University of Texas thirty members of the Guild of Lay Theologians meet weekly for worship, common meal, discussion, and study. Their four year program of continuous theological education for the sake of mission involves investigation of Biblical studies, Church history, and Christian ethics as well as theology itself.

At several universities residential programs are in operation. Four denominations have formed a corporate venture at the University of Florida (Gainesville) conducting a residential house for ten men and ten women. The American Baptists at the University of Wisconsin are directing a program for an ecumenical student group, having developed a four-area curriculum of theological education. Two residence units are housing campus laymen at Pennsylvania State University where they are seeking to revise and revitalize the Church's mission on that university campus. A Residential Seminar in Christianity is in operation at Brown University. There is a residential program for men and women from Pembroke College who join in the worship, lecture and seminar program. With a limited staff the Episcopalians at the Florida State University (Tallahassee) are using their Canterbury House as a men's residence as part of their Christian Faith-and-Life Community. Using denominational staff and seminary professors from Perkins School of Theology, the Community House at Southern Methodist University has been conducting an in-residence program of lay education for men.

An interesting variation of the residential educational pattern will soon be put into operation at Temple University. The plan is to conduct an evening program of worship, common meal, and study for small groups of commuter students who stay overnight in residence, leaving the following morning after breakfast and worship. Four to five different groups could be accommodated each week, returning for continuous study over a period of weeks.

The Community of Lay Scholars, directed by a corporate ministry from four campuses around Durham, North Carolina, has a participation of some sixty students who gather together on week-ends several times a year in addition to their study, worship, and mission program held on the respective campuses (see *Letter to Laymen*, November, 1960).

From all of these preliminary efforts much is being learned about the nature of theological education, evangelism, and corporate life and discipline. Insights are coming regarding the complexities of corporate ministries, life under covenant, and the life of faith understood in terms of mission.

The Church on campus may well wake up soon and look back upon its fledgling efforts to make the gospel relevant and comprehensible and see that the renewal of the Church as mission began with the events that had their birth in the short years before the century turned the corner into its seventh decade. Much remains to be done; much remains to be proved. The job is not finished; it is at hand. The command of Christ lingers in this century. The servant Church of the servant Lord must be the bearer of the Word in and among the academic community and no longer hide within the cellar-like walls of the adequately-lounged student center.

# McCord:

## THE NEW MAN IN THE NEW AGE

Addressing an overflow crowd at the Fourth Annual Perspectives Banquet of the Christian Faith-and-Life Community on April 29, Dr. James I. McCord, president of Princeton Theological Seminary spoke of the dawn of a new age with a universal history, and of the new man coming into being who will inhabit this new era.

The internationally known theologian and leader in the Presbyterian and Reformed Churches throughout the world is a member of the Community's National Advisory Council, a group of thirteen theologians and educators who advise the Community in its applied research programs that explore techniques of theological education for laymen and clergymen.

The series of annual lectures offers townspeople of the Austin vicinity and central Texas the opportunity to share in the exploratory thought of outstanding theologians and churchmen.



Dr. James I. McCord (left) of Princeton Theological Seminary converses with Board Chairman Glen E. Lewis at the Fourth Annual Perspectives Lecture.

In past years the lectures have been given by Dr. A. Denis Baly of Kenyon College, Gambier, Ohio; Dr. Fred Gealy of Perkins School of Theology, S.M.U.; and Dr. Carlyle Marney, pastor of Myers Park Baptist Church, Charlotte, N. C.

"There are no longer separate histories of nations and men," McCord said, "These are now gathered into a single history. This means that we can no longer maintain a world view which does not see beyond the bounds of one culture; we can no longer be parochial Westerners."

Frequently quoted by Time Magazine for his outspoken stands, McCord's address challenged "Christians to raise today's most crucial question: Are we in the Church done for in this new era? Shall we disengage ourselves in ghetto fashion, or will we experience renewal and move forward again, receiving joyfully whatever God gives in this new age?"

"The new man of this time is one who has just begun to emerge in the 1960's. He is one who has found a new meaning in responsibility and a new dignity. He does not speak so much of re-ordering society as of re-ordering humanity."

McCord said that since the end of World War II we have experienced the death of an old era and the struggle of a new age to be born. "The worst part of Protestantism in this period has been the pampering of the neurotic, blackmailing sick personalities in order to get them or keep them in the church."

He spoke of the influence of the late theologian, Dietrich Bonhoeffer, and the call for a theology appropriate to "modern man come of age."

"I am not speaking of a 'post-Christian era,' " he said, "Anyone who has looked at the small segment of the world that could be called Christian, or at the identification of the church with the American way of life, will know that we have been living in a pre-Christian era."

"If the Church responds with the kind of discipline required by this new time, she will not get popular acceptance, but she will get respect. This is the point of contact that the church can have with the new man. The Christian does not remain enslaved in neurosis, but grows up into a man of destiny. The New Testament does not speak of man being made better, but of man being made new."

Speaking of the Christian Faith-and-Life Community, McCord said it had outgrown the title, "experiment," for it has become known throughout the nation and around the world as a symbol of how Christians might respond to the demands of a new time.

McCord recalled the early days of the Community and referred to the time in 1951 when he and Jack Lewis were in Scotland where, in their conversations together, Lewis conceived the idea of establishing the Community. Since that time, the Community has drawn together into a many faceted program all of the elements he observed among the lay centers in Europe.

The banquet culminated in a brief report by Jack Lewis on the progress of the Community in the present year. Lewis described the current year as the best in our history. "In terms of economic support," he said, "the gap between the demands placed upon us and the income to sustain these programs is narrowing. Our immediate and most urgent need is to complete the fiscal year (May 31, 1961) on an even keel."



Chairman Glen E. Lewis introduces guests to overflow crowd in attendance at Perspectives Lecture.

May, 1961

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

*Letter to Laymen*



# A WITNESS TO DIVINE ACTIVITY

THE RECOVERY OF THE CHURCH IMPLIES at least four things, which I would like to point toward immediately.

First, it implies that God is present in the world, through Jesus Christ, as the Lord of life. Secondly, it implies that the Church is that community of people who are self-consciously aware of God's presence in the world, and who, seeking to be responsive to him, are witnesses to his presence. Thirdly, through God's presence in the world, renewal is taking place, and we are, once more, becoming aware of what it means to be the Church. Lastly, it is our task as Christian people to be witnesses to this renewal.

I could not talk of the renewal in the Church abstractly, even if I wanted to, for I am too much involved. What I have to say, thus, will reflect the practical, concrete experience of my own ministry.

When I left seminary at Yale many years ago, I went to West Texas to be associate of a Methodist church there. After one year, I was appointed to be pastor in a new suburban area of San Angelo, and was instructed to build a Methodist church. At the first service of the new church sixty members joined, and by the end of the fourth year the small suburban congregation numbered five hundred persons. There was never any question as to our mission. We knew our mission. Every member of the church knew our mission. Our mission was to build, on behalf of the Methodist Church, a new Methodist church in that town.

Around this mission we developed what I would call an almost phenomenal relationship with one another, in which we knew each other by first name and called each other's children by their names. When we met as a committee or as an official board, there was an amazing percentage of the membership present, and they participated actively. We met all our financial obligations, built buildings, and grew numerically. From outward appearance there was no question but that we could be labeled as a success in this venture. We were carrying out the mission that we understood.

At rare times in my ministry there, when I would allow myself to look, I knew that very little was happening at depth. There seemed to be little relationship between our faith and our personal lives. Problems,

business and personal, confronted us, with little evidence that we approached them as self-conscious Christian people. When I was called upon as counselor I contributed hardly anything to the situation. The recognition of this utter failure in dealing with human problems drove me to take another psychology course and to dream of a graduate psychology degree so that I could more effectively deal with the problems that people faced.

At the end of the fourth year in that pastorate, although I did not want to leave that congregation, I had to leave it as a victim of stomach ulcers, inwardly bitter about my fate, but utterly incapable of carrying on within the pattern which I had created for myself within that ministry. This is where the notion of renewal began. The lack of depth in my pastorate was but a reflection of my own lack of depth. The fact that people saw no relationship between their faith and life was because I saw no relationship between faith and life. I had communicated no real Word to those people, but only selected ideas which I had obtained in my education. Out of it all I came to see myself as one who had made success in the Methodist Church the primary goal of my commitment. This goal fitted well within the mission that the church as an institution gave me to perform. My ulcers, and everything they represent, were to me the "no" of God unto one who had said "no" to the Lordship of Jesus Christ, and "yes" to his own desire to be a successful minister in a successful institution.

As I look back upon that situation, I know that we could not long have maintained the wonderful fellowship we had in that church. By the fourth year I knew that the good relationships were breaking apart at the seams. People were beginning to complain about the order of worship and the selection of hymns. There was a gradual dropping in the church school attendance, which had been tremendous up until that time. There was very little being said in church school that really touched the concrete events in the lives of the people. It was apparent that worship attendance was beginning to drop off. Committee

(continued on page 6)

by

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This article is taken from an address given at the Feast of the Endings of the College House on May 12, 1961.

# Letter to Laymen



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## TOWARD RENEWAL WITHIN THE CHURCH IN THE 20TH CENTURY WORLD

### Feast of the Endings

On the evening of May 12, the program of the College House of the Christian Faith-and-Life Community officially came to an end for the 1960-61 academic year with the annual Feast of the Endings. During the school year the students involved in the University Theological Studies have been living under the College House Covenant. The Covenant, which each student enters upon coming to the College House, involves him in daily worship, seminars and lectures, evening meal conversation, Sodality meetings, and the Friday Dinner Series. At the Feast of the Endings each student severed himself from this covenant, recognizing that he remained participant in the many covenantal relationships which are his in culture.

The evening began with worship, as each evening begins at the College House. The chapel was filled to overflowing with students, their parents, members of the Board of Directors, and friends. Two College House students, Brad Blanton and Meg Goldbold, witnessed to the meaning of living as a free man (see opposite page).

The service of worship was followed by the banquet held in the court yard of the College House, over which Glen E. Lewis, chairman of the Board of Directors, presided. The major address of the evening was delivered by the Reverend Morris Bratton, pastor of the Ozona Methodist Church and an active participant in the Parish Ministers' Colloquy. Rev. Bratton witnessed to the rebirth of his congregation as it has come to understand itself as mission in the midst of the world (see page one).

The Feast was closed with the announcement of the Senior Fellows for 1961-62, a word of commendation to the Senior Fellows of 1960-61, and the ritual of the release of all the current students from the Covenant.



Board Chairman Glen E. Lewis presides at the Feast of the Endings of the College House.

### Staff to Study

Each year the Danforth Foundation of St. Louis, Missouri, makes the Danforth Campus Christian Worker Grant available to campus pastors over the nation. This Grant provides for one year of advanced graduate study on the part of some twenty campus ministers of many denominations.

The Community is quite fortunate to have one of its theologically trained staff chosen from among the many applicants for this Grant. Allan A. Brockway leaves Austin in June to begin study at the University of Chicago on an advanced theological degree in Religion and Art. Mr. Brockway will be on leave of absence from the Community for this year, to return the following June to resume his work as part of the Collegium of the Community.

L. Fredric Buss, who has served the Community during this year as a seminary intern, will return to Yale Divinity School for his final year of work on the B.D. degree. Mr. Buss will be working, while at Yale, in Dwight Hall of the Yale University Christian Association as an associate in that undergraduate program of Christian education. In this work he will be associated, among others, with John Kendrick, a former Senior Fellow in the Community's College House.

### Senior Fellows

Each year a limited number of students from the first-year College House Class are chosen to serve the following year as Campus Lay Interns or Senior Fellows. These students engage in depth study into contemporary theology and culture and serve in semi-staff positions within the College House. The Senior Fellows of this past academic year, who have served in a remarkable fashion, testifying to the Word in Jesus Christ unto their fellows, are: Lillian Carroll, Martha Chandley, Sally Emerson, Fred Behringer, Brad Blanton, David Doan, Bob Gaines, Bob Ingram, Jim Jordan, Cliff Olofson, Bill Parish, Owen Pratz, David Riddle, Keith Stanford, Keith Stanley, Jim Symons, Otis Halliday, Jim Flynn, and Elizabeth Flynn.

The students who have been selected to serve in this capacity for the academic year 1961-62 were announced at the Feast of the Endings (see adjoining column). Their names follow: Martha Chandley, Meg Godbold, Don Andrews, Bob Ingram, Dick Simpson, Keith Stanford, Harvey Wilson, Jim Jordan, Louise Correll, and Donna Wagner.

### Visitors

In recent weeks visitors have continued to visit the Community from diverse portions of the country and the world. The following persons have, of late, sojourned in our midst:

Dr. Howard Blake, Florida  
Rev. Hermendo Dias, Mexico City  
Dr. Donald Fletcher, Austin  
Rev. James Lyle, Loren A.F.B.  
Dr. John Alexander, Bombay, India

### European Visit

On May 15 two families of the covenanting community left Austin for Europe, where they will spend the summer visiting lay centers and other creative movements on the continent. Mr. and Mrs. Joseph Slicker and Mr. and Mrs. Joseph Pierce are the third group of families to make this journey on behalf of the Community since this pioneering venture was begun in 1952.

W. Jack Lewis gained the initial insight which resulted in what is now the Christian Faith-and-Life Community while visiting the emerging lay movement in 1951. Since that time he has returned to Europe once, in 1960, to observe the development which has occurred in the ten year interim. In 1957 Mr. and Mrs. Joseph W. Mathews had opportunity to renew the dialogue with the European church as it moves within culture.

It is to be hoped that each year some member or members of the covenanting Community will be able to travel to distant parts of the world for the purpose of enhancing the direct connection of the Community with cutting edge movements within and without the Church.

The Pierce and Slicker families will return to Austin on August 15, and will be sharing with readers of *Letter to Laymen* some of their reflections on the movement within the European culture and Church.

### Daily Texan features Community

The *Daily Texan*, one of the few daily college or university newspapers in the country, is published by the students of the University of Texas. During this year the Sunday editorial page has been given over to a significant feature entitled "Panorama," which has called attention to important areas in the world situation, and to crucial issues which face the awakened person of the twentieth century.

On Sunday, April 23, the *Texan* chose the Christian Faith-and-Life Community as the subject for the "Panorama" feature. Included in this page of articles were informative stories on the Community's College House and Laos House, as well as an article on the underlying self-understanding of the Christian faith as it is manifested in the Community, a discussion of the lay movement as it has emerged in Europe and America since the end of World War II and the Community's position as a part of that Lay Movement, and a statement concerning the founding of the Community and the far-sighted planning of its founder which has resulted in the extensive program which now makes up the activity of this pioneering movement within the Church.

A limited number of copies of this page are available, and may be secured by writing Editor, 2503 Rio Grande, Austin, Texas.

Rev. David Engel, Syracuse University  
Miss Joyce Stoutamyer, State University of Iowa.

*continued from page one*

## RENEWAL

meetings, which had great enthusiasm until this time, were dying in spirit and in attendance.

Again, as I look upon these facts, I see them as a "no" of God upon an institution, likewise, that had made success the primary motive of its existence. The institution had forgotten, as I had forgotten, the knowledge that God is a jealous God and will have no other Gods before him, and the knowledge that God in his mercy and judgment breaks us at times in order that He might use us in the tasks which he has elected.

Since the Methodist Church has an appointive system that sometimes helps a man to move away from his sin, this particular situation in my life is past history in that I can no longer do anything about it. It is present, however, for in every situation I now face, I live my life as one who has been broken by the judgment and mercy of God, and who now is trying self-consciously to understand what that grace means for his life.

Thus, I entered my present pastorate looking as I had never looked before. What I saw was a congregation different from my first pastorate only in externals. The membership was approximately the same. About the same number of people attended the worship services on Sunday morning, but where there had been a great number of adults in church school, in this older church there were hardly any adults in church school. Where committees had functioned without my prodding, in this church I could hardly get them together, and if I got one together, there would be only two or three members at the most. There was no serious educational activity in the life of the church at all. There was no visible relationship between the study that did take place and the lives that the people lived. There was no self-conscious understanding of the meaning of worship. Fellowship was simply not present. "Live and let live without interference from anybody" was pretty well the relationship among people who called themselves church members. All of this, I came to understand and believe, stemmed primarily from the fact of a loss of the understanding of the meaning of life as it is lived before Almighty God in Jesus Christ.

Something had to be done. I tried first to break into the normal structure of church activities, including committees and Sunday school classes. I said to myself, "Teacher training! If I can just train the teachers!" But I could not even get the teachers to come to the training classes. "Stimulate the committees by raising the question of what in the world their job is all about." But the few people who came to the committees, when I presented an idea, said, "Fine, preacher, that's a very good idea, and if you have any trouble carrying it out, just call me, and maybe I'll have a little time next week to help you out." Here was the sickness of the institutional church, but I had nothing other than worn out and frayed methods to work at the job.

About this time I became involved in the Parish Ministers' Colloquy of the Christian Faith-and-Life Community, and my ministry significantly changed through this endeavor. I came to see myself primarily as a pastor-teacher in the life of the church, and, although this involved saying "no" to the image which most people had in their minds of what a minister ought to be doing, I discovered it was a thing that had to be done if anything was to happen in the life of the church at all.

I started a Sunday school class and installed myself as the teacher. Although warned by some that a bad place to begin is with the New Testament, here was where we began. Verse by verse we plowed through the gospels. Bit by bit questions began to be raised in the minds of the people involved there, and in their excitement they began to tell other people, and they, too, became involved. This class became, finally, the largest Sunday school class in the church, composed primarily of people who had not been involved in the life of church school for many many years.

Out of that class a young couple became extremely interested in pushing on at depth in terms of their faith. An alcoholic and his wife, who had had very little relationship to the church, also wanted to push at depth in terms of the meaning of their faith. These two couples got together and came to one of the lay seminars at the Community. They came back from that meeting excited and wanting to talk about the Word in Jesus Christ, and what it could mean in their lives and in the life of the church.

Things rocked along for about a month and I did very little about it

until they pressed me for an evening of my time. This is what they said: "We must do something. We've got to begin to dig at the meaning of our faith and our lives." In that session we decided personally to invite, on a designated evening, as many people as we thought might be interested in involving themselves with us in this endeavor. If they did not respond, it would make no difference. We would simply go on, the two couples and my wife and myself.

We set the ground rules for the group. Certain things we agreed upon as being absolutely necessary. First, it must be a group which covenants together. There must be an agreement to attend every session that we held. Secondly, there must be a willingness to participate. Each person who came must be willing to expose himself and risk himself before the entire group, for the sake of the endeavor. We agreed that every person must read and outline the assigned article before he came to the group. Finally, we would always begin our meetings with worship, for we all knew that apart from worship we would soon lose the meaning of why we were meeting together.

On the evening that we had designated, twenty-one men and women gathered, and not only agreed upon the basic requirements that we had laid down, but went far beyond anything that any of us had anticipated. We agreed to meet at 7:30 on the assigned evening. One member of the group would be responsible for calling the group to order by reflecting upon what it means to gather as a Christian community for worship. Each time, a member of the group would lead the service and read the Old and New Testament lessons. Some member not previously appointed would rise from the group and witness as to how the Word had spoken to him or her about life. Finally, all of us agreed to enter into a period of intercessory prayer.

Following worship, we agreed to adjourn to our study tables, and there account to one another for our keeping of the covenant, without offering any excuses. Then we agreed to spend as much time as necessary in digging into the assigned article with an attempt to discover what it had to say to us about life.

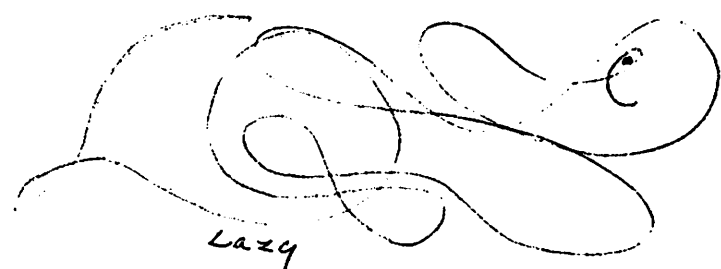
We agreed to close the session each time with a period of fellowship. Coffee and cake were included in this, but this was not the primary concern. Rather, we would try to share with one another self-consciously what had happened to us in the last two weeks since we had met before. We would try to point concretely in our lives to those places where we understood God to be acting in our lives in Jesus Christ.

Out of the excitement which was created in the first group, we formed a second group of about fifteen members. One of the men who joined that group was an uneducated truck driver and cow hand, whose wife had been a member of the first group. He came to us saying something like this, "I've got to get into this group. My wife, as a result of her participation in the life of that first group, is simply not the same woman that I married. If this group can do that for her, I am sure that maybe it can do something for me as well."

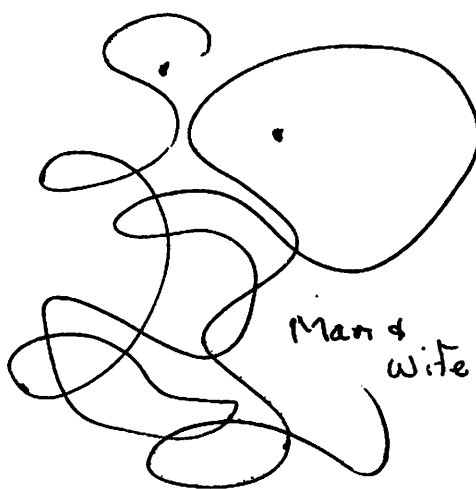
One couple, who from outward appearance had as happy a home as one could expect, had this to say, "We simply can't put our finger on it, but both of us know that out of participation in this covenanting community and its dialogue and study and work and fellowship and worship our home is significantly different from what it has ever been before. We are not the same people that we were, and we know it. We are discovering for the first time what it means to be the Church, to acknowledge the Lordship of Jesus Christ, and to organize and commit ourselves to one another in small groups for the sake of discovering what it means to live before the Lord, and to support one another in whatever we commonly discover this to mean in our lives."

Renewal has certainly begun for us. There is no question about it. This is an utterly serious business for us, but we are just beginning. As to what this holds in the life of the institution I have not the slightest idea; neither does anyone else in the church. We are fearful because we do not know what our work finally means. We only know that we have discovered that if we are going to live as Christian people in the world, we are going to have to die to what we have been, in order to live before the Lord. To be committed to the Lordship of Jesus Christ means that we must first be broken of our arrogance in order to be able to live as men of faith in the world. We know that many look upon us as fools, but we are simply grateful for what has happened to us. We believe that what is happening to us is a significant manifestation of the renewal of Christ's Church.





Lazy



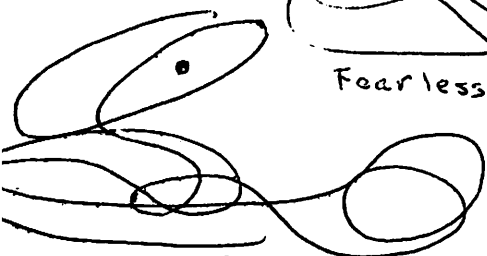
Man & wife



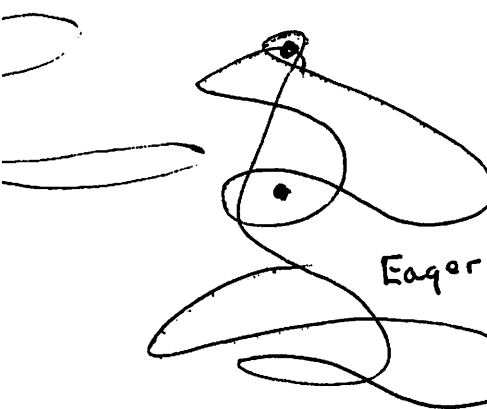
Afraid



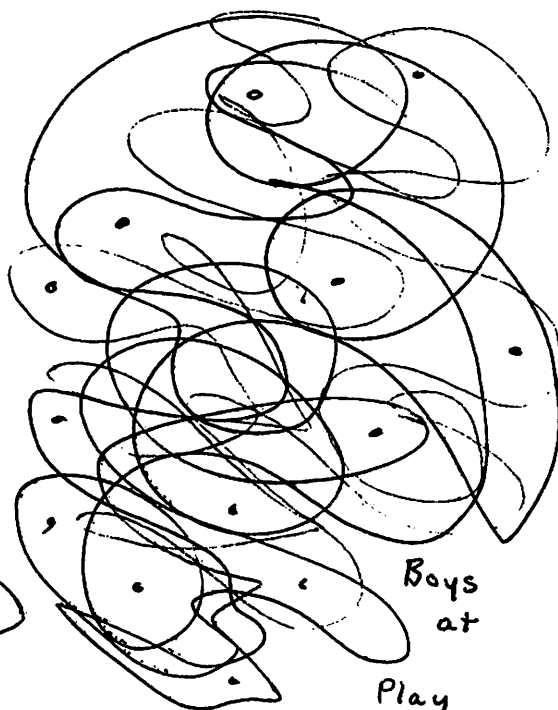
Fearless



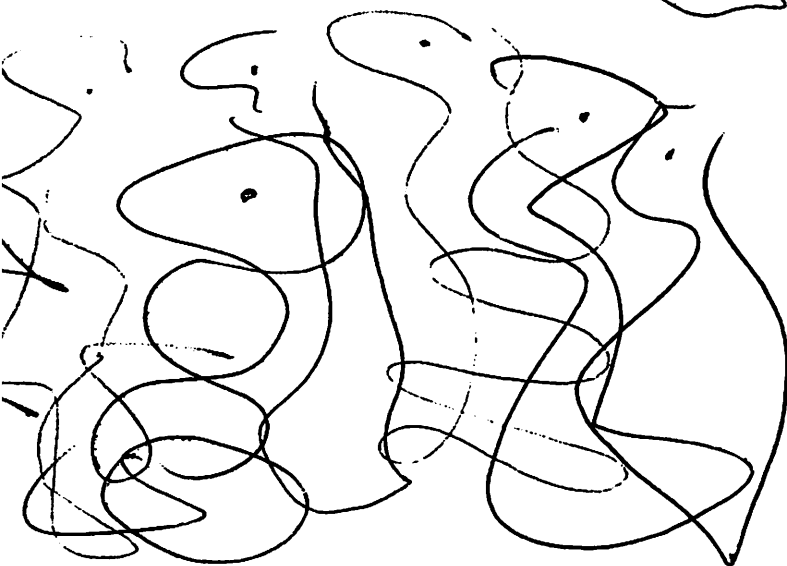
Facing Reality



Eager



Boys at Play



Boy Scouts

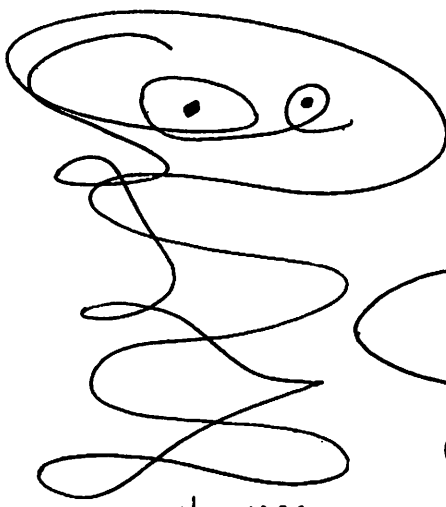
THE  
THEOLOGICAL  
AWARENESS  
OF  
YOUTH

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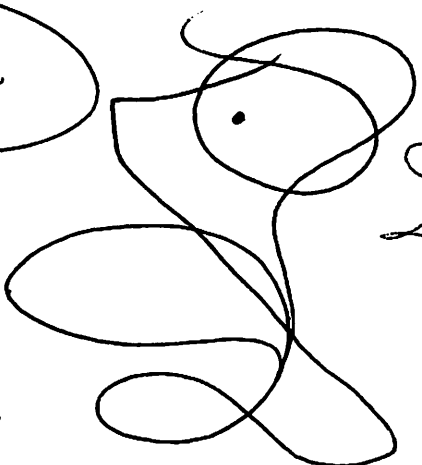
THIS DYNAMIC AGE IS PUSHING back to an earlier moment the coming of maturity. Whether this be true of emotional life, there is no question about it in intellectual experience. Serious life constructs, adequate or inadequate, are being formed at an earlier age in our youth today. This new potentiality may be either good or bad. On the one hand, this is the moment when an openness to life-attitude may be grasped, making possible significant, creative living in history. On the other hand, many teen-agers are becoming fixed and rigid in their outlooks, making necessary and difficult, if not impossible, a reconstruction job in college or later in life. The Church, parents, educators and adults as a whole must be cognizant of this fact, and immediately re-think in new depths their dealings with teen-agers.

This page indicates in graphic form the theological capacity of a very average fourteen-year old boy who has been exposed for two years to adult reflection upon the meaning of the life of faith/unfaith. This exposure for the most part, was quite indirect. It came through his participating in the Daily Office of the Community, where he encountered the total dramatic experience of worship, and absorbed the unwatered words of witness offered by the adult laic and cleric members concerning the meaning of living in the midst of the ambiguities of life. We urgently feel that the Church must make a more direct approach with older children. They are both ready and willing.

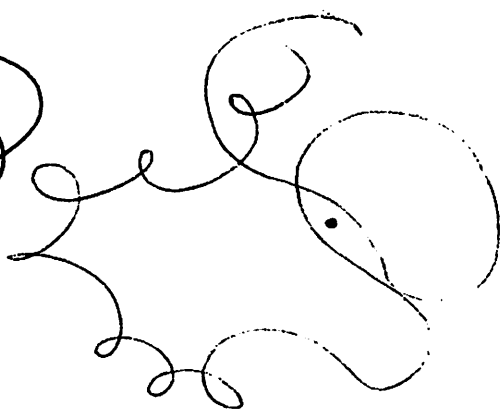
Next year, as one of its experimental programs, the Christian Faith-and-Life Community intends to hold a week-end seminar for teen-agers selected from the homes where parents have participated in the Parish Laymen's Seminar program. Perhaps this effort can be one more sign and a call to the Church at large to act, and to act Now.



The Unaware



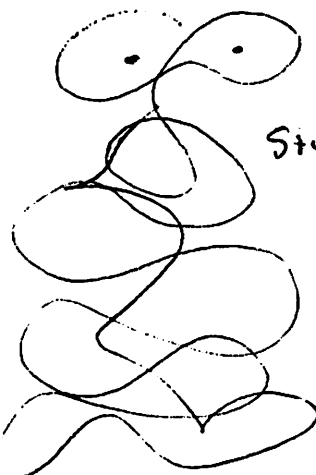
The Proud



Santa Claus



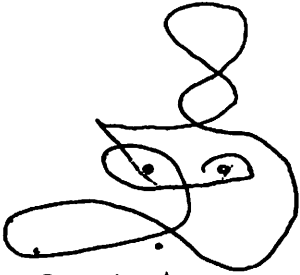
Foolish



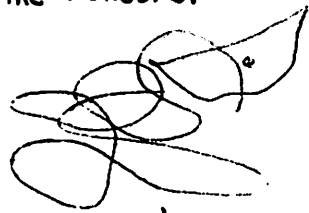
Stubborn



Unbeliever



The Wonderer



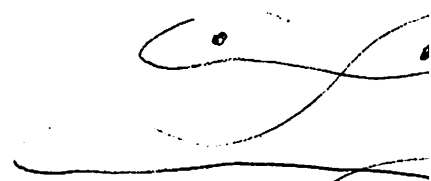
Stupid



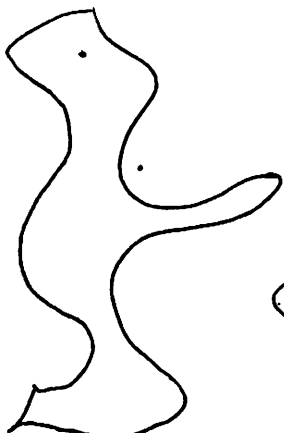
The Bewildered



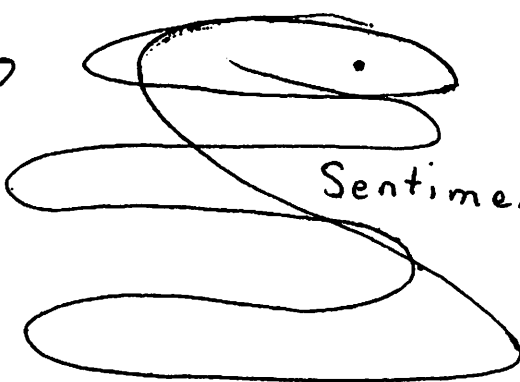
Sorry



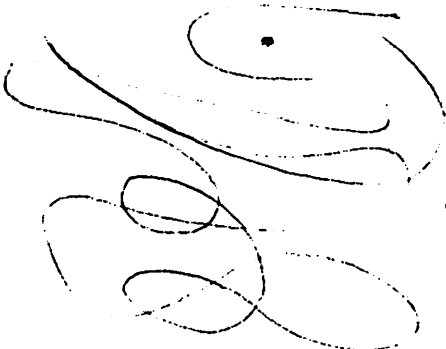
Decision



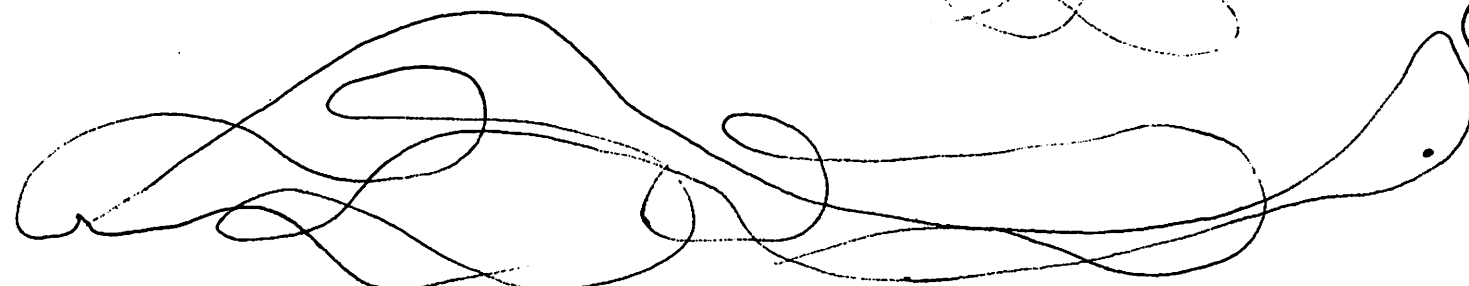
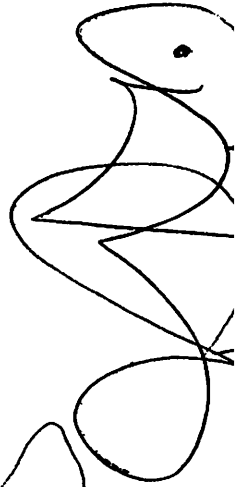
Beggar



Sentimental



Scared



The Helpless



I WOULD LIKE TO SHARE WITH YOU SOME of the thoughts which have come out of my experience at the College House this year, especially out of the experience of personal encounters, speaking primarily with respect to my own understanding, first, of what a free man might be, and secondly, of what is involved in being a free man.

First of all, a free man is one who is free in his response to life to become who he is, i.e., a human being, not supposing to be anything more, yet not being satisfied with, nor half-consciously submitting to, anything less than becoming a human being. Such freedom necessitates positive acceptance of one's humanity and all that it involves—non-being in the midst of being, possibility and actualization in the midst of utter limitation, moments of enthusiasm and periods of complete weariness, pain and hurt in the midst of the ecstasy of love; possibilities great and small for "bending history" and the ultimate dissolution of all our "bending" in the eternal and on-rushing stream of history.

The free man dares to see the utter insecurity and anxiety of human existence, the absence of absolutes to which he can cling in confident certainty. His conduct with respect to any situation, confrontation, or personal relationship is not established in advance, but his conduct arises out of decision in the midst of the particular given situation. Even the Christian understanding (which to him may be the most life-giving of understandings) he is free to admit is but an understanding. The absence of the absolutely certain, the insecurity, and the inability to explain or to justify his own existence demands, he realizes, genuine humbleness in all his living, thinking, and doing.

I have come to feel, with respect to my being and doing, that I am constantly in tension between utter limitation on one hand, and unknown, undefined possibility on the other. In every situation I find that there is something beyond the bare, objective situation. There exists a possibility, an unknown, undefined, unpredictable element which is always richer than the bare objective situation itself, and which we can only know by daring to explore this unknown. Where this is particularly near to me is in my everyday situation, with its inter-personal encounters. The free man is one who dares to live in this tension, taking full responsibility for his free decisions and their consequences.

A great phrase which has become for me a symbol in the sense that it points to the undefined beyond itself and has power in my life, is the phrase, "What would it mean . . . ?" What would it mean for us to pour our being into a term paper, or what would it mean for us relative strangers sitting here in our shells, each with his own concerns, hopes, and past history, to communicate really, to know each other as persons, rather than continuing to just sit here? This phrase points, not only to what might take place if the unknown, the undefined, were explored, but also to what it might mean in the sense of "What does it involve or make necessary?"

There are certain fundamental things implicit in the actions of a free man. First, there is the radical necessity for decision-making. The plight of the unfree and/or the unaware man is his undaringness towards, or his refusal to see, the necessity for decision-making. I have found that the times of unfreedom and non-being are the times of decisionlessness, when I am merely pushed along and conditioned by circumstances or situations, rather than acting in the midst of these. Moreover, what is often hardest and what demands the most of the free man is not the big decision, even when it involves great sacrifice, but the little everyday

decision in the ultimately frightening and wearisome responsibility of everyday living and encounter, which necessitates the viewing of life as the repetition of deciding over and again in the smallest of ways to be a free, responsible, open human being.

It is obviously quite necessary that a man who is to be free in his human existence must try to know what existence is for him, i.e., to know himself, or at least, this being ultimately impossible, to touch and wonder and make the effort to experience his own being. Yet he must also be free to reach out beyond himself to concerns other than his own if he is to experience not only his own being, but the world in which he finds himself. In this the free man is not only open, but free from worship of others, as well as of himself, and at the same time is free from a scornful attitude which looks down contemptuously upon virtually all other human beings, and which stands in the way of any genuine encounter or response to them. The free man is not bound by his own ego or self, and is free from stifling preoccupation with his own feelings of inadequacy. He is not caught up in his striving after appearance.

Moreover, the free man does not out-smart himself by his own conception of freedom. If this freedom is to be genuine, even this freedom cannot become an idol before which he prostrates himself. Freedom is a possibility which arises out of his living and his attitude toward that living and is not something to which a man must desperately cling for fear of losing it—so desperately that he thinks that to be free could not possible be compatible with discipline, restraint, pain, strict accountability, or radical responsibility.

There is far more freedom in discipline than in refusal to discipline oneself because of some presumption that it would destroy one's freedom. A man's life is freedom only in so far as it allows him to embody a full range of human experience, and if this living means pain, discipline, and radical responsibility for his involvement, then his freedom is found in positive daring to experience the life which requires such. Unfreedom, despite the desire to preserve freedom, lies in refusing to dare.

The man of freedom understands that neither he nor any other human being is the author of what is; that what is, mysteriously and unjustifiably, simply *is*. He points to this by his understanding that life is a gift, arising from beyond himself. His living is a response to that which is given and the undefined possibilities therein, and when that which is given is no more—when he finds himself growing old, a cherished relationship dissolved, his former mission or task supplanted by another, his former way of thinking or living inadequate—when it is no more, not forgetting that which was, but moving on to that which has become what is. He, in freedom, dares to see his life, his physical existence, as something which once was not, is now, and which will inevitably not be, and in this knowledge he affirms death as part of life.

In this knowledge he is aware that there is no cause, no endeavor or accomplishment, no person which he dare live before as the ultimate reality, concern, or God of his life. He understands that there is only one Ultimate Reality before which and to which, in actuality and freedom, he must live, and that it is the given, undefined possibility of life in every situation to which he must respond. Finally, he understands and knows—even in the midst of non-being, inability to escape, and weakness—the irrational, absurd life, freedom, and power which comes from this faith.



# *"... And A Little Child Shall Lead Them."*

*By Mrs. Bob Breihan*

The testimony on this page was delivered as a Witness to the Word in one of the services of worship at the recent meeting of the Board of Directors of the Christian Faith-and-Life Community. The author, Mrs. Bob Breihan, is an alumnus of the College House. Now, a housewife and mother, resident in Austin, she is a member of the Board of Directors.

*A phrase I have heard several times recently has helped me to clarify my thinking greatly. The phrase is "The obviousness of God in our day." How very true this is--the obviousness of God!*

*A drama enacted by my two small children recently preached this to me. My eight month old baby girl had, from her chair, grabbed her beloved three year old brother by his bright red pajamas. She had him clutched tightly to her and he was smiling at her. Beautiful joy was reflected on her face as she held this prize she loved most in a soft, red package. I found myself wishing from the door that it would last for her. If only she could always have this moment. But he moved on, and the pain and puzzle that filled her face filled me also with pain, for I, too, would that I could grab some moment of joy or meaning and hold it and keep it.*

*The Church of Jesus Christ was with me in this episode, declaring to me from my memory the Good News. The One who has called me into being has also called this child into being, and as He is meeting me in every situation, so He is already meeting her in all of her life. I had just seen our Lord acting, both in the joy at holding her brother and in the pain of his rejection of her. Here was spelled out the meaning of all life, and I knew, at that time, the necessity to receive it, with all its acceptance and rejection, its life and death. Our life will always be finite and imperfect because this is the way the Giver, in inconceivable love and un-understandable acceptance, has caused it to be. He is calling us, through the temporal, to cease from seizing the moment as the meaning of life (which it can never be), and to stand free from it before Him. Good news indeed!*

*So we have now been brought to this present place, been given this new moment to live before Him in the freedom of His declared love in Jesus Christ. We can stand as free and forgiven men and women in whatever situation we find ourselves, free to explore what it means to live before the One who is giving us each new situation.*

## *Dear Everybody:*

Since we decided to turn this column over to the Corporate Ministry (see April issue) I thought it would be next fall before I had the opportunity to write again. However, for historical reasons, I was chosen to close out Volume 7 in order to salute retiring Board members.

William B. Carssow of Austin and J. Mason Moxley of Lubbock were charter members at the organization of the Community, May 16, 1952. Mrs. Hal P. Bybee of Austin was one of the first women members to be elected when the Women's Branch was established in 1953. The wisdom, faith and patience of these three through the years have made their tenure of incalculable value to the development of the entire program.

In addition, Mrs. Mac Roy Rasor of Austin, the Rev. Charles Cox of the Texas Bible Chair and Dr. Donald Butler of Austin Presbyterian Seminary, due to family and professional changes of location, resigned to be replaced by others who could serve more actively. Each of these has contributed outstanding talent to the ongoing experiment.

Returning to the Board after a year's required interim are the Rev. Edward Long of Austin, Lutheran pastor, and Helen Scott Saulsbury of Temple, outstanding lay-woman in the United Presbyterian Church.

New members are Dr. Franklin H. Littell of Perkins School of Theology of Southern Methodist University; Mr. A. S. "Buck" Black, Public Relations man and Episcopal layman of Houston; Mrs. Myrl Taliaferro, Baptist laywoman of Austin; Dr. William Handy, Associate Professor of English at the University of Texas; Mr. Robert Childers, Houston manufacturer and Episcopal layman.

The Tenth Annual meeting of the Board of Directors was the most effective in the history of the Community. There was a new clarity about our mission and a new willingness to move out into the future. Structures that had been in the process of development over the years began to "jell" and a fresh sense of stability was experienced by both Board and Staff as we looked back over the past year in retrospect and to the year ahead in prospect with all its difficulties, seen and unforeseen, and with its unlimited potential in the many-sided phases of the Community's programs.

Further details of the Board meeting are included in the article on the last page of this issue. Suffice it to say that our Board of Directors is made up of men and women committed to the mission of the Christian Faith-and-Life Community as it continues its research and development toward the renewal of the Church and her involvement in the midst of the world. Increasingly, our Board itself is coming to the awareness that its function is not only legal in order to fulfill cultural and constitutional requirements, but that the members themselves are vitally engaged in the Corporate Mission of the Community, together with the entire staff. Thanks be to God for these Board members, our colleagues.

Peace,



For the  
Corporate Ministry  
of the Community

# TENTH ANNUAL MEETING OF THE BOARD OF DIRECTORS christian faith-and-life community

NEWLY  
RELECTED  
OFFICERS  
OF  
THE  
BOARD



**GLEN E. LEWIS**  
Methodist; investments  
Austin  
Chairman



**MISS DOROTHY GEBAUER**  
Episcopal; dean of women  
Austin  
Vice-Chairman



**K. CARTER WHELOCK**  
Baptist, professor  
Austin  
Secretary



**JOHN P. NIEMAN**  
Lutheran; insurance  
Austin  
Treasurer

THE MEETING OF THE BOARD of directors of the Christian Faith-and-Life Community on May 12-13 was the tenth such gathering of this body since the beginning of the Community. The first meeting, at which the Community was organized, was held in 1951 amid much fear and trembling, but also great anticipation, as a new creative and experimental arm of the Church was brought into being.

Very much has happened since that historic time. The College House, which was the first aspect of the experiment to be developed, has grown in intensity and depth, and has become one of the genuine symbols of the major dynamic thrust in the campus ministry. The Laos House has been created to serve the Church, through the life of the local parish, and more than six hundred persons are now reached annually through its programs. The publications of the Community have grown from a small mimeographed letter to the present *Letter to Laymen*, with prospects of several other publications in the near future. Very much has happened since 1951.

The Board met this spring to review the past year's work and to lay plans for the year ahead. Each year the Board of Directors comes together for two meetings, one in the fall and one in the spring. The Semi-annual meeting in the fall is primarily for the purpose of working through the program of the Community, while the Annual meeting in the spring is centered upon the financial situation as it can be viewed near the end of the fiscal year.

The meeting itself was preceded by an orientation session for incoming members in which the program of the Community was gone over in detail. The Board session opened with the Daily Office of the Community, after which Chairman Lewis called the meeting to order in the dining

room of the Laos House. All members attended the annual Feast of the Endings at the College House on Friday evening at which the Reverend Morris Bratton, pastor of the Ozona Methodist Church was the featured speaker (see page one and two).

The spring meeting is the time when officers are elected and new Board members are chosen. Officers re-elected for the new year were: Glen E. Lewis, chairman, Miss Dorothy Gebauer, vice-chairman, K. Carter Wheelock, secretary, and John P. Nieman, treasurer (see photographs at left).

Several members rotated off the Board, having served their three year terms, and new members were elected to take their places as well as to fill vacancies which had occurred during the year (see "Dear Everybody," page seven).

The budget which was adopted amounts to a total of \$203,000, which figure is substantially identical with the operating budget for 1960-61.

Prior to the adoption of the budget, the development report was submitted. This report revealed a significant increase in the number of giving units during the year, and a correspondingly greater amount of money raised by gifts of small and medium givers, thus indicating a developing broad base of financial support. Much more is needed, both in amount of money raised and in number of givers, but the signs are now quite hopeful for the year to come.

Despite the increase in giver units, however, the gap between the amount in hand and the amount needed to complete the fiscal year in the black was sizable. Immediate gifts are urgently needed, and any sums, large or small, will be received gratefully. These will help erase the deficit from last year, and will aid the present fiscal year toward a sound beginning.



Board of Directors discuss 1960-61 community activities; from left to right: Executive Director W. Jack Lewis, Chairman Glen E. Lewis, Mrs. Mac Roy Rasor, Mrs. Helen Scott Saulsbury, Dan Priest, William H. Shepard, Mrs. Shepard.

June, 1961

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

*Letter to Laymen*



## MAN'S NEW THRESHOLD A MANDATE TO THE CHURCH

AMONG THE THOUSANDS of last summer's sojourners from the American shores "to the continent," as we say, were four sent out by the Christian Faith-and-Life Community. They journeyed under the mandate to seek out and sense after the inner spirit of Europe manifesting itself in efforts directed toward the renewal of culture and in new ventures in the Church which are concerned with the possibility of world renewal. I was one of these four sent forth and come now to discharge my obligation to those who sent me: to make my report.

At the outset I must say with Shakespeare's Prince Hal, when he stopped his coronation parade to exhort his cronies of the past, "Presume not that I am what I was." Europe did something to me and to my companions. We are not the same. I mean by this something more than just having our pat answers questioned. It was more like having cherished illusions penetrated by a piercing light. Struggle as we would to maintain the darkness, we were seared to the core. In one sense, then, I cannot speak of Europe at all. I can only speak of Europe as it spoke to us. Yet, this is to speak of Europe, like a great art form which addresses all who have ears to hear, and though one listener may hear one thing and another something else, nonetheless it is the work of art that speaks. So in speaking of Europe as Europe spoke to me, I speak of Europe.

Somehow, the crucial awakenings that happened to me relative to the Church and culture are associated in a deep way with certain of the great cities we met. Cities have always seemed to possess the mysterious powers of the symbol. Jesus wept over the whole of mankind in his tears for Jerusalem. O. Henry was wont to write of cities as personalities with distinct characteristics, moods, and life patterns. Early in life, Sandburg's "Chicago" captured my deeper sensitivity. And now I have met Paris... Geneva... Prague... Berlin, and I wish to speak through them. It's not that they directly became alive, but rather that they brought and continue to bring alive what happened to us as we dwelt in their midst. They are for me the great signs which draw together, and the great symbols that hold freshly before us the confrontations we experienced.

BEFORE WE GO to the four cities I have singled out, I must mention the Eternal City. Though we did not actually begin our journey in Rome, poetically and reflectively we did just that. For it was under the long shadows of her past, embodied in catacombs and cathedrals, amphitheatres and tombs, that the broad and deep grounding of our trip came into focus. There, an

inclusive and overreaching life context was given to what we were experiencing, and with it the accompanying categorical demands that change lives. There in the Eternal City the perspective of faith broke in upon the mass of eventful data which the being of our minds were amassing. And there we saw, as if never before, that any city—Paris, London, Moscow, Austin—and every city becomes the Eternal City just whenever men are given to reflect in faith about this world and the way they must live their lives within it, missioning to mankind. In this sense what I have to say begins with the Eternal City.

There are two complex concerns which underlie the maze of impressions in what I have to say. First, the claim upon the Church today, as this is disclosed both by the culture and by the Church, itself. Second, the response to that claim, again as seen both by the world and by the Church. Four cities have become for me symbols of these concerns. Through Paris I draw my impressions of the claims upon the Church as seen by the culture. As this is seen by the Church, I wish to use the city of Geneva as a sign. Culture's view of the response to the claims calls to mind our experiences in Prague. And for the Church's own view of her response, I will move to Berlin.

First, go with me to Paris. Here is a vivid symbol of our Western world, its problems and possibilities, a most articulate statement in itself of Western man's situation, and therefore, of the claims the Church must face if she is to meet man's need. Drive up the Champs-Élysées and into that turbulent traffic jam that swirls around the Arch of Triumph: glittering, affluent, urbanized, metropolitan people surging in a chaos of cross purposes, each aimed toward his own little half-conscious task, driving without the guide lines of traffic lanes, fending his way first into the jam and then out again down whatever avenue seems to offer an escape. Occasionally a car appears to leave in a definite direction going somewhere in particular, and one feels that they are all together *wanting* to go somewhere in particular. In the broad picture this scene is for me a sign of "no corporate mission." Every man an individual, each with his own frustrated life, thinking to himself that surely someone else will someday solve the world's problems... so that I call Paris the Human City, not because of its libidinal reputation, but because it somehow articulated for me the situation of man in Western civilization just past mid-twentieth century. An individualistically human city, a missionless human city, a westernly human city.

(continued on page four)

# Letter to Laymen



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## Dear Everybody:

As we resume publication after the normal two month lapse of summer, it is as though we had all been away on voyages and were back now to share our adventures. In point of fact, this is our situation. For you are not the same person who read this column in June, and we are not the same who wrote it. We look pretty much the same, but we aren't. The world has moved. History has happened.

The Slickers and Pierces have much to share with us from their summer in Europe (see page one). The Mathews and Lewis families have one son each studying in France and Germany, and they are not the same families as before. Oh yes, and the Lewises had two new granddaughters in June, which nudged history considerably in these parts.

Then, as life was given, so life was taken away as the first and only child of Don and Beverly Warren died at the age of three months. Again, history was changed. They nor we will ever be the same.

New faculty members have joined us (see right) together with their families, and this spells a continued acceleration of the history of the Community.

In addition, we have a larger number of interns than ever before. Five are International Visitor Interns from Germany, Holland, and Japan who have come to work for one year while studying with our college students in the core curriculum of the Community.

This marks the third year that the Danforth Foundation has sent a rising senior seminary student and his wife for a year of resident training. Bob and Mary Anna Terry, an American Baptist couple from Colgate-Rochester Theological Seminary in New York, arrived early in September to be with us for the academic year.

Also, Allen Lingo, senior at Brite College of the Bible, T.C.U., came in June to spend an entire year as a seminary intern.

Two other intern categories, Cleric and Laic, which we are establishing this year, are being filled by persons we consider to be outstanding:

1. (Laic) Helen Scott Saulsbury, a dynamic speaker and leader in the United Presbyterian Church, U.S.A., and a charter member of the women's section of our board of directors, formerly served with medical missions in India.

2. (Laic) Frank Hilliard, graduated from Perkins School of Theology, S.M.U., with a degree of Bachelor of Divinity, has remained a layman, and comes to us for a year of practical internship.

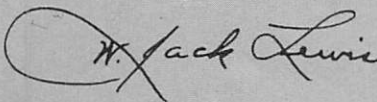
3. (Cleric) Herman Kalina, Lutheran minister and teacher, comes to us from Germany where he completed his Ph.D. degree at the University of Bonn.

4. (Laic) Keith McCrary, public school teacher in California and Presbyterian layman who did his undergraduate work at University of Texas where he also participated in the Community's College House.

5. (Laic) William Tamminga, an outstanding architect who is concerned with expressing the Christian faith in 20th century architectural symbolism.

We will be introducing all of these interns, in more detail and in relation to the Community programs of which they are a part, in future issues. There is no question that their participation will add significantly to the tenth anniversary year which we now begin.

Peace,



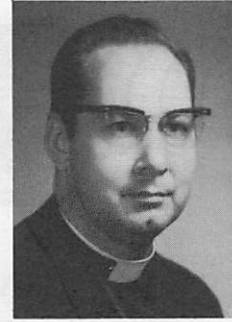
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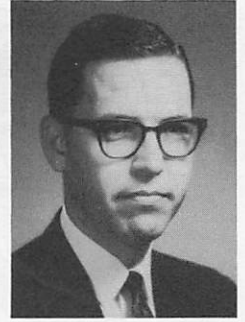
L. Thurston Barnett



Doris G. Neal



William H. Smith



James W. Wagener

## FACULTY REINFORCED FOR YEAR OF EXPANDED PROGRAMS

### The New Year

As the ecumenical ship of the Christian Faith-and-Life Community this month shifted into the gear that propels its various programs through the academic year, there was no one aboard who did not sense the sober excitement of being in the third four-year phase of our work, the stage which has to do with extension into culture.

With the retinue of our interdenominational faculty reinforced by five persons, the prospectus of programs is doubled as we attempt to move with the velocity demanded by the increasing numbers of participants.

Readers of *Letter To Laymen* are already familiar with the broad outline of our work in its first decade. At this point, only the new and distinctive thrusts of this, the tenth year, need to be indicated:

—The major and consuming effort will be upon reducing to print in detail the nature and wisdom of our experiments and to create future publications more adequately geared to the dissemination of their findings.

—The creation of a program of "Colleagues of the Community" whereby the Community can continue to be of assistance to the alumni which now numbers over one thousand persons.

—To endeavor to gain the financial support of the national boards of the denominations for the Community and to continue the development work initiated this year with national and state foundations and individual people with larger means.

—To begin a more systematic approach to nationwide publicity for the Community in preparation for a regular program in the future and to set up an international advisory council which will relate us more directly with the world-wide lay movement and universal Church.

—To double the program of the Laos House and to engage in a series of new experimental week-end seminars with teen-agers; Texas University students; other college students; directors of religious education; and vocational groups.

—To experiment with direct corporate action in the world with the College House students and to initiate a third year program in the College House with a select few, moving in the direction of a liberal arts curriculum, pedagogical training for leadership in the church, and effective action in society.

—To continue our corporate and individual study of the culture of our time pointing to the Faith-Culture Institute; to begin to search out "associate faculty" who can assist us in this enterprise.

### New Faculty Members

The Community has known from the beginning that it could fulfill its initial vision only with an increasing number of faculty members. This year, the corporate office welcomes into its mission five additional churchmen who are excellently qualified to bring their creativity into our work:

—L. Thurston Barnett (United Presbyterian) who comes to the Community from Harvard Divinity School; a layman with the technical theological training of the Bachelor of Divinity degree from Harvard.

—The Reverend Miss Doris G. Neal, an Elder in the Texas Conference of the Methodist Church, who comes from her former position of Minister of Education at St. Mathew's Methodist Church in Houston.

—The Reverend Mr. William H. Smith, an Episcopal clergyman, who leaves a two year ministry as Associate Rector of St. Peter's Episcopal Church in Redwood City, California, to join our faculty.

—The Reverend Mr. James W. Wagener, an Elder in the Texas Conference of the Methodist Church, who joined our faculty in February, moving from the position of Minister of Education, Bethany Methodist Church, Houston. Wagener was pastor of Wesley Methodist Church in Orange, Texas for five years.

—William R. Cozart, a Presbyterian layman who will join the faculty in November after receiving his doctorate in English Literature at Harvard. Cozart is known by readers of *Letter To Laymen* for his penetrating articles on the subjects of liturgy and the theatre and the choreography of Christian worship.

(continued on page nine)



To join the faculty in November: William R. Cozart, whose articles in *Letter To Laymen* and other journals have attracted wide attention.

It's like being in the middle of a gigantic library of wonderful books all of which I have a great desire to read. How do I choose? How do I *rest* in the middle of it? Not only that, but the library is only open for a 40 hour week, soon to be cut to 32. And what shall I do with the other million possibilities for using my time? I'm majoring in psychology and I find more psychology in English courses. I am concerned about my nation

I say this is the reality of God. This is a nest of possibilities for revelation for those who have eyes to see . . . for those who will not be controlled by their anxiety. To be a free man in this day is to face up to this *obviousness* of God which so abundantly surrounds us and, except as we are in faith, blinds us. There is the possibility that this complex itself can reveal to us the word that we are not *forced* to do something random as our anxiety seems to demand, but that we are free to live in the age of fullness as completely committed, completely nonchalant people. We are free to live in the Lord.



History has been full before; full of travail, full of emptiness, full of condemnation. But, never before has there been such a fullness of fullness itself. There is here the greatest need for community and also the greatest danger for community. The perversion of the word of Jesus Christ is imminent. Just as men recently hated God's gift of our former anxieties, we are likely to hate His gift of the anxiety of fullness. A prayer of St. Augustine is most appropriate here. To paraphrase this prayer: "Lord guide thy Church with wisdom, that she may be brave in times of trouble and wary *in times of the fullness of life.*" Amen.





UP A SMALL AVENUE off the main thoroughfare, I met and talked with one Jean Joussellin, a strange kind of sociologist who helped me understand what I had begun to feel about Paris and our world. What he said is something like this. "The world is no longer what it once was. Pretend that not. Man is now on the verge, so to speak, of creating his own cosmos. Not just the way he thinks about the cosmos, but creating his own cosmos." He enlarged on this in terms of the new world of the new science, and the way it is affecting our lives—offering opportunities and creating demands. No longer can we see our problems as those with which you and I are familiar such as industrialization, technology, psychological manipulation, the new nations and world powers, but something, as he put it, much larger and wider and more radically deep. It has to do with whether or not man is going to, or not going to, create history.

He spoke of his image in terms of the very acceleration of chronological time as it is experienced by human beings. The necessity and demand upon man in our time is to be a perpetual adolescent. It is no longer possible for a human being ever to be an adult, in the old sense, at all. Today a person is always and forever a freshman, never graduating into adulthood, but perpetually in the effervescent situation of a changing, changing, changing world. In brief, man is faced today with so much fullness that he experiences a kind of new poverty. It is a poverty of the fullness born of continuous change and sired by unbelievable ever present possibility.

This anxiety of fullness is forcing a breakthrough in the way man understands himself. For centuries we have thought of ourselves as simply the object of external history, a product of cause and effect over which we had little, if any, control; and this at the very time when our tools for creativity were sharper and more numerous than at any previous moment of history. Is it not strange, indeed ironical, that, at the very time man began to forge the tools with which he might interfere with so called historical processes, he abdicated his position of dominion over the earth? The heritage of this misconceived surrender has become the massification of man, in which our age is bound and about which it is so glib.

The limits of human life are surely very real and the depths of man's boundary situation remain, but our deceptive attempts to hide as the powerless victims of circumstance are being exposed by the new science. To those who dwell at the edges of culture in our time it is being disclosed that man *is* history. And this disclosure is accompanied by a new and painful uneasiness of mind which drives us to ask new questions. Our cup is literally running over, and man is muffling his inner cry of, How can I respond in the midst of plenteous possibilities? My sense of meaninglessness today is not experienced anymore as lack or absence, but in terms of finding an appropriate way to encompass the fullness of life that is being thrust upon me. Continuous change, the genuine option of fulfillment, the anxiety of anticipation in the midst of a cornucopia of possibilities, the knowledge that our decisions *are* history and the perplexity of forming a response—this Joussellin termed dramatically the new poverty—the new poverty of spirit in our time. This is what I sensed in and through the human city of Paris, as man's *threshold* situation in the now. And from the vantage point of culture, I say it is in meeting this situation relevantly, that the Church may find the basic claim upon her today.

I am saying here that to understand the world as it *actually* is in a given time, its problems and its images, its concerns and needs, is to disclose the real claims upon the Church. For the Church is sent to minister unto the world. Whether this sensing after the times comes from the world or from the Church directly is beside the point. We have talked of culture's sensitivities. Let us now look to the Church's sensitivities.

THIS TAKES US in my little art form to Switzerland, and the city of the world Church, Geneva. It was here that my impressions of the Church's state of being found shape. I call Geneva, therefore, the Ecumenical City. There was a strange quietness in her streets, the memory of which both tantalizes and haunts me. I walked into that peaceful park where the noisy Protestant Revolution is remembered by statues of Calvin, Zwingli, Luther and other Reformers standing in silent colloquy, making miniatures of us twentieth century churchmen: undynamic in contrast with our forebears towering above. And I sensed in those who calmly stroll past this Reformation monument a kind of wistfulness. Yes, the Ecumenical City is wistful. The Church I'd say is wistfully feeling after the times.

One might say the Church is experiencing a pause just now—I think perhaps a very creative pause. Quiet frustration born of deep struggle seems to be the inner quality of it; its manifestation is a mood of concerned impotence. Such unresigned powerlessness stems I firmly believe, from a vague awareness of the claims of the new poverty of the new world. It is like a dynamic paralysis: sensing that something is going on and that you must have a part in it, but do not for the moment see how you are to go about it. Small forays are made, but no major push. This very pausing, I believe to be evidence of a new sensitivity in the Church about the world and its claims upon her.

The new sensitivity expresses itself in the manner in which the Church is now striving to unify her forces. Everywhere there is a fresh hope of joining together. Let's get the Protestants together. Let's get the Roman Catholics together with the Protestants. Let's gather all we can together. What I am saying is that a different tone in ecumenical activities is crying for birth. Not the old defensive approach of interweaving traditions for the sake of stemming the tide of secularism, or that of cultivating mutual delight in each other's heritage for the sake of the aesthetic-democratic ideal of harmony. No longer this, but a spirit of practical ecumenicity is at hand. Assembling forces for the sake of moving out: establishing corporate power for the sake of corporate ministry: The body of Christ bound together in common mission in the new world: this is the fresh spirit which I believe is transfiguring the ecumenical movement and evidences the claim of the times.

Another impression from the trip, which I see as disclosing the Church's awareness of the turn in history, is the mood, not the movement, of the worker-priest. Churchmen wanting to get next to the secular man in the secular world, not to save him out of it, but to experience it with him, to struggle with him in the midst of it, and to forge fresh images of what it means to be obedient there in the given world unto the Lord of all life and death. Many clerics in Europe are actually taking secular positions in society. This is not the escape pattern of American clergymen who in a sense of futility leave their orders to sell bonds. These men are not deserting the Church, but see themselves as the Church moving out—unclearly and unsurely—but moving. One becomes a newspaper man, another we met, the head of an influential radio station and still another, an IBM executive. It's as if they sense a new age and that the Church must be there if it is to be the Church.

I mention here also the lay movement about which we in America, are becoming more informed and to whom many of us are increasingly indebted. This arm of the Church represents an effort to bring the world into the Church. The many and various centers have brought thousands, perhaps millions of people together since World War II to discuss the problems of industry, art, labor, politics, social issues, economics, automation—the whole gamut of worldly concerns. Building bridges, as they say, between the Church and the world. The centers' existence is evidence, I say, of the Church's new vague sensitivities, and more important, they have been the means whereby the whole Church's sensitivities have been significantly sharpened. It should be added that the lay movement today is, as the Church at large, at a re-



flective moment; perhaps for strategic regrouping. It is as if their first task of awakening the Church is now finished, and the next step is not quite in focus. But the sentinel centers are indicating a further moving out into the world, infiltrating with a network of influence the various elements of society.

I'd like to deal at length in this context with the youth of the Church which gathers in its world-wide interdenominational assemblies. Again, I can only suggest bare impressions. The young adults are losing their quiet as they increasingly demand of the Church, of their elders, more relevant theologies and social statements, less pretense and defensiveness about church forms and rites, and wider opportunities for themselves to speak as the Church about the world they live in and the kind of a world and Church they intend to be tomorrow. The Strassburg Conference last year is but one example. This silent generation which is finding its tongue, is that aspect of the Church which is perhaps the most sensitive to the revolution of society in this present age.

One could multiply by tens such illustrations of the Church's intuitions of new claims upon her issuing from the new situation of man in history. But I want to deal for a moment with the mood of impotence, which I sensed was compounded with these intuitions, giving a kind of wistful tone to the Church.

#### The Pause Before Battle

FIRST OF ALL, I do not think that the hesitancy in the Church is now due to a lack of knowledge or know-how or a feeling that she has nothing really to say. Too much has happened to the Church of the twentieth century for this; the theological recovery, to mention but one. It is rather a fear of the "distance" of leadership born of decades of feeling useless and untrue to oneself, which has been hidden in an image of false humility. The Church, after years of a kind of play-acting, is finding it difficult to take up a role of genuine leadership in history. What I am saying has to do with the laymen as well as with the cleric, yet perhaps it is pointed up particularly in the latter. The clergy is no longer sure about its role in the Church and in society. Take for instance, the worker-priest concept: positively, as I mentioned above, the Church is here recovering concern for the everyday life of men. But there is a negative dimension. In many cases, the clergymen who decide to experience life along side the factory worker wakes up to a sense of guilt or a feeling that he is hiding; that somehow he is not just there to learn of the world and meet its need, but that he is there because he couldn't embrace the "distance," the separation, the loneliness, the risk, that authentic leadership requires. The haunting idea has intervened in his life that maybe he is losing himself not for the Gospel's sake but for the sake of anonymity. I use this as but a figure to point to what I feel is a deep temper in the Church. We do not forthrightly bear our witness; we do not boldly do our deeds, not out of ignorance or inability, but out of the fear of the consequential burden of leadership that such a stance would thrust upon us. We know we have to lead but can't *decide* to lead.

Another form of the Church's impotence is related to her move toward unity. It is obvious to all of us that there is much uninformed criticism at the grass roots level, of the great gift of the ecumenical movement to the historical Church. I would like to suggest something more. Underneath much of the glowing talk about ecumenicity among the leaders of the wider Church I clearly detected a note of cynicism. It would seem that there is a silent anxiety that the Church may create some kind of a new Rube Goldberg machine with tremendous machinations and schemes, wheels within wheels, but they finally, won't *do* anything, rendering the Church in unity even more superficial than in its fragmented state. This particular ghost I believe contributes in a major way to the sense of "powerlessness" I am trying to describe. It is as if in the pause before the battle a doubt creeps in, "Can we do it?" Can we really now move again relevantly into history as a historical movement, with common dedication to a common task? We, the Church, are ridiculously teetering on this edge putting off the decisive decision to be what we have been given

to see that we already are and always have been, the Church of Christ.

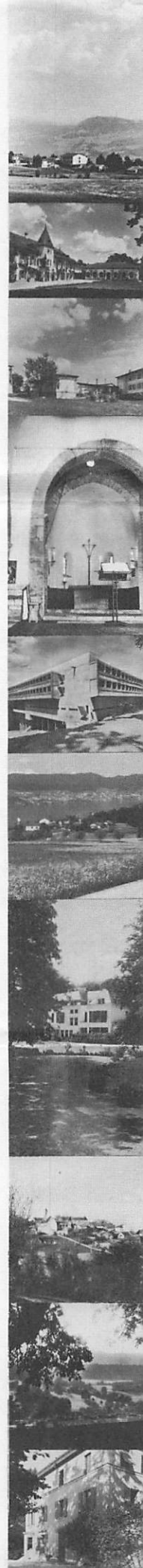
This brings me to my last impression about the presence of impotence in the Church. It has to do with the so-called "new secularism." We live today in a "secular" world view. Most people in the Church are quite aware of this. Yet at best even the most awake seem only able to play a little game about it, which might be amusing if you weren't so concerned for the Church. It is the game of saying: "Well now, secularism has appeared on the scene. Let us go to, and study it a little while, and maybe we can fit it in, or maybe we can even get rid of it." Nobody, practically nobody, seems ready to admit what we know: namely that it is *God* who has given us this secular world and that we the Church must live in, love it, care for it, shape it. We are children who have made ourselves afraid by our own little fanciful games, and can no longer see the real facts. In our time there has come a recovery of the meaning of God's love of the world in Jesus Christ such as our Fathers of the past perhaps never possessed. Yet, we actually ask such questions as to whether or not you can be Christian in this or that culture, or whether the Church in this or that new nation can be trusted to articulate the Gospel in their own thought forms and life patterns. It is as if we cannot quite believe what we believe. I'd like to think that our problem is a matter of our Good News being too good to be true. Are we pausing to ask just one more time if we can ourselves really take seriously what Bonhoeffer has helped us to see: that the reality of Christ is the *only* reality and it is encountered exactly in the midst of the so-called secular world as it actually is?

I trust that it is obvious that in all the above I am talking of the awakened edge of the Church and not that part of it, if you can still call it the Church, which is still trying to rest easy in the beds of the 18th and 19th centuries. And I am saying of that edge that it is aware of the new world and of the claims that it lays upon her. But that she is for a moment immobilized by a strange kind of indecisiveness relative to the burden of leadership, the full reception of the gift of the ecumenical vision of unity for mission, and relative to her own living before her own message. Somewhere here in these impressions is, I believe, to be found the key to the wistfulness I sensed in the Ecumenical City of Geneva. And seeing this may well determine our tomorrows.

#### The Ironic Curtain

I MOVE NOW to my second overarching concern: the response of the Church to the claims of our present world as it is illuminated both by what we learned from culture outside the Church, and by what we learned from inside the Church. I begin with culture, and this takes us in our symbolic tour to Prague, behind the curtain of Iron. I remember Prague as the City of Mission. I am tempted to call it the Ironic City, for there was deep irony in our experience of the East. I mean we learned, and perhaps learned most, where we least expected to learn, namely from our enemy. It is difficult to put this, yet I suppose a man often is surprised to find that he has learned from those with whom he radically differs or perhaps even despises. There is an irony in it. For instance, to exaggerate a bit, I expected to find the people of Prague something like barbarians in the sense of being irrational and disordered and really confused folk. They were not. They were highly rational and possessed a passionate sense of mission. They know where they are going and have ordered their lives to get there. Now from my perspective their rationality is perverted, their missionary thrust misdirected, and their social structures inhuman. But the fact that they had a deeply significant sense of mission, and have sacrificially disciplined their lives for the sake of their cause, opened my eyes to possibilities and imperatives about how we in the Western culture and in the Church can and must live our lives in the midst of the particular heritage entrusted to us.

Prague, then, is the City of Mission. Walk into Prague and you are immediately struck by the lack of automobiles on the streets.





It resembles a scene from the film, "On the Beach," nothing moving. Someone who had been longer in the East mentioned that this city has more cars than most metropolitan areas behind the Iron Curtain. This comment underlined even more the empty, empty streets. Austere is the word. Prague is austere. But *why* no cars? One can read this in many different ways—all correct. They lack sufficient modern means of production; they use instruments of production for war rather than consumer goods, and so on. But without denying these, I was impressed with still another way that this can be read which is basically the lesson I bring from the East about the demand upon our time and upon the Church in our time.

Why no cars? They have simply been willing to give up automobiles in order to accomplish their mission. You are struck by the lack of style in their dress and other measures of austerity. Why? Answer: "Mission." They have a calling to do something. And obviously where their mission is, their heart is. Yet, mission as such is not quite the word, or at least not the only word, that was addressed to us in the East. Let me put it this way, and I am now no longer talking simply about Prague. We saw in the East a most dramatic illustration of how the fact of a nation having a mission feeds back into the society, nourishing the people individually and corporately with meaning for their lives. Let's try to forget for just a minute that this meaning is warped and twisted, and look at the underlying significance.

I reiterate that these people had a vision of what they were doing and what they intend to do. It was the large and consuming mission of spreading their socialism around the globe, bringing the "good" life, as they understand it, to all. This sense of mission does something dramatic to the lives of those who are engaged in it. The man on the street somehow feels he has a role in a great calling, and he feels he is led by persons who have a great mission. This is to say that they *mean* their mission. We had expected to find the average man feeling oppressed and hopeless. We did not generally find him that way. We found them alive to their way of life and reverencing the Communist Party. Perhaps you knew this, but I did not.

#### The Yo-Yo Situation

MOST OF THE PEOPLE in Russia, of course, are not members of the Communist Party, but they generally have great respect for it. In Moscow we asked one of our interpreters, "Are you a Communist?" She said, "No." We said, "Will you be one?" And she said, "Well, I don't know. Maybe someday when I get to be good enough, when I am disciplined enough." The party is like a gigantic priesthood and in their eyes a wonderful priesthood, which reasons, plans and disciplines for the sake of carrying out a mission. The party is a necessary means to their way of life and historical mission. And from their point of view, their way of life is just tremendous. The Communist John Doe is *really living* now in comparison to where he was living before. From the average Russian's perspective he has been brought from literally nothing before the Revolution to having now a tolerable life with a future. And this is to him more than just a little in comparison.

Furthermore, there is a corporate dramatization of their calling which we in the West perhaps once had, when national holidays and such were what they no longer are. The people are constantly reminded that they themselves *are* mission to bring a kind of life to the whole world. The posters along the streets scream of the National role, recollecting to the people who and what they are as a people. Observe the way Moscow uses the subway system as a symbol. Aesthetically it is the most wonderful subway in the world, as perhaps you know. Each station is a work of art symbolizing, however naively or falsely, the way things shall one day be. Not only are they exquisitely neat and clean and wonderfully air conditioned, but they are embellished with luxurious chandeliers, colorful paintings, and mosaics. It is as if these art forms are saying, "One day we shall all live like Czars!" My point is not the concrete symbol, for that is rather amusing to me. But that the symbolic aspect of life is taken seriously and related to a

corporate task, and this does something for the people and the nation.

The impression I am trying to focus in Prague is that the East has a mission which has released vital urges, and this is a hint from culture about the response that must be made to the new poverty of the new age. These people have learned something beyond, if not contradictory to, their own ideology—namely, that man can move history.

We laugh at the Communists for setting up five year plans, because they never quite bring off what was intended. Suddenly I stopped laughing as this question dawned on me, "What is our plan?" What do we intend to happen in the world in the next five years? What are our concrete intentions, hopes, and dreams? Do we have a program in and through and by which we can relate ourselves constructively to the rest of the world? Or are we simply being played as a yo-yo by people who are willing, regardless of how pervertedly, to move in as historical forces, saying clearly what they want to happen in history. We have allowed ourselves to be caught in the reacting pole of social dynamics. Others act. We react. Others say: Here is where history is going. We get scared. They move into the new cosmos and create history. We sit around complaining. Notice your own life. Is it not made up of little complaints? "Life isn't really good." "It is treating me bad." The new poverty of abundance which leaves us paralyzed cogs in the wheels of some great machine which we falsely call history, will only be overcome where corporate mission and rational existence for mission are forged by a people. This is my broad impression from culture relative to the response demanded in our time.

#### The Schizophrenic Prophet

MY SEARCH FOR A SIGN concerning patterns of response for the Church leads us to that surrounded and divided city of Berlin, which has become an ominous sign for people across the world. Drop out of the night skies and behold this weird city of Jekyll and Hyde. West Berlin, the brightest, gayest, most bustling city of all of Europe, bound to the gray, noiseless, sad streets of the Eastern sector. Berlin, a soul apart and cleaved within, each side struggling for union with the other. Yet, out of this strange cleavage, and just because of it all, a tiny, obscure mission tucked away in East Berlin exists.

Here in this apparently inappreciable mission, I saw the possibilities of the Church in our day in almost overwhelming dimensions. It was as if the last crucial missing part of the massive puzzle in my mind now had been found in what seemed the most unlikely corner of the universe. Because schizophrenic Berlin had born this little flame, Berlin became the Prophetic City of our tour.

This concrete setting, right next to the bright busyness of the Church of West Berlin and right in the midst of the drab tyranny of the Communist regime of East Berlin, had much to do with its impact on me. This setting is important. In the West German Church, I get the complex, unsure feeling of much important talking, and little significant happening. I mean to say this very gently, for the Church across the world is indebted to the West German Church. All of us looked hopefully toward her right after the war, and compared to her, the Church in most places seems ill indeed. When Hitler fell, the German people needed to talk, they had become afraid to talk, and scarcely knew how any longer. Furthermore what they had gone through in the war and the magnitude of crucial issues immediately facing them had to be talked out. The newly awakened arms of the Church moved in creatively and met this need through providing conferences and group meetings for discussions on any and every important social concern. Now there is a subtle change that makes a difference.

The Church in West Berlin is still actively discussing crucial problems of society as economics, politics, East-West tensions in a concrete form that puts the American Church to shame. But now in a stable West Germany the need for just talk is no longer there. The social situation of the world is presently such that fresh creative insight is needed, not discussion. It is just at this



point that I felt the West German Church wanting. She seemed to have no dynamic theological ground acutely relevant to the twentieth century from which to speak, and this because in my opinion she has ignored or misread, out of fear, her own great contemporary theologians. After the war, knowledge of modern techniques for group relations met a human need. Now, (as in so many quarters of the American Church) human relations techniques have become for the German Church an end in themselves and a substitute for a theology, expressing a naive confidence that if you get people together to talk, they will feel accepted, grow to like each other, and all things will begin working out all right.

Finally, I was dispirited by the way the Church in Germany spends her time going over and over the matter of German guilt for the last war. Once this was healthy and meaningful to the German Church and to the Church at large. Now I say it has become a sickness, that refuses to receive the forgiveness of God, and paralyzes needed concern for living issues. The Church which after the war had seemed so promising was beginning to look just like the old Church again, operating full steam but performing no function related to universal life in the world. I felt warm pity. Against this background I encountered the small East Berlin Mission where I had almost the opposite sensations. It was quiet, very little talk or obvious activity, yet one sensed that somehow much was truly taking place. It caused one to wonder, Church-wise, which was Hyde and which was Jekyll.

Let us look at the setting on the other side of Brandenburg Gate. Earlier in our journey, at Prague, I spoke of what I learned from the East. In order to do this, I asked us to lay aside our quarrels with the Communists for a moment. But only for a moment. From the vantage point of our history in the West, Communism must aggressively be opposed. We can learn from them but they must be opposed, not defensively or negatively, but with positive, powerful thrusts *out of our own heritage and being*. Make no mistake about it. Communism is a cruel and gruelling tyranny. The little mission, sitting in the very midst of the Communist way of life, is quietly but firmly going about its business of being the Church of Jesus Christ at a revealing depth.

I remember asking a group of Church leaders from behind the Iron Curtain about living under such circumstances. One of the great churchmen of the East answered, "Cannot Christians live where there is Communism? If they can't, it is very strange since Christianity has existed under all sorts of governments and many forms of tyranny in the past, really lived as the Church in those situations. Christians very well ought to be able to exist under any sort of conditions." And he added, "We are smaller now, but the people we have lost since the Communists took over, Christ never actually had. So we have not lost. The great flight from the Church in the East was made up of those who never really were churchmen."

Indeed the people at the mission in East Berlin were pared down and field stripped. Their genius is that they are discovering the meaning of being an *enabling* community. Not enabling in the sense of saving each other's souls, or nursing one another's psychological problems by banding together to defend themselves against this evil world. Quite the contrary. It is an enabling ministry for the sake of *living in this world just as it is*. Here, in my opinion, is the great possibility for the Church of today around the world in every clime and culture. The Church is an enabling ministry and today must *become* just that.

Imagine this little band, in a sea of tyranny conceiving their rôle as that of supporting one another for the sake of living as free responsible persons in a Communist dominated land, that others might see, hear, and take courage by what they said and did; quietly forging a way of life and a concrete witness that has to do with a real situation in a relevant manner. Yes, they were having to be shrewd, so very shrewd, but you see that was a part of the task. Together they thought and schemed about how to be a Christian in a Communist factory, store or office; getting each other out of jams when mistakes were made, sharing

schemes and insights learned on the job, plotting and planning the next steps in the task of living in the world and bringing life to others. This is the enabling community for mission in a real world. Mutual enablement for the job of being the Church in the secular world as God gives it to us.

I say this is what each congregation in the Church must become the world over, an enabling community where God has placed them for the task of pioneering ways of life in the world and bearing witness to the possibility of living in this world. This is true whether it be that congregation in the East or West, Europe or Japan, China or Africa, or the United States of America. This is the message from Berlin, the Prophetic City where the Church is learning again, slowly and the hard way, how to be the Church. Out of Berlin came a great light from a small candle.

#### We Will Do It Anyway

WE MUST FINALLY in our tour of images go to London for the conclusion of it all. I call London the "Heavenly" City, not because London is heavenly, but because there a vision descended of a word to address to the world. I wanted to join the soap box orators and announce my vision right there in and to London, itself. London depressed me a bit—the seat of a once mighty empire, with its Parliament House and Westminster Abbey standing firmly side by side, symbolizing society and the Church, once joined in forging disciplines for a world-wide task of bringing Law and the Bible to the globe itself. There is still more down right order in Britain than any other place in the world, but no longer much of the sense of mission. Now I know all about the evils of Colonialism, Imperialism, Missionaryism, and the white man's burden. Neither am I forgetting that one generation delights in, and perhaps must make light of, the one before it. I also know that "good and bad" is the judgment of history upon us all. Already history is affirming and negating Britain, "You have done a good job. You took responsibility when you had power thrust upon you, even to the shame of America, who has been so wish-washy about world leadership. But now, England, you bicker about even joining the Common Market, and that on the basis of preserving the *status quo*."

It was in this London that I saw the vision of the Heavenly City. Was I shocked into it? Anyway, I wanted to announce my word of New Heaven and New Earth there, half before the Parliament building and half before Westminster Abbey. I did not do it then; I do it now—to Western culture and to the Church, and you and I are both at once. First, to you, dear culture of the West: You can and must interfere with history. This is the word we have to say and this is what it means. Now just listen. If we really decide that there won't be anymore starving people, there *won't be* anymore starving people in the world. We have that power. Do you hear what I am saying? The times have given us a new and fresh image of possibility. If we decide that there won't be any more starving people in the world, and we *decide* it, we, our group, our country, our culture, will become a *mission*, that there will not be any more starving people in the world. The kind of mission that only over our own starved bodies would a person starve. And we would bring this off. And we would forge the structures by which we would bring it off. And, lo, we would, in the midst, become a *people*. What I am saying simply is that we are historical beings. We *are* history, and hence can change the course of history. If we really decide, for example again, to help the new nations fulfill their own being rather than create themselves in our own image, this we can do. If we decide really *to be* the leaders in international politics, rather than living a negative existence before the Communists, this we can do. And in so doing, by the way, make the Russians look like children at play.

THE PROPHETS OF DOOM about the West have been right. Where there is no vision—I would say "mission"—the people perish. If we sit in the maze of our own past glories and mistakes, the wheels of history grind over us, and exceeding small they grind. But he who repents (the prophets have often left off this note),

# BEFORE THE LORD OF LIFE AND DEATH

JONATHAN BARNETT WARREN

BORN—MAY 28, 1961

DIED—AUGUST 26, 1961

son of

DONALD AND BEVERLY WARREN

of the Corporate Ministry

of the

Christian Faith-and-Life Community

## THE CALL

In the Name of the Father, and the Son, and the Holy Ghost:

The intentional man is a worshipping man. The same is true of an intentional community. Its worship is both a celebration of what it is and a means of being what it is; a thanksgiving for, and a means of, the grace of intentionality which is life itself.

Our Community is such an intentional body, holding its worship at its very center, ritualizing all of life through this office. We have celebrated happenings in the lives of all; The comings and goings of many; the marriages of a few, the birth of at least one. Now we are called upon to celebrate the givenness of death in our midst. Let us here, as at all times, turn to our office, which is our bounden duty both because we have grace in our midst and because we are in the need of grace in our midst.

For the People of God, death is just this kind of a call to celebration and renewal when, once again, they proclaim afresh and are enabled to proclaim anew that One Lord is sovereign of both life and death; that all Being and Non-Being alike is encompassed in Being Itself; that no happening, no not one, is without significance; that everything that is given carries its own divine meaning; that we have Godly permission to be wholly human, even unto death.

In the case of Jonathan Barnett Warren, we are called upon to celebrate his total life in our midst, both his birth and his death, at one moment. Let us, as obedient children, in Godly humility, Godly gratitude, and Godly compassion, offer up this complete life unto all of history before the Source and End of every being, even God our Father. And in so doing, freely take upon ourselves the comforting peace of Jesus Christ our Lord and then rise again in his strength to accept our election. The peace of God be with you. Amen.

## THE WITNESS

In the life of Faith there is but one event, that is the event of Jesus Christ. It is this event which is present in and which enlightens every other happening in life. Thus, it is once for all and ever again.

The occasion which has called together this congregation of the church of Jesus Christ is the death of Jonathan Barnett Warren. Here is a fact in life, a truth, a happening. Yet, we are not here because of this, but rather because in the midst of this radical intrusion into our ordered and established world we have been made aware again of the once and for all event of Jesus Christ so that to everyone of us the Word has been addressed afresh.

Death has disclosed to us life at depth; what it means to be man before the final power of God. Our illusions about life are judged, our refusal to be human beings is exposed, and our hiding places shattered. Once again, we are presented the merciful possibility of real life and real death.

This event thrusts upon us the ultimate question for our response. Here the Gospel addresses us with the word that life and death are good, gifts to be received and lived. The birth-death of Jonathan Barnett Warren holds up before us what every man's life is, a givenness bound at birth and at death by the eternal abyss, the mystery, the finality of God.

As the one chosen on behalf of the Church of Jesus Christ in history, I call upon us here to be present to the casket which calls before us this completed life, and awakens us to the urgency in our life to enter into every moment in this world, freely and responsibly to act toward the future. And, as a symbol of our life bound before and after in the incomprehensible power and love of God, I pronounce the ancient ascription, "dust to dust, ashes to ashes." In the name of the Father, Son, and Holy Ghost.

Amen.

The Lord giveth, and the Lord taketh away;

Blessed be the name of the Lord.

## Man's New Threshold

continued from page seven

that is, rises up in the puddle, to him is given the power to move mountains. History is not made out of hopes and dreams, nor is it molded by those who feel that history is a blind external power, before which man is helpless. It is created out of the concrete decisions of people who take upon themselves a mission to history and order their lives to that end. I say that we in the West can be history. And you and I can even now become the embodiment of the mission of the West.

"Impossible," said a man in Ft. Worth when I suggested this to him. And isn't that what you now are saying? You do not understand yourself, do you, as an historical being? Maybe the Russians can, or some great personage, but not me! You are pitifully behind times. The Lord is bringing into being a day of possibility and a people of possibility. And in this day there won't be the scream of "Impossible." The reply will be, "Sure. We will take up the world. It is impossible, but we will do it anyway." My vision in London was that such persons as the man in Ft. Worth could certainly not stop the world from starving, just so long as he understood himself not to be able to stop the world from starving. My vision was that the West cannot become the West, cannot be the West, unless it receives the new Word, and that is the very Word which the Church has, "That we can interfere with history," which I, the Church, am now declaring unto you.

And so now I turn secondly toward Westminster Abbey, the sign for me of all the Church houses of the world, and announce: My beloved Church, I saw in my heavenly vision the whole earth, and in every city and in every town, and in every rural community there were buildings with steeples. Imagine that! In every nook and corner of the earth! I saw a Word descending like a dove upon those steeples. And people within those buildings began to wake out of a deep sleep. And I heard them say, "Come, come, we are human beings, creatures of the Lord High God and all things are ours in Jesus Christ." And then one said, "Why, we've a story to tell to the nations; we have a task. We can become the Enablers. We can take on the waking up of the whole Nation the whole world, to the claims of the new poverty given to man in this new time. We can go and say—yes, we can go out and scream—to all who will hear, *You are not trapped in the spider web of fate. Though you have for centuries considered yourself caught helplessly in a mesh of external cause and effect, thought of yourself as bound by blind mechanical powers within and without, you are not trapped any longer. Wake up! Arouse yourselves! For very being of very being itself affirms us as men. Arise! Become the New Man. The time is Now! Now is the Time of Man; the Time of Western Man; the Time of This Man.*" And all the assembled said, "Amen."

And in my vision, I then saw the people of the steeples going out to be the Enablers of the world; living as new men, telling to all they met, everywhere and in every way, "God, Being in Itself, has affirmed you. You can live." Calling all to take up the insecurity of leading the world in the paths of righteousness; to go out and heal the world; create new structures of society; forge new cultures and resurrect old.

This is what I saw: You, dear Church, you can dare to be the Church: And you, dear Western Culture, can really be the possibilities that have always been the possibilities in Western Culture: And you, dear world, boldly can be what you are: God's own world.

Our journey is over. Like all serious pilgrimages, it leaves us with a mandate. We have a task. You have a task. I have a task. The Christian Faith-and-Life Community has a task. The Church, wherever it is manifest, has a task. Amen.

—Joseph Pierce, for the Corporate Ministry  
of the Christian Faith-and-Life Community





## A CALL TO BE THE INTENTIONAL CHURCH

by Elaine Wagener

THIS IS THE DAY that the Lord has made, the second day of September in 1961. The days of all our past are behind this day. Whatever the days of our future, they lie ahead of this day, but in one sense our future *is* this day. On the one hand this day is just like other days—dressing, eating, meeting, sleeping. But this day is different, too.

All of *history* hangs on what is done this day. All of history hangs on what is done *this day*. The task we have before us is overwhelming. To presume in this day to forge a new image of our task is awesome.

But let us as fearless men before the Lord, enter into history this day and with courage, intentionality and humble pride decide in which direction we will shape the history of the world.

Listen to the words of G. Paul Musselman as he spoke at the Synod of Texas Conference in San Antonio:

"As I leave you this evening, I have the last few days made a solemn promise before my God. Choose what you may, as for me, I am going to live in the Church of Jesus Christ from now on on an *Emergency Basis*.

"I do think the times are drawing late. And I believe that the Church of Jesus Christ is God's last answer to a broken world. Whatever time I have left, I want to go up and down America and be your partners in saying, 'My friends, we come to you perhaps inadequately, certainly inefficiently, often arrogantly. We are so ashamed of our own brokenness and our own quarreling, which has affected our Church as a fatal disease. Nevertheless, I've got news for you from the Church of Jesus Christ.'

"And this is the new ecumenical movement. Not that which is conjured up through administrative tinkering, or theological dickering or

tampering with the creeds, but this drawing together of people who have a desperate sense of urgency, in the midst of an awful sense of failure. .... The Church with such terrific concern must bid people: If you care, if you really care, join with us in the fellowship of caring. We may get wiped out, who knows. The lights may go out. But we know in whom we have believed and are persuaded that he is able to keep that which we have committed with him against that day.

"And so, my friends, I pledge myself with you, in trying to bring a new light to glazed eyes of an anxious America, by reminding them of the One who said: 'Be of good cheer, for I have overcome the world.'"

Let us take upon ourselves this responsibility knowingly, and willingly pay the price of shaping history. Let us take upon ourselves the personal and corporate sacrifices which will be involved in this venture. Let us take upon ourselves the responsibility for being obedient to the structures through which our mission is carried.

Let us move into our culture so that the Gospel, like a cancer whose growth cannot be checked, may send out a network of fibers to touch every phase of the life of our society; bringing the death of repentance to the old organism so that new life may come.

Let us be men of faith.

continued from page two

### expanded programs

We cannot know precisely what the configuration of the current four year phase will be in its fulfillment, but our total corporate experiment will be engaged in at least the following areas of research:

—To explore the relationship between the faith and the cultural wisdom of our times as represented in the disciplines of sociology in the broad sense, psychology, and the natural sciences, as well as in art and literature, history and philosophy. It is our conviction that if the layman is to be an effective minister of Jesus Christ in the world, he must have profound wisdom of that world to which he will minister.

—To pioneer in depth in vocational conferences the relationship between being a free man in Jesus Christ amid the moral ambiguities in the professions or vocations of law, medicine, management, home economy, et cetera. The new layman of our time is crying for help in these concrete areas.

—To deal head on with the new social problems the new world is giving to us, such as old age, juvenile delinquency, racial tension, alcoholism and other problems that interfere with a genuine human response in the world. The Church as mission to the world must once again find ways to lead in the problem areas of culture.

—To experiment with ways and means whereby local congregations across the world can make a direct impact upon the life of the communities to which God has assigned them to be His people. Practical wisdom and techniques are direly needed by the local congregations everywhere who are picking up their task with a new urgency.

## CALENDAR OF ECUMENICAL STUDIES (SEPTEMBER-JANUARY)

Course numbers refer to the Community's unified curriculum. CS-IA (prerequisite of all courses) is "The Meaning of Human Existence." CS-IB is "The Modes of Human Existence." CS-IC is an advanced course in contemporary theology. CS-IIIB is "The Role of the Church in the Modern World." For information concerning any of the courses, write Director of Studies, 2503 Rio Grande, Austin, Texas. The calendar for February through May will be printed in the January issue of Letter to Laymen.

### PARISH LAYMEN'S SEMINARS

Course	Weekend
CS-IA	Sept. 29-Oct. 1
CS-IA	Oct. 6-8
Experimental Group	Oct. 13-15
CS-IA	Oct. 20-22
CS-IA	Oct. 27-29
CS-IA	Nov. 3-5
CS-IB	Nov. 10-12
CS-IB	Dec. 1-3
CS-IA	Dec. 8-10
CS-IIIB	Dec. 15-17
CS-IA	Jan. 5-7
CS-IC	Jan. 12-14
Experimental Group	Jan. 19-21
CS-IA	Jan. 26-28

### LAIC THEOLOGICAL STUDIES (Thursday Evenings)

First Series: Oct. 12-Dec. 7

### PARISH MINISTERS' COLLOQUY

Session I	Oct. 9-11
Session II	Nov. 13-15
Session III	Dec. 11-13
Session IV	Jan. 8-10
Advanced	Oct. 30-Nov. 1

### PARISH MINISTERS' WIVES COLLOQUY

First Course and Advanced Nov. 27-29



## THE COMMUNITY'S ENLARGING SCOPE

The four members of the corporate ministry of the Christian Faith-and-Life Community who traveled in Europe this summer (*see page one*) report that the image of the state of Texas has been projected across the world. Wherever they went, they discovered that people not only knew the name of Texas, but had a sense of the way Texans have understood themselves in history.

Their image, frequently shaped by old Western movies and television programs, but often well informed from other sources, was as distorted, for example, as the image many Americans have of the Netherlands as a simple little land of windmills, tulips, and wooden shoes.

All of us know that in some measure such pictures are caricatures. The important thing is that we in Texas are known in places remote from us. Even more important is the job of assuming responsibility for this reputation as it surges in the minds of men not only in our sister states but across the oceans.

The ten year experiment of the Community has also acquired a reputation that now encircles the globe. The image of its work has in a large measure been identified with the pioneering spirit of Texas.

The extent of correspondence received from persons abroad who read materials of the Community indicates the way in which publications are helping to develop a large mass of inter-relationships. It is difficult to find a sector of the globe which is without an alumnus of one of the programs. Another factor, perhaps the most important, are the thousands of personal contacts that have been made by members of the corporate ministry in travels to lay centers and to other aspects of church life. Participation in conferences and engagements to address many different types of groups have extended the ministry of the Community more and more toward the fulfillment anticipated when the programs were initiated in 1952.

In the United States and Canada, the impact of the Community's practical, applied research has been felt thus far primarily in the field of college work. Numerous campuses across the nation now embody one or another facet of the structures developed by the Community in its years of experiment with the life and faith of the university student.

Participation in Parish Laymen's Seminars last year brought persons from as far away as New York. The Campus Ministers Symposium was totally comprised of persons from out of the state. This year will bring further national and international participation as the Community enlarges its International Visitor Intern Program (four resident participants from Europe and one from Asia), as we initiate a National Parish

Ministers' Colloquy similar to those conducted on the state level, and as we conduct the third Campus Ministers' Symposium.

In the Community itself, all of these events mean that we are continuing to bring into being the complex vision which W. Jack Lewis and his early colleagues forged at the time of the inception of this work. The initial blueprints for the future were set forth in the eleven articles written by Mr. Lewis after his return from a year of study in Europe in 1951 where he familiarized himself with the post-war European lay movement.

The plans which aimed at the renewal of the Church projected four emphases: First, work with the university students which is now called the College House program; second, educational programs directly related to the local parish which now constitute the work of the Laos House; the third had to do with the Community's and the Church's direct involvement in the world as mission and was referred to as extension; the fourth emphasis was publication whereby the information and wisdom gleaned in all the programs might be shared at large with the Church and the world.

In the realization of these dreams, the Community has operated on a four-year-plan basis. The first four years, the College House was established. The next four years brought into being the Laos House. We are now in the tenth year of our history and hence in the third four-year-stage of our work which has to do with extension into culture. The publication plan has, of course, extended through the various stages adapting itself first to the college work and then including the Laos endeavors and now must be revamped and expanded in the light of the current concerns.

In order to carry on these various educational ministries, several supporting ministries had to be created such as: the finance ministry; the development ministry; the secretarial ministry; the Collegium ministry; and finally the house church ministry in and through which the total permanent Community staff and families bind themselves together by a religious discipline for the sake of the mission to which we have been called. The Community feels that these have had as much significance in our over-all aim as any of the programs established.

With the scope of our mission now embracing broader and broader geographical areas, the Community, its participants and supporters must be diligent in the responsibilities this extension places upon us. We must be aware of our posture before many diverse cultures and societies, and we must be ever alert in grounding our research in the actual historical situation of human kind in this era.

### PRAYER FOR REVIVAL

Do thou, O God, break our hearts and help us to be terribly concerned about others, rather than being self-preoccupied by ourselves, deliver us from the vicious, mutilating cancer of clerical careerism, the sectarian scramble for numbers, the competitiveness of denominations. Help us to build each other up, to work together, and live together and study together and pray together, because thou didst pray that we might be one. Help us to remember that thou didst not lean over the ramparts of heaven giving us good advice, but sent thy son, Jesus Christ.

And haunt us, O God, day and night, with the memory that we are the Body of Christ, and that the world will only see thy son Jesus Christ as the world sees him in us. Forgive us the frivolity with which we have confused the mainstreams of the gospel, for the second-rate programs that we have dignified by the name of Missions; for the hurried improvisations which have been the way we have done business, because we haven't lived in fellowship under thy guidance. And above all, O merciful God, keep us from losing heart, and getting immersed in the second-rate, and do thou remind us always that evangelism is not the side-show of thy Church, but it is that for which thy Church was bought by the blood of thy son, Jesus Christ. Amen.

— G. Paul Musselman

September, 1961

2503 Rio Grande, Austin 5, Texas

*Letter to Laymen*

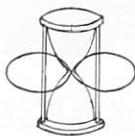
The Reverend L. E. Philbrook  
Methodist Church  
South Haven, Kansas

661

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# Letter to Laymen



## THE NEW MAN OF THE HOUR

### CORPORATE EXPERIMENTS IN THE LIFE OF THE NEW MAN

SOMEWHERE, AT 5:15 P.M. today, a man will catch a train—a commuters' train. Watch him closely. This man is The Victim. He will board the train with hundreds of other fellow commuters—all exhausted, worried, beaten. He will be shepherded on his journey by faceless men in visored hats who carry metal beetles that chew up tickets. Listlessly, he will sit by the windows and watch the grass and trees rush by, vaguely yearning that he, too, might share in the earth's flowering—that he, too, just once might do something creative and important. But it has been a hard day, and tomorrow will be an-

The Christian Faith-and-Life Community's corporate research has produced one significant advance after another in the development of creative responses to the new age that confronts man in the twentieth century.

Countless persons, individual laymen and clergymen, denominational agencies, educators, lay centers, and other experimental groups around the world are benefiting from the breakthrough ventures in the life of faith that are initiated in the Community's institute for research in theology and culture.

This article is another in a continuing series designed to disseminate the content, techniques, materials and insights that are being used and discovered in the institute's various programs all of which are conducted at the grass-roots level for the sake of grounding the research in the actual historical situation of human kind in this era.

other. And the time for youthful idealism is past, he thinks; so he can only hope to wedge his way past his fellow riders into the bar car and brace himself with a couple of quick shots before the train chugs into his station.

Why is this man The Victim? Because he is a commuter? No. Because he has elected the business world as the sphere of his vocation? Not all all. Why then? Because, he has surrendered a most precious gift of his being: his inner capacity for creating his own time. That's right. He has thrown it away, this priceless power. And what has happened as a result? Those monsters, fierce and terrible that lurk without and within him have taken over. Those monsters, elusive and inscrutable, who hover at the edge of his consciousness, who retreat whenever approached, but who are ever ready to loom over him whenever he chooses to give them life. It is they—the monsters—who now create his time and measure his days. Those monsters without, the fiends of the passionless time-spirit of culture, coil remorselessly around a man's workday and squeeze the excitement out of it until it becomes a longish doze, punctuated by the coffee "break," and controlled by the cold black hands of the clock which slowly, but mercifully grind toward five o'clock. Those monsters of boredom and psychological whim that lie within a man, always ready to seize control once his vision fades and his sense of urgency trickles out like the last of the wine. Those monsters lurk in ambush—make no mistake—ready to answer his summons whenever time becomes a burden and not a gift, whenever a man refuses to create the time of his own history.

But, you are thinking, can time really be *created* here and now? Is it not *already* created in its final form—a fixed and irredeemable given, like the stars? Does it not revolve through our lives in a cyclical movement of unalterable rhythm—a pulsating quartet of four seasons, four periods of the day (morning, noon, evening, night), four aspects of the water cycle (rain, fountains, rivers, sea or snow), the four stages of life (youth, maturity, old age, death), and on and on in whirling circles. Is not everything in cycles, circling and circling, with invariable repetition? How, then, can one speak of *creating* time, of shaping it afresh?

(continued on page four)



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Hilliard



Lingo



McCrary



Saulsbury



Tamminga



Terry

## SIX IN LAIC AND CLERIC INTERN PROGRAMS

EARLY IN THE EXPERIENCE of the Christian Faith-and-Life Community, a need was seen for ways in which a non-permanent member of the faculty or staff might fully engage himself in the mission of the corporate ministry over an extended period of time while planning to carry out his own long term mission in the renewal of the Church in some other position or locale. Three years ago, the Community began to establish a series of intern programs to meet this need.

The first such program was initiated to provide seminary students a year of apprenticeship between their second and third years of seminary studies. Later, other intern programs were established for both laymen and clergymen. This year, six interns are a part of the corporate ministry.

—Frank V. Hilliard, a Methodist minister, is a cleric intern who received his B.D. degree from Perkins School of Theology, S.M.U. His wife, Temple, is also associated with the Community as one of the hostesses.

—Charles Allen Lingo, Jr., is a seminary intern from Brite College of the Bible, T.C.U., who participated in the College House program during his student days at the University of Texas. He is a member of the Disciples of Christ Church. Before entering seminary, he spent a year at Friedrich Wilhelm University in Bonn and the Kirchliche Hochschule in Berlin, Germany.

—Keith Underwood McCrary, a Methodist layman who is a

(continued on page seven)

## SLICKER LEADS AMARILLO CONFERENCE

IN AMARILLO'S COVENANT PRESBYTERIAN CHURCH last month, under the leadership of Joseph A. Slicker, Presbyterian minister of the corporate ministry of the Christian Faith-and-Life Community, the congregation took a sweeping look at the claims facing churchmen today, and in five days of meetings thought through the scope and depth of church renewal.

At the invitation of the Reverend Charley P. Harnest, pastor, Slicker shared the insights that are growing out of the research of the Community under the general theme, "Renewal of the Church in the 20th Century: The New Humanity."

At a retreat for the men of the church, Slicker spoke of the demands facing the church in the cultural revolution of our time, and of the forging of the new church that must meet this new world. In a series of addresses to the congregation, he talked on the subject of the new church "as mission to the new world, as an intentional symbolic community, as a college community, and as an enabling community."

Morning meetings with the women of the church were on the theme, "The New Family in the New World," and included lectures on "The Male and Female Sickness: Perverted Images in Collapsing structures," "The Maintenance of the Family: Mission of the Family to the Family," and "The Education of the Family: Mission of the Family to the World."



## EXPERIMENTAL SEMINAR FOR EMERGING ADULTS

TODAY'S EMERGING ADULTS of high school age are ready and willing to deal seriously with the deep questions of life. This is the overarching conclusion reached after twenty-six high school students worked together with the corporate ministry of the Community in the first experimental seminar for this age group. Careful reflection will be needed to bring together the insights and possibilities which came out of this experiment, but a number of things are immediately clear:

—Teenagers think. They are capable of genuine conversation about the meaning of life. They are able to study. This group used the same materials as are used in the older adult seminars: H. Richard Niebuhr, Bultmann, Tillich, etc.

—They are observant. Although for whatever reasons this is not obvious to the outsider, teenagers are open, sensitive, and aware of the world, its per-

plexities and opportunities; and they are able to interpret what they see.

—They have questions. There is a determined dimension in their awareness of being at the mid-point of no longer a child and not yet an adult. Their questions reflect both sides of this point.

Whether it is true that our dynamic age is pushing back to an earlier time in life the coming of emotional maturity, there is no question about it in regard to their intellectual experience. The seminar dramatically demonstrated that life constructs are being formed at an earlier age in our youth today. These constructs may be adequate or inadequate. On the one hand, this is the moment when an openness to life-attitude may be grasped, making possible significant, creative living in history. On the other hand, many teenagers today appear to be entering fixed, rigid outlooks, making necessary and difficult, if not impossible, a reconstruction job in college or later life. The Church must be cognizant of this fact as must educators, parents, and adults as a whole, in re-thinking their dealings with teenagers.

The Seminar made clear that the young person of our time is ready to assume responsibility for his thinking and acting as perhaps never before. It provided important data in "locating" the young person of today in his concerns.

The group included both boys and girls of ages ranging from 14 to 18, of various denominations, from scattered geographical areas of the state, most of whose parents had participated in the curriculum of the Christian Faith-and-Life Community in one or another of its programs.

A number of people from Covenant Presbyterian Church have participated in the Parish Laymen's Seminars of the Community. "Their active participation and leadership is evident in this congregation," Slicker said. "It is heartening to see the renewal of the church taking place at the grass roots level. It is even more heartening to see the response that is being made to the Word of God that our corporate ministry meets in such a congregation."

Engagements to lead conferences of this type are a growing arm of the Community's extension as our corporate ministry receives increasing numbers of requests to speak in the state of Texas and around the nation. Through such meetings, the Community is able to share the wisdom accumulated in its various research programs conducted on behalf of the local congregation. Conferences of this nature yield important dialogue on the whole matter of the renewal of the Church.



# AFRICA'S STRATEGIC MOMENT: by dick simpson



Dick Simpson, Senior Fellow in the Community's College House, reports on his participation in a YMCA "Building for Brotherhood" project this past summer in Sinoe, Liberia.

FIVE YEARS AGO, there existed on the vast continent of Africa only five free and independent nations. Today there are 27 and next year there will be even more. Never in history have so many new nations been born in so short a time. Africa is a continent of great natural wealth upon which we and much of the world are already depending for the natural resources necessary in this industrial age. Because of this wealth and the lack of the kind of overpopulation problem that faces the Far East, Africa is capable of developing into one of the greatest and wealthiest powers the world has ever known.

In the light of this, my excitement about spending this past summer as a participant, in the Building for Brotherhood Work Project in Sinoe, Liberia, is perhaps understandable.

In New York before we left, the 14 other students and our leader talked of our reasons for going on the long journey. It was interesting that not a single person said he was going to "save" the Africans, or teach them civilized ways, or any such concept. Instead, we found that we were going to learn about the people. We looked forward with anticipation to a confrontation by other cultures. Also, we had not been abroad so we were excited about the travel and the opportunity to see our nation and ourselves from the viewpoint of another nation. We knew the full value of our work in Sinoe, but we also knew that there were other motivating forces as well.

I believe that we were successful. We made many friends in the village where we worked. Nearly every inhabitant knew at least 5 or 6 of us by name. We went everywhere. We were with the officials at ceremonies and celebrations; we went to the homes of friends; we traveled down every backstreet and into every section of town; we went to the nearby villages at night to hear the tribal music and dancing; we toured every major industry in the country; we went to the school rooms, to the churches, and to anyplace where we could learn more about and better understand the people.

A realistic contact with the "native" style of life was in a Crew Village that was directly on the path we took to the beach each day. There we saw the unstaged and daily activities at the various hours when we walked through. Of particular interest was the singing and dancing at some of the evening celebrations. It is difficult to recover from the cultural shock of walking into a village at night with the lively and strange (to my ears) music, and in the midst of this movie-like scene, have someone offer me a chair or ask me if I wanted to dance or just recognize me and say "Hello, Dick."

One of the high points of our trip was the Liberian Independence Day Celebration. On July 26, 1846 Liberia became a free and independent nation. 115 years later in Greenville, the commemoration of this event began with a review of the troops on the High School football field. Afterward, the principal of the High School, who was orator for the occasion, spoke about the beginnings of the Republic and of the advances to be made. Three special citations were presented for outstanding service to the nation. When ceremonies were finished, the band played the national anthem, "All Hail Liberia, Hail."

It was particularly refreshing and fascinating to find the audience participating in the speeches. If a speaker said something individuals liked they would nod their heads or say "Yeah, Yeah." This was true in other areas, too. If Liberians see something they recognize as familiar or that they especially appreciate in a movie, they spontaneously let out with a loud "Ououououou" like a cheering section at a football game.

THE DESIRE FOR EDUCATION is one of the strong motivating forces in Liberians. The students are usually older and much more respected than we are in the states. Many students who are 27 or 28 years old are still in High School. There are only two colleges in the country so the competition to get in these or go abroad to study is very keen. This also means those who may get a higher education are small in number. Most of the students are taking rather practical courses such as engineering or medicine because this is what their country needs most.

There is some discrimination in the Liberian Universities and with the people at large. It is not so much a racial difference as it is discrimination because of background, rather like the discrimination between the "city slicker" and the "country hick." Those who come from the coastal area have a better command of the social graces than do most of the people from the tribal "hinterland." The two groups therefore tend to be a little closed.

We left Liberia with the YMCA building project almost complete. It was a great lesson for us to learn in not finishing the project. Sure, we did a lot of work. True, the roof was to be finished two days after we left. Yet because the community had been working with us to provide for our health and cook our food, etc., and since we did not have a finished product to give, it became theirs, instead of our proud gift. This was important. We had been able to help, to aid, to assist, and yet not run the whole show, taking pride in an accomplishment that was theirs as well as ours.

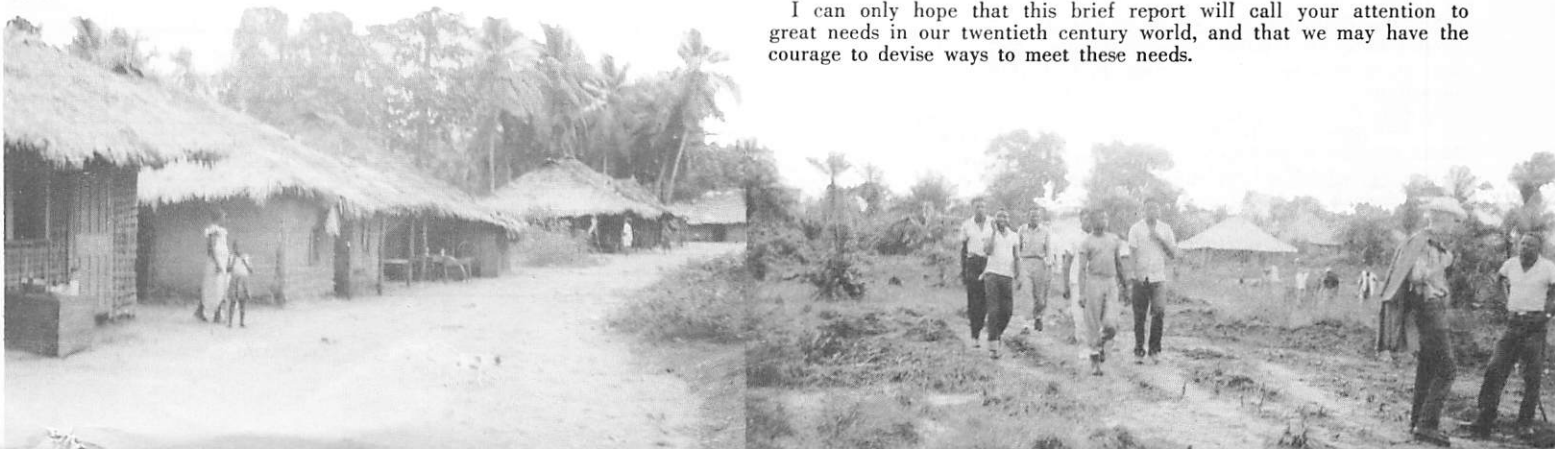
We learned in discussion with several of the African students that they are afraid of economic domination by either the Western block or the Eastern block. They feel that when aid is given the donor often attempts to decide how the country should be run as a stipulation. Africans have just gained their freedom and they'll fight to the death anyone who tries to dominate them again no matter what method is used.

Perhaps it would be enlightening if I deliberately overstate a Liberian view of the United States. First, they see the shipping over of the American Negroes in 1822 by the colonization societies as an attempt to rid America of an embarrassing social problem. The mulattoes were embarrassing to the white slave owners who had been having sexual intercourse with their slaves. The freed slave was politically embarrassing as they would then have the right to vote. After the American and the various state Colonization societies shipped the Freed Men to Liberia they failed to provide for their needs and one half of them died in the first few years. As Liberia grew and developed, the English and French colonies which bordered them began taking their lands. They appealed to the United States but we failed to help them. In modern times during both World Wars Liberia has stood by the U.S. During World War II Liberia provided an airfield without which we might have lost the war in North Africa. They were even shelled by the Germans. The American people have shown little appreciation. In fact many of us fail to know that Liberia even exists. Liberia is one of the most underdeveloped countries in its area in Africa. We don't give them much aid, yet to Guinea and Ghana who flirt with Russia and take their aid, we give a great deal more.

All of these posed interesting problems for us as Americans. How well we answered these questions and the way the U.S. will act in the future is of course unknown. But it is an overwhelming experience to be faced with these challenges.

Africa is in the midst of revolution and change as the colonial powers allow or are forced to give their colonies freedom. Africa is faced with racial problems especially in South Africa which make those we face in the United States seem very minor in comparison. There are still grave problems of illiteracy, starvation, and disease to be met. Further, we in America know from our own history the difficulties of learning self-government. All of these problems simply help to show that now is the strategic moment of history in which the effect Africa is to have upon the entire world is being determined.

I can only hope that this brief report will call your attention to great needs in our twentieth century world, and that we may have the courage to devise ways to meet these needs.



## the new man of the hour

TIME BEGINS, ACCORDING TO ST. AUGUSTINE, with the fall of Adam. As soon as Adams falls, he descends from the sphere of his God-given freedom and enters a life of bondage, imprisoned in the order of nature as we know it. And this fall from liberty into the natural cycle starts the movement of time as we know it. For Adam enters a world where existence itself is tragic, where the laws of fate operate with implacable force. When a man jumps out of a window, the laws of gravitation control those few remaining moments of his life; when a man gives up his freedom to be a self before God, the causal sequence of the natural order holds him in its vicious grip. This is the tragic human situation: a use of freedom to lose freedom. Haven't all the great tragedies of literature shown how a man's decision can narrow his comparatively free life into a procession of causation? Remember Macbeth? This happens to him when he accepts the logic of usurpation; it captures Hamlet when he accepts the logic of revenge. And in these tragedies, the discovery which comes at the end of the action is not simply the hero's knowledge of what has happened to him. It is rather his recognition of the determined shape of life he has created for himself in the light of the given, potentially free life he has forsaken. At this painful moment of discovery, the tragic hero sees that he has missed a tide in the affairs of men, recognizes that the time is out of joint, senses that time is the devourer of human life or—the ultimate horror—feels, with Macbeth, that time is simply one clocktick after another.

But what makes tragedy tragic is its vision that life did not *have* to be this way, that the tragic hero could have accomplished his joy. True enough, the cyclical wheel of nature and fortune turns and turns and is an inescapable fact of existence. But in great moments of recognition, a man discovers that it is not nature or fate which traps him, but his own decision to give up his freedom. Given a potentially free and creative nature that is not synonymous with the natural cycle, man abdicates his freedom and plunges into anonymity. At this point, indeed, does Isaiah's lament ring true: "How art thou fallen from heaven, O Lucifer, son of the morning!" But now look how the New Testament, almost as if in response to the Old, draws the figure of Christ. In the Gospels, the complement to the vision of Adam at the top of his created freedom falling into the world of the cycles is Christ, standing on the pinnacle of the temple, urged by Satan to fall, and remaining motionless.

A powerful symbol, this: motionless at the pinnacle. In this single flashing picture a possibility is addressed to us: "you really *can* live before God as a shaper of time and not its prisoner. The natural cycles have no final power over you, for you are a human spirit. An historical spirit, and therefore the forger of your own historical time." The ancient Hebrews always understood this, for they perceived the natural world, not as endless repetitions of elemental cycles, but as a vast desert over which the windy Spirit of God blows. It is significant that wind captured their imagination as a symbol for the active presence of God—for wind has *no* cycle, but is unpredictable, dynamic. The wind blows where it chooses, and man hears merely its sound but knows nothing of its source or destination. And man too, or so the Hebrews understood, has a windy character—he is *spirit*, constituted at every moment by the sustaining breath of God. And because he is spirit, he can dare to live as a historical being, bound but not imprisoned by the natural cycles—for it is through the cycles that the wind of God blows. Thus, in the midst of historical necessity, there is Possibility; amid the whirling repetitions, there is Newness.

It is this ancient vision of man as historical spirit which is being recovered today, the vision of man standing before the Lord of time and daring to create his own time. In fact, if the problem of time is taken seriously, man has no other choice: he either chooses to understand himself as the Victim of causal necessity or as the creator of his own time. And how, exactly, *does* he create his own time? What form or discipline does he impose upon the flow of his day which will not be a mere "schedule" or "calendar" of forthcoming events, but rather a way of embodying his life-mission and releasing, through discipline, his capacity to fulfill that life-mission. For let us be clear: each of us has only two inescapable alternatives: either we stand before the One who holds the mysteries of each yesterday and tomorrow in His hands and order our own mission-filled time; or, we writhe in bondage to natural or cultural structures of time. What are you going to decide: will you keep your own time, or will time keep you?

## Preliminary Research in Intentionality

OVER THE PAST DECADE, the Christian Faith-and-Life Community has developed as an institute for research in theology and culture which has raised the problems of the Church-World interchange in one concrete situation after another. This work has attempted to recover the dimension of depth in the life and mission of the Church for the sake of revitalizing the society in which the Church must embody her message. To this end, the exploration of new strategies has led to a recovery of genuine dialogue among contemporary men who themselves continue to pioneer as a sign of the times: searching for discipline under the awareness that there are no predetermined patterns for life.

The essential characteristic of the newly emerging twentieth century man is intensive and extensive consciousness of his situation in an utterly new world. His basic concerns appear in four pivotal dimensions of human existence. The underlying research of the Community has been oriented in the direction of discovering new methods that will bring lucidity into these four areas.

First, the new man is aware that the given world demands a life image through which he may grasp his identity, or who he is. Experiments in corporate worship have dealt with this aspect of life, culminating in the rationale of worship delineated in a monograph on the subject, and the Daily Office of the Community.

Secondly, man in the post-modern age, confronted as he is with the new science and with the variegated abundance of life that is given today, knows unquestioningly that the total use of his critical intelligence must be brought to bear in making his own decisions. Research into this area has produced a comprehensive curriculum of content and technique that enables a man to appropriate rapidly the contemporary practical theological dialogue. The Community continues to pioneer in establishing new programs that deal with the relation between a genuine theological education and a broad education in the various disciplines.

Thirdly, the institute has probed the new man's awareness of his need for an authentic life task, or mission, through which he is enabled to embody his own thrust into the very creation of history, itself.

Persons who are awakened in these three areas are today finding a fourth dimension that is commanding radical attention: discipline. But this is not the legalistic or moralistic concern of an antiquated perfectionism. Rather, it comes out of the very stuff of the recovery that is being made in the totality of the Christian life.

A few years ago, the burning question was that of getting clarity on the Christ image in today's world. This was the question of contemporary theology. While this issue remained the underlying concern, it extended to embrace the question of how the Christ image might be grasped by a symbol. This was the question of corporate worship. While this concern also remained basic, the whole issue further expanded: How might one so particularize both his rational clarity about the image and his participation in the symbol so that his individual myriad relationships in life would be grounded at every point in the Christ image? Whereas the first shift pointed to the utter necessity of corporate worship, the latter shift is pointing to the necessity of private devotions, corporately understood.

In short, the movement is from image, to mission, to tasks; or from Universal Being, to world mission, to concrete roles in one's individual

Monthly Mission/Time Schema

	MON.	TUES.	WED.	THURS.	FRI.	SAT.	SUN.
MORNING							
AFT' NOON							
EVENING							
MORNING							
AFT' NOON							
EVENING							
MORNING							
AFT' NOON							
EVENING							
MORNING							
AFT' NOON							
EVENING							
MORNING							
AFT' NOON							
EVENING							

corporate situation. "Work out your salvation in fear and trembling for it is God that is at work in you." When the people of God struggle to internalize this claim, it becomes a cry of responsibility in facing the future: "How can I incarnate the image of my acceptance in every aspect of life?" To work out one's salvation in fear and trembling is to take the image-mission-task paradox and to press it upon the concretions of life like a cookie cutter which shapes one's neuroses for a life thrust and cuts off the excess dough of responses that are not thought through, leaving the latter for future molding.

In the search for relevant discipline, it is obvious that the ordering of time is involved, for it is in time that man's experience is encompassed and that the question of intentionality is raised. It is in this context that we share here the present endeavor to discover how the new man may bring his total rational, symbolic, and thrusting powers into the structuring of his daily life through the preliminary experiment of a Task/Time Journal. For readers who so desire, monthly journals in mimeograph form such as those depicted on these pages are available for twenty-five cents through the Community's book service.

### The Task/Time Journal

In Kairos time, as over against chronos, intentionality is the key concept. This is the time of the man of spirit. He fills his time by intentional structures flowing from and into his mission of living his life. This is to say he orders his life for the sake of effectively carrying out his task. Two emphases must here be understood: first, such ordering is never from the outside, it is his own ordering; second, it is never for the sake of ordering itself but rather always turned outward toward accomplishment. The Task/Time Journal is intended as an aid to this man of spirit in the enterprise of rationally structuring his life/mission.

There are three steps in its use. First, at the beginning of each month, the "monthly" page is to be filled in roughly indicating how the individual elects to engage himself for the subsequent 30-day period. At the beginning of each week, the same thing is to be done in regard to the "weekly" chart, again in a broad fashion for that span of time. Third, at the start of each day, the "daily" page is to be made out indicating the demands that one's mission places upon him for the next 24 hours.

In each step the time delineation must necessarily be rough and tentative for the actual givens of life cannot be finally known ahead of time, and actual life responses are creatively forged only in the moment. The time schema is but a guide to our concrete decisions, it is not their determiner; it serves to disclose the larger context, not to create the concrete situation; it functions to call us to attend to our chosen task; it is not to become that mission. Hence the Task/Time Journal is ever to be used in a mood of serious nonchalance and kept as a means and servant. Our lives must be ordered, but ordering is not our lives.

The daily use of the journal is incorporated into several other experiments and concerns: (1) regular periods of contemplation; (2) use and interpretation of the Scriptures; (3) individual devotions; (4) intercessory prayer; (5) style of life; and (6) the church year.

Steps in the use of the Task/Time Journal are indicated in the accompanying liturgy.

The Weekly Mission/Time Schema

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
BREAKFAST AND BEFORE							
MORNING							
LUNCH							
AFTERNOON							
DINNER							
EVENING							

### THE DAILY MISSION/TIME SCHEMA

REFLECTIONS:					
SCHEDULE:					
BREAKFAST	MORNING	LUNCH	AFTERNOON	DINNER	EVENING

### THE LITURGY OF THE TASK/TIME JOURNAL THE PROLOGUE

- I. Let the individual in the early hours before taking up his daily task, go apart and call himself to attend to the given day by saying: "In the name of the Father and of the Son and of the Holy Ghost."
- II. And then let him be present through the color of the journal to the holy season at hand thereby reminding himself of his being and calling, his faith and his life within the whole body of the people of God throughout all time.

### THE CONFESSION

- III. Then shall he stand before his daily schema for the previous day, holding his life open to the tension between the plan and the deed, the expected and the given of the past hours, making such notations as he elects in the light of his present understanding and situation.
- IV. He then shall bring before his mind images of our liberty in Christ repeating unto himself the formula "You are free to live your life in the Lord", that he may receive his yesterdays as received of God, and turn once again toward the future through the tasks at hand.

### THE WORD

- V. Let him then read in an attitude of sensitivity one or more times the capital verse from the appointed scripture lesson for the day intentionally exposing his life to its address in a fashion like unto standing reflectively before a work of significant art.
- VI. Then he shall write in the indicated place on the daily schema his statement of the capital verse in the thought forms of our time, adding thereto any specific insight which has in these moments laid claim upon his thought and life.

### THE INTERCESSION

- VII. Now shall the individual look to the task/time chart for the present day, thinking through and holding before himself the structures in which he chooses to live for the sake of his mission this day, recording the same in the appointed place.
- VIII. Then he shall hold these intents before his style of life, embodied in the three acts of his corporate worship: humility, or the openness to what is given; gratitude, or the embracing of what is given; compassion, or decisively acting in what is given, offering specific prayers as prompted by the Holy Spirit.

### THE EPILOGUE

- IX. Let him then once again bring to mind the current season in the church year whereby he reflects further upon his role and responsibility as a representative in his time and place and work of the total historical body of Jesus the Christ.
- X. Finally, the individual shall say, "In the name of the Father and of the Son and of the Holy Ghost", and then arise and, in the light of this symbol and these reflective exercises, go to the task of living his life this day for the sake of his calling.



# MISSION: THE CHURCH AN INTERFERING COMMUNITY

a sermon preached on the occasion of the annual conference of the Woman's Society of Christian Service in San Angelo by the Reverend George M. Ricker, pastor of St. Luke's Methodist Church of San Angelo, and a participant in the Community's Parish Ministers' Colloquies.

"Let nothing move you as you busy yourselves in the Lord's work." (I Cor. 15:58—J. B. Phillips) At first glance this would seem to be a redundant word to the Woman's Society of Christian Service. Every minister knows that if he wants something done in the activities of his church, all he has to do is give it to the women. The Woman's Society is the busiest group within the church. But we need to ask the question in utter seriousness today, "What are we busy doing?" Is our busyness a works righteousness to gain the acceptance of God, stars in our crowns or places in heaven? The word of our Lord cuts deeper than a two edged sword, "...when you have done all... say, 'We are unworthy servants.'" I am suggesting today that we look at all our doing from the perspective of "Our Mission."

What is "Our Mission"? The dictionary says that mission is the act of sending or state of being sent, with certain powers, to do some special service. If this is mission, we can ask the question another way, "What does it mean to be a sent people, sent by God into the world?" This idea that we are a sent people is part of the rediscovery in our day of the nature of the Church. There are indications that we are living in one of the really creative periods in the history of the Church. New structures are being born; there is ferment all across the world. If you have been keeping up with the Woman's Society studies, you know something about this: the worker-priest movement, the lay academies in Europe and America, the Kirchentag in Germany, the House Church movement and the experimental community going under the name of the Christian Faith-and-Life Community in Austin, Texas.

Every one of these movements is concerned about the Church as mission in the world and Christians as being God's sent people. What has all this to say about our busy activities? Just this: As the Woman's Society is part of the Church, it shares in the purpose of the Church to be mission in the world. Think what this means! The Woman's Society is not a campaign for getting the women of the church to help the minister carry on a program. The error here is the idea that the pastor is the person who is exercising the ministry of God, that he personifies the Church's role in the world. The pastor is not doing the work and he is not the Church. The truth is the pastor has the role of assisting the laity and helping them to carry out their Christian ministry in the world. And there is a big difference here!

And there is something else about our mission to be a sent people. Most of us think of the Church in terms of being an institution. Who is not impressed with the churches of our land? Magnificent buildings from coast to coast! And church programs stagger the imagination of our European friends who are amazed at the activism of the American church. We have buildings and programs which make up the institutionalized church of our day. But the institution while having many powers and possibilities is often captive to its buildings and programs. Buildings easily become dead capital. And programs exist often as frozen credits that never get thawed out and flowing into the life of the world.

We have an institutional problem which is magnified by movements which make the aim of the Church the increase of church membership, as though our church life were entirely in order and all that is necessary is to get more and more people into it. How often we live with the presupposition that the churchification of the world is its salvation. The church as an institution with all of its institutional glory is perhaps the hardest nut to crack in the renewal of the church. Institutions find it difficult to look at themselves or to consider new structures.

What, then is our mission? It is to be God's people in the world, fulltime Christians who are living their lives in the world as servants of Christ. When the Church gathers, it is not to serve its own ends, to preserve the institution, but to prepare the people for living in the world as the Church, as the mission of God.

But let us ask the question in another way: not what is our mission but why? There is only one answer. The Church has a service to render the world; it exists for the world. This has revolutionary implications which may not seem obvious at first. This means that we must be asking the right questions about our activities, our busyness. Have we not been asking questions such as these: How can we relate the people outside the church to the Church? Or to put this in Woman's Society terms: How do we relate all the women of the church to the Woman's Society? Are these the right questions?

I am suggesting to you that these questions miss the why of our mission. Instead we need to be asking: "How can we relate ourselves and Christ's gospel to people, to the world, to the activities going on

in the world? This means that the Church is an interfering community. It does not exist for itself, to serve its own ends; it is God's mission in the world. This means that the Church, the people, must find ways of talking to the world and interfering with its life.

This is no easy task. The world has tried to push the Church into a corner reserved for those with religious needs and sometimes it has appeared that the Church has accepted this role of being one compartment of life, like being one of the 25 departments in Time magazine. But if our mission is for the world, this means that the Gospel is the focus through which all of life is understood.

It is amazing how easy it is for us to think of the Church in terms of the needs of a selected few. In a small town in Arizona a church had no minister for a period of time until one summer arrangements were made for one to be present for three months. He records that he was welcomed by all. The men were pleased that the women would have a church. Mothers felt that it would be so fine for the children. The young people saw that it would be a great help for the old people. And the old saw the church helping to solve the problems of the young. But no one thought that the minister's coming and beginning church activities had any significance for them and their living in this world.

The recovering of the why of our mission is to recover the why of the incarnation. God came in Christ that the world might be saved. Jesus Christ is Lord. This means that the Church knows the truth about the world, the truth that the world needs to hear. This world is His; God is what is going on. This is the reality we face in our living. God is no remote deity; He is the fact of our existence.

The Church is the mission to point to and witness to the activity of God, that people might be able to live, really live, in this world that God has given them. This means establishing relationships with people, being concerned about people. Our mission is not to sell them a bill of goods or get them into the institution but first to know them as people with names and with histories. The Church will once more become relevant in our day when it becomes turned out to the world, open to the needs of people. Or in the words of Hans Reudi Weber, "We must not missionize the world into the church; but the Church in its mission must go out into the world."

We have been speaking of the what and why of our mission. We can now point up another aspect of our mission by asking the question "Where?" We have said that our mission is in the world, but where in the world?

Certainly mission is the task of the Church wherever it finds itself. But what a problem we face here! How disunited we are as churches! How we as churches are defined on cultural and class lines! George MacLeod of the Iona Community in Scotland likes to tell of a city in Scotland that has five churches all located in precisely the right places in terms of their cultural characteristics: The Baptist Church is near the river; the Salvation Army by the fire station; the Methodist by the filling station; the Episcopal by the drapery store; and the Presbyterian half way between the ice house and the bank.

It is a great judgment on us that in the early church, meeting in the close fellowship of a home, were found the slave and his wealthy master, the educated and the uneducated. It seems unbelievable to us but this is the power and possibility of the Gospel.

Where is our mission today? It is right through that place where you occupy. As one writer has put it: "...the Church succeeds or fails in its ministry according to whether or not something is happening in the name of Jesus Christ in your sector of the activities of this world." The world is my parish, but that world begins right where I am.

Think what this means! We have been thinking that the normal and natural way to serve the Kingdom of God is to give a little more money, employ another professional on the staff and then watch the show go on. But not so; we are mission in the world, where we are living. Our problem is not to seek how we can help the pastor but how to find in the life of our church the help and resources we need to be mission, to be witnesses in our sectors of this life. This is the task to which we were appointed in baptism. This is the Christian's calling in the world. The territory has been assigned by our Lord. This is His world; He has conquered it. He calls us to be those who witness to His victory and who proclaim the presence of His Kingdom.

For this cause we are called to be God's people. What a task! What a mission! There are no certainties for us, no easy rules to go by, no set patterns, no guarantee that we shall see success. But to this life we are called with the assurance from the Lord, "Lo, I am with you always even unto the end of the age."

Now, what are we busy doing? "Let nothing move you as you busy yourselves in the Lord's work." Being His people, for the sake of the world, right where we are living.

continued from page two

public high school teacher of history and English, participates as a laic intern, coming to the Community after teaching in Carmichael, California for one year and Allen Academy in Bryan, Texas for two years. His wife Eugenia is associated with the Community as a secretary.

—Mrs. Helen Scott Saulsbury (United Presbyterian U.S.A.), a member of the Community's Board of Directors since 1953, is participating as a laic intern this year. She is the daughter of Dr. A. C. Scott who founded Scott and White Hospital, Temple, Texas, and widow of attorney Walker Saulsbury. Mrs. Saulsbury is associated with a number of national boards of denominational and interdenominational church agencies, and in recent years has been a speaker on national and international levels interpreting Christian Missions, having assisted the National Christian Council of India in organizing Christian Medical Refugee Relief work during the riots of 1947-48.

—William Tamminga, associated with the University of Texas Architecture Department as a teacher, is participating in the corporate ministry as a laic intern. His family also is a part of the Community's House Church, those who live under the corporate rule and covenant (staff, faculty, and their families).

—Robert William Terry, American Baptist seminary student from Colgate Rochester Divinity School who did his undergraduate work at Cornell, is the third intern sent by the Danforth Foundation of St. Louis as a part of the foundation's Seminary Intern Program which annually appoints twenty-five selected men and women to campuses across the nation where they may test themselves for a possible vocation in campus Christian work. The nature of this appointment involves Terry and his wife, Marianna, more directly in the curriculum and program of the College House and the religious activities of the University of Texas.

Interns sit in on, and contribute to, the major planning of the Community and the interior execution of the programs. As a part of the corporate ministry, they are in continuous relationship with other minds struggling with the problem of being and renewing the church of the twentieth century.



On a recent visit to address the participants of the College House on the subject of Church History, Franklin H. Littell, chairman of the Community's National Advisory Council and professor of Southern Methodist University, discusses renewal of the Church with W. Jack Lewis. Such visits yield significant exchange for the corporate ministry of the Community, lend insights from persons across the world.

## I N T E R C H A N G E

### Recent Visitors

In a world where new possibilities are constantly being disclosed by an effulgent science, interchange among Christians of their creative responses is little short of an absolute necessity. This is all the more true for a research enterprise such as the Christian Faith-and-Life Community. Here the interchange is a day and night affair with visitors from almost every sector of the globe coming and going throughout the year. In the past few weeks, a notable amount of such exchange has taken place with persons from such scattered areas as London, England (*see back page*), California, Kentucky, Pennsylvania, and Washington.

Myron Swarm, a professor of the University of Washington in Seattle and a board member of the Methodist Student Movement on that campus, scheduled a visit to discuss the Community's College House program.

Professor Rustum Roy of Pennsylvania State University who is associated with "Koinonia" on that campus sat in with faculty and staff for discussions with Dean Ernest Southcott at the Community's house church meeting.

Other visitors who have recently shared in the interchange for the renewal of the Church were William Haliday of the College of the Bible in Lexington, Ky., and Pete Rickert, chaplain of Claremont Colleges in California, former chaplain at Brown University, one of the men who was involved with the establishment on the Brown

campus of the "Residential Seminar in Christianity."

### Parish Minister's Colloquy

Thirty-one pastors representing four denominations and twenty Texas towns are participating in the current Parish Ministers' Colloquy of the Christian Faith-and-Life Community. The first three-day session of this colloquy was held October 9-11. The following three sessions are scheduled for Nov. 13-15, Dec. 11-13, and Jan. 8-10.

These clergymen are of Baptist, Episcopal, Methodist and Presbyterian churches located in Austin, Brady, Bryan, Buna, Carthage, Dallas, Diboll, Hebbronville, Houston, Kerrville, Kountze, Longview, Lubbock, Orange, San Angelo, San Antonio, Shallowater, Sonora, Wolfforth, and Yoakum.

### Parish Laymen's Seminars

Groups of couples and individuals from six Texas towns have participated in Parish Laymen's Seminars since the beginning of the Community's academic year in September. Six Houston churches have been represented: Spring Branch Christian, St. Luke Methodist, First Presbyterian, and three Episcopalian churches—St. Francis, St. John, and St. Martin.

Three Methodist Churches of Dallas have been represented in the Seminars: Asbury, Casa View, and Northaven. Austin's Bellaire Methodist and First Presbyterian Churches have had participants in these weekend programs, and one church each from the following towns have had participants: Abilene-Presbyterian, Ozona-Methodist, and San Angelo's St. Luke Methodist.

### THE WIND AND I

I am earth bound. But a strange wind whispers....

"You are free."

I pull, I twist, the leg irons bind me, hold me. I am still.

I do not move. I no longer feel them.

If I cannot feel them, they are no longer there.

This is a lie.

What a fool I am.

What is it the Wind keeps saying? "Get up and walk.

You are free."

I must find a way. I'll break the chains with my two hands.

I have not the strength now. I am young. But each day I will tug at them.

Again. And again. And again. I will grow stronger.

And one day my strength will snap them off.

Ha! That day I will run. I will leap.

I will be free.

Free as the Wind is free.

I've pulled....I've tugged. Oh God, how I have pulled.

My hands are bloody and raw. My flesh cries.

The chains are still there. The iron binds me.

I hate the ground! I hate the Wind!

I can't move.

What a fool I am!

Again the Wind: "Get up and walk."

"You are free."

Be quiet Wind. Why do you mock me? Let me think....

The chain that holds me is iron. My hands are but bone and flesh.

I must find a stone....a hard stone....to pound the chain in two.

The blows hurt. The blows hurt. Harder! Harder!

The rock breaks.

And still I am bound.

What a fool I am.

The Wind. The Wind, what is it saying?

"You are free."

It screams in my ears, "You are free. Get up and walk."

But I can't.

Why? Why does the Wind keep calling, calling

"You are free."? Oh God, I am tired. I've tried so hard.

"Believe the Wind. Get up and walk. You are free."

I hear. I do. My God! The Wind has sundered the chains!

I am free.....free as the Wind that has freed me!

Helen Scott Saulsbury

## COMMUNITY VISITED BY BRITAIN'S SOUTHCOTT

ENGLAND'S CANADIAN BORN champion of the House Church, Ernest W. Southcott, author of *The Parish Comes Alive* and numerous other works dealing with the renewal of the Church, moving now to the post of Provost of Southwark Cathedral by London Bridge, speaks of the struggles of his life as a churchman in four five-year phases.

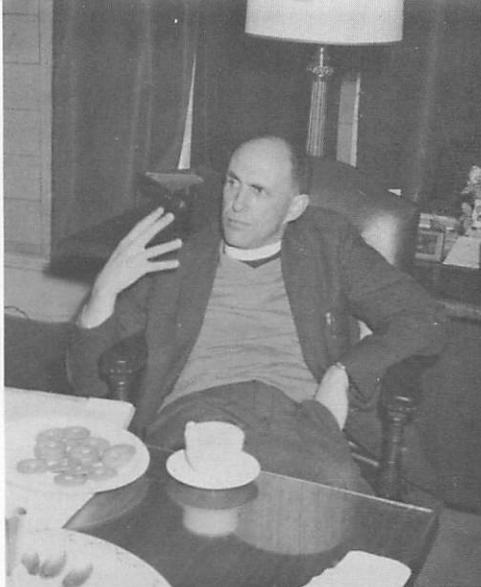
Conversing this month with members of the Christian Faith-and-Life Community's house church (staff and faculty under a corporate religious discipline) at their bi-monthly meeting, Southcott shared his "five year plans."

"In the first," he said, "I was up to my neck in liturgical renewal, trying to see the Church as it is, struggling to discover what we are actually doing inside the church building.

"Then I spent five years in pushing out, seeing that communion in the household with mothers and children would involve some unusual 'graduals' in the worship: changing diapers and paying the milkman.

"Another five years went to discovering fellow Christians; moving into ecumenicity was not easy for me, but it is clear that we are called together in a deep sense. The last five years have given me a new sense of the corporateness of our mission."

The people who have moved out into the world, in Southcott's view, are "those who see the need



Southcott: Next, London Bridge

for accountability and discipline and those who sense themselves sustained by the group. And these are the ones who celebrate the Eucharist and know the meaning of service to others." This implies the need for serious study, "for we must love the Lord with all our minds."

Leaving his Yorkshire parish to go to the teeming city of London puts no damper on his experimental mood that has made all Christendom conscious of "the church in the house." "One doesn't escape crucifying experiences by going someplace else," he said. "When I travel, I carry with me the order of service for those who will enter or renew their covenant with God, by John Wesley."

### COMMUNITY'S DAILY OFFICE AVAILABLE IN PRINTED FORM

Prepared in spiral binding and deep red plastic cover, the Daily office of the Christian Faith-and-Life Community contains the annotated order of worship, the daily variables, the Psalm for each day, the lectionary for the year, a shortened order for individual use, and selected writings from the Church fathers and contemporary theologians. It is available through the Community's book service for one dollar and a quarter per copy. It is used by many in their homes and study groups and is especially helpful in understanding the style and content of Christian worship.

### THE CHRISTIAN FAITH-AND-LIFE COMMUNITY

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

*Letter to Laymen*

October, 1961

2503 Rio Grande, Austin 5, Texas  
Second class postage paid at  
Austin, Texas

The Reverend L. E. Philbrook  
Methodist Church  
South Haven, Kansas

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*Dear Everybody:*

We have had a terrific response to Joe Pierce's lead article in the September *Letter to Laymen*. Many requests for extra copies may force us to run the article as a separate monograph. One prep school secured thirty copies for a senior class seminar. A group of thirty clergymen dissected and digested it as they grappled with the mandate of the Church revealed in the article. A national executive of one of the larger denominational bodies asked permission to reprint the article to help interpret the mission of the church. The Church is beginning to stir into a new awakening to its mission in the midst of the world.

In early October, I had the privilege of preaching the Installation Sermon on the occasion of Lacy Harwell's becoming the pastor of the federated Tabernacle Presbyterian and United Church of Christ in Philadelphia. What a situation! Lacy, with his South Carolina accent and dynamic gifts, coming from the University of Florida to serve a federated congregation set in juxtaposition to the University of Pennsylvania and the Drexel Institute of Technology. With such a congregation bridging the rapidly changing residential area, Lacy and his fellow ministers have an unparalleled opportunity to forge a vital ministry as did those who went before.

Being a Scotsman by inclination and a freeloader out of personal habit and the Community's perennial need to economize and since Lacy paid my round-trip plane fare to Philadelphia, I foraged the East Coast like a hungry muskrat. In Philadelphia, Washington, Boston, New York and Pittsburgh, I found bed and board on cots and couches, dens and attics, and had a wonderful time—even gained five pounds in the process. All this made it possible to see individuals, foundations and denominational executives to lay before them the challenge and promise of our pioneering work. Down the line, we hope we can be included in the national budgets of several denominations under the heading of "Research and Development." Our experimental thrusts provide continuing help and stimulation to Divisions of Christian Education (both college and adult), Evangelism, Lay Work and Social Action. On the trip I discussed this possibility with executives in the United Presbyterian Church, U.S.A., The United Church of Christ, The American Baptist Convention, The National Lutheran Council, The United Lutheran Church, and The Episcopal Church. This is a slow process but could be mutually beneficial to us all.

Good news for me and for you who know her is that Mary, my favorite wife these past twenty-five years, is shifting her position with the Community from that of Hostess at our Laos House to Field Secretary assigned to travel with me as a co-worker in interpretation, development and extension across the country. Can two travel as cheaply as one freeloader? We'll see! Watch for our knock on any door.

Peace,

*W. Jack Lewis*  
for the Corporate Ministry



# Letter to Laymen

Since Thucydides and Herodotus first penned their great epics of history, Western Civilization has distinguished itself among human cultures with its intentional concern with the on-going events of time and space. No other culture has sought to look so deeply nor so thoroughly into its past annals in order to inform its present circumstances. No other culture has been so intensely curious about the direction in which it is moving. Especially since the impetus given by sixteenth-century humanism, Westerners have searched for the goal of history. Whether it was a millenium, a utopia, a master race, a moneyed economy, or a classless society, the Western impulse toward action has been accompanied by an expressed demand to arrive somewhere or to do something in history.

Each new throb in Western life has had to discover anew what it means to forge the future. The West is now emerging

## HISTORICAL CONSCIOUSNESS: 1961

from an elongated pause in which time moved nowhere, the present was a void, and the past was filled only with memories of misery and war. Perhaps it began with the atrocities of gas warfare in World War I or the ex-patriotism that followed or the suicides of '29 or the American and German Fascists of the Thirties or a fateful December 7. All we know is that it was here when we returned eager for an education under the G. I. Bill only to be jerked back to Seoul to be political chessmen in a hot Cold War which we could not end in a quick two weeks. In short, by the turn of mid-century, we lived in a world without significant movement in time and our dreams of progress were ended.

The prophetic seers of these days painted with jagged, clear strokes the life of meaninglessness. Ernest Hemingway hit us the hardest, perhaps, when he described what we already knew internally: Even catching the Big Fish is an empty laurel. For we who had captured the scepter of world power, it was a blow which we only acknowledged in our closets; yet we knew that victory, success, and on-the-topness is to arrive nowhere in the time continuum. Only the naive little boy among us can still claim that it was a Great Catch, that we had done something in time and space.

Military success had, of course, been enabled by technological excellence. The "practical man" among us dreamed that this is "arriving somewhere" in human existence. But it only took a brief treatise by an Algerian Frenchman to burst our delusion that rising and eating, punching the clock, eating, punching the clock, eating, and sleeping is doing any more with our time than pushing a boulder up a hill, only to watch it roll back to the bottom. The smile on our faces as we survey the absurdity of it all only says that our hope and our death are transcended by endurance. To endure our mechanized world even as the nonchalant lover, actor, conqueror, or novelist is to finally acknowledge that time moves nowhere and space has no content.

And yet in the midst of it all there was a depth which could be acknowledged to be religious. The vacuum of time and space pointed to something that was marked with the finality of life; and the ending of life is somehow connected with the Kingdom of God on earth. Even Hollow Men are

continued on page 6

by david mccliskey



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# report from the secretariat:

## an experiment in corporate mission



*The role of the new woman in a changing world is a problem, both in the church and in culture. In recent months, the secretarial ministry of the Faith and Life Community has been exploring the problem of the new woman and her relationship to her daily work. The following is taken from a paper, written by the secretariat sharing the fruit of their research:*

During the academic year 1960-1961, the secretarial ministry of the Christian Faith-and-Life Community operated as an experiment concerned directly with the problem of meaning in daily work while at the same time operating within the total structures of the Community.

The aim of the secretarial ministry has been to discover ways in which the secretaries can most effectively participate in the performance of the tasks necessary to the mission of the Community. This then demands that the secretaries shall operate as a corporate body within the total Community. This body has the specific tasks of secretaries generally, and at the same time is under the claim that each secretary be an executive secretary, operating creatively to carry forward the Community's total mission.

### The Meeting

During the year the meeting evolved into the dramatic symbol by which we were enabled to enact our role as a corporate body, distinct in function yet completely integrated into the total mission of the Community. Gradually these meetings assumed a definite structure. Certain clarity about the relation of this meeting and its structure to the total ministry, both as to purpose and function, was discovered in the period of time set aside at each meeting to reflect on the meaning of what we were doing as a ministry. This reflection was scheduled to proceed from the discussion of the concrete tasks, which order enabled the reflection to be grounded in the reality of our concrete situation.

The meeting is called to order before the Word in Jesus Christ. The demand to stand before the Final Reality in life is each time pronounced by a member of the group, to which demand the total group responds "amen." This demand is always stated briefly, at the beginning of each meeting. Before this Word then, the only demand is free and open involvement in the business at hand.

Following the pronouncement of the Word, a member of the group is called out to verbalize what we have termed the "big picture." Which is to say, a member of the secretarial ministry reminds the group where it is in history, recounting the deeds in which we are called to participate, embracing the world in which we are called to serve.

Knowing that the world is never served in grandiose plans or dreams, but only in the concrete performance of our given work, the secretaries account to one another for their individual tasks and assume responsibility for all the work. At times this happens concretely in the form of assuming extra work from another's burden, often in pointing out more efficient means of producing a certain project. The question is not raised here as to whether the person whose task is not completed has been irresponsible. The question is, How is this total group to perform this total task?

Having stood before the Word of freedom in Jesus Christ, having

dramatized our relation to the world and made concrete decisions to act in the light of the particular claim as we are given to see that claim, we allow ourselves a period of time in which to stand outside the situation in order to reflect upon our own involvement. It is this period of reflection, repeated weekly throughout the year, which now enables this report to be written and to be representative of the group's thinking.

We have, in this period, talked at length during the year about the problems of meaning in our daily work. We used figures from our theological studies, since they are common to us in our conversations, applying the categories to our particular situation. We have spoken at length concerning the paradoxical obedience to freedom, or conversely free obedience as it relates to the secretary-boss relationship. We have discussed the necessity to be accountable to one another.

The outreach of our secretarial ministry into the concrete task of our daily work has been surprisingly direct. Status is present and available in our work. It is an unusual kind of status for secretaries. It comes not so much from individual ability, from political intrigue and favor, or power personalities. It comes from two directions. First, in the secretarial ministry each secretary receives status from being a part of the total group, in which she is enabled to receive the commendation along with the denunciation of her colleagues.

Second, and most important, status in this group, and by our decision status in the universe, come from loyalty and dedication to the task. No other qualities supercede these. No other achievements outweigh them. To be loyal to the task often requires the risk involved in selfhood: the ability to decide and enact a free deed. What we would mean by this is the willingness to be thrust back into the structures when the employer disapproves the act, and do both by a decision of the total self.

If we are to appropriate an image unto ourselves, we discover this never moves out of the realm of the otherwise mundane. Secretaries' primary natural resources are time and technical ability. We have discovered that responsible use of time overcomes immeasurable lack in technical ability. We have decided to self-consciously discipline our time, and have further discovered ways in which the discipline of time improves technical ability. Order in the midst of a living situation overcomes both the chaos of excitability and the deadly quality of the bureaucratic efficiency, so called.

We are discovering that it is possible to assume a new relationship to daily work. No one can make the decision except the secretary as to what his relationship will be. She can respond with "I have to" or "I will"; "I ought to" or "I choose to." The secretarial ministry does not insure obedience, efficiency or creativity. It holds the possibility of all three, out of which free deeds can be forged, in which free women can live.



# the executive secretary

(Prayer of Confession taken from the Daily Office:

Almighty God, behold thy people who are no longer whole. We have all of us sold our spirits into death. We are all of us the sick parts of a sick thing. We are not any more ourselves. We have lost our living honesty, and can tell truth from falsehood no more. Bored and lonely, we wander on. There is nothing we really do, and nothing we genuinely say. The violent howling of war and conflict, have become a noise that we dare not stop. We are afraid of pain, but more afraid of silence. . . .)

## a woman of paradox

An operating image of the executive secretary in the Christian Faith-and-Life Community is the woman of paradox, one able to move forward, knowing what she knows, understanding three things: history, herself and the possibility of making history. She might be described as one who is adequately inadequate or unrighteously righteous or effectively inefficient. She is lucid. She knows to choose her limits, say "yes" and no-in-the yes, release creativity in herself and in her world by decisioned performance. She is capable of using and being used, never more than remembrance away from the fact that pure motives and so-called sincerity are fictitious, and that the task chosen in the real world is the context for all ethical action.

Her contingent surroundings include what might be called a cloud of witnesses and she is a woman with a past. This past embraces that of her nation, her family, her cult, her immediate neighbor and herself. She is a pedagogue in that she may choose to set free by being free—a kind of leading-out appropriated in herself by following-after (the category of disciplined obedience). She is a whole person only in so far as she embraces her own unhealthiness and her unwillingness to be herself as a part of the whole of life, neither to be condoned nor condemned, but subject to the judgment of history and therefore acceptable as an ingredient in forging her forward thrust. She is nonchalant by reason of knowing that all things pass away, that all is vanity. She is a forward, offensive-carrying, rush-line player, transmitting, advancing, preparing the way, proclaiming a word in history by hearing and choosing an answer in her own life. The ancient Hebrews put the words in the mouth of God, saying: "Speak to my people that they go forward." The executive secretary in the Christian Faith-and-Life Community is one who understands what it means to be the people of God in history (the category of corporate ministration), and thus live as one who has chosen to go forward in this understanding. Therefore, the context of this life is history, the call is to be the people of God, (or to understand and appropriate "the holy"), the commission is to go forward, (or to participate in the Holy Spirit as the activity of God in history), — finally, to be called out in order to be placed *in* the world.



**Ruth Bryant, member of the Secretariat, is a mother of four children. Her husband, Bob Bryant, is a member of the corporate ministry of the Christian Faith-and-Life Community.**



The annual fall meeting of the Board of Directors of the Christian Faith-and-Life Community was held at the Laos House on November 17-18, 1961.

With Chairman Glen Lewis presiding, the opening session considered "The State of Our Times," focusing upon the critical world situation and the demands it places upon the Church.

Following the common meal, Jack Lewis and Joseph Mathews presented the new structures currently being forged by the Community through which our new theological task can be embodied.

In the morning session of November 18, the Board reflected in dialogue with various members of the Corporate Ministry upon "The State of the Program."

At the various meals and in small conversation groups, fruitful interchange between staff and Board took place as together they grappled with such new historical problems as "The Family: New Structures for a Collapsing Culture"; "The Problem of Radical Intentionality in Daily Work" and "The Cosmopolitan Man: The Worldly Man Living in Texas."



Sharing a meal together at the recent board meeting are, left to right: Robert Terry, Claire Breihan, The Rev. Morris Bratton, Nettie Ruth Bratton, Bill Morgan, The Rev. Bill Smith, The Rev. James Magener, Jane Greer.

# ANNUAL FA

of  
BOARD OF  
of

CHRISTIAN FAITH-A

17-18 Nov

## FRIDAY

2:00- 2:30 The Commencement

1. Litany of Beginning . . . . . Glen Lewis
2. Words of Orientation . . . . . Glen Lewis
3. Introductions and  
Presentations . . . . . Glen Lewis

2:30- 5:30 SESSION I:

THE STATE OF OUR TIMES . . . . . Glen Lewis  
*Chairman*

1. The Three Surprises in  
Our History . . . . . Jack Lewis
2. The Demands of the World  
upon Our Mission . . . . . Joseph A. Slicker
3. Discussion . . . . . Dorothy Gebauer  
*Moderator*

6:00- 7:00 The Common Meal

1. The Liturgy . . . . . John Douglas
2. The Readings . . . . . Eleanora Simmons  
Samuel Miller: "Evolution in Religion"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . Robert Bryant  
"The Family: New Structures for  
a Collapsing Culture"

7:00-10:00 SESSION II:

THE STATE OF OUR MISSION . . . . . Glen Lewis  
*Chairman*

1. The Corporate Structures out of  
Our History . . . . . Jack Lewis
2. The Mission of the  
Community and the  
Theological Task . . . . . Joseph Mathews
3. Discussion . . . . . Don Greaves  
*Moderator*

10:00-10:30 The Evening Office

1. The Liturgy . . . . . William Smith
2. The Scripture: II Cor. 3:1-18  
Cynthia Donnelly
3. The Witness . . . . . Russell Roberson

## SATURDAY

7:00- 7:30 The Morning Office

1. The Liturgy . . . . . Doris Neal
2. The Scripture: II Cor. 4:1-14 . . . . . Cleo Cobb
3. The Witness . . . . . Jack Lewis

# LL MEETING

the  
DIRECTORS  
the  
ND-LIFE COMMUNITY

ember 1961

## 7:30- 8:30 The Common Meal

1. The Liturgy . . . . . Jane Greer
2. The Readings . . . . . John Porter  
James I. McCord: "The New Man"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . Joseph Pierce  
"The Time/Task Journal: Radical  
Intentionality in Our Daily Task"

## 8:30-11:30 SESSION III:

### THE STATE OF THE PROGRAM . . . Glen Lewis Chairman

1. Introduction . . . . . Joseph Mathews
2. Study
3. Discussion . . . . . Morris Bratton  
Moderator

## 12:00- 1:00 The Common Meal

1. The Liturgy . . . . . William Morgan
2. The Readings . . . . . Nan Taliaferro  
Paul Musselman: "Living on an  
Emergency Basis"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . James Wagener  
"EOR: Mutual Support to Enable  
Mission"

## 6:00- 7:00 The Common Meal

1. The Liturgy . . . . . Blossom Burns
2. The Readings . . . . . Steve Ware  
Houston Smith: "Revolution in  
Western Thought"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . Joseph A. Slicker  
"Cosmopolitan Man: The 'Worldly'  
Man Living in Texas"

## 7:00-10:00 SESSION IV:

### THE BUSINESS OF THE COMMUNITY . . . . . Glen Lewis Chairman

1. Fiscal . . . . . David McCleskey
2. Development . . . . . Joseph Pierce
3. Proceedings of the  
Executive Committee . . . . . Glen Lewis

## 10:00-10:30 The Benediction

1. The Imperative upon Us . . . Franklin Littell
2. The Words of Dismissal . . . . Glen Lewis
3. The Litany of Ending . . . . . Glen Lewis

## THE LITANY OF BEGINNING AND ENDING

M: The Lord be with you.

C: And with thy spirit.

M: O Thou who hast created this Community in the structures of  
Thy Church and hast laid upon us responsibility for the whole  
world:

C: We acknowledge before Thee our unfaithfulness, our daily  
indifference, and our fear of self-involvement which blinds  
us to those about us and to the givenness of life itself.

M: O Thou who dost receive us in our weakness and defiance:

C: We thank Thee for our tasks, both for the successes and  
defeats;

M: We thank Thee for our problems which define our limits and our  
possibilities;

C: We thank Thee for the Word whereby we dare to decide  
in the midst of our indecision.

M: O Lord, as forgiven and called men, we affirm our common  
mission, freely received as Thy gift and our burden.

C: Lord, behold Thy people of this Community; receive our  
thanksgiving for the covenant under which we bind our-  
selves to one another for the sake of the Church of Jesus  
Christ and the world to which she ministers. We confess  
that we assume our discipline with fear and trembling and  
as broken and fragmented people. Receive in Christ's name  
our common repentance and sustain us now as we come to  
responsibly separate ourselves from one another. May we do  
so in awareness of a transcendent relation that relativizes  
all human covenants; and enable us to dedicate ourselves  
anew to the world which we have been called to serve in  
the freedom of faith. Lord, have mercy upon us and save thy  
Church, in the name of Jesus the Christ our Lord. Amen:

M: The grace of our Lord Jesus Christ, and the love of God and  
the fellowship of the Holy Ghost, be with us all evermore.

C: Amen.

## The Question of History

Our search today is for a unity in history. Our own personal worlds have been exploded and stretched to include a whole globe and more, all of which is literally consumed in flames. We do not have to be reminded of the hostility, crisis, suspicion, and fear which are realities everywhere we look. This strangeness we feel every time we read a newspaper, and yet we know too the unity of all human affairs. We know that history cannot be dissected, that it is whole. We know that world events are not removed and distant from ourselves, just as we know we cannot reduce humanity to an anonymous mass. Because we know this unity even while we experience this radical estrangement, we, the present age, are asking with utter seriousness about the nature and meaning of the whole course of human activity. This is the question of history, and it is our question as perhaps it belonged to no other generation. History is not past, and it is not distant. It is past and future and always present. It is near, close at hand. It is events—all events. It is concrete happenings. It is human activity; it is decision. Not world shattering decisions: these are not history, at least not alone. For we know today that cultures are shaped and worlds shattered by relatively small, daily decisions entered into the course of world events by relatively small, daily people. Can this analysis be an answer to our question of history? Probably not, and probably no analysis can. For we are still left with the anxiety: What does it mean to be—to really, concretely, actually be—in the midst of a world of human activity? Or perhaps our problem is that we do not care to be at all.

—From the syllabus for a course in Church History used this fall by the students in the College House of the Christian Faith-and-Life Community.

continued from page one:

## To Forge The Future . . .

creatures who may have been or might yet be fulfilled. Religious categories, concepts, and images, long since detached from our living, seem vaguely related to our ultimate relationship with the passingness and becomingness of life.

It seems as though what finally broke through to Western man was that all his millenias, utopias, etc., both political and religious, were now revealed as the anticipated arrival that would never come. Samuel Beckett spoke forcefully as he pictured the ragged wanderers who waited for an unknown, unknowable Godot. Men who had founded their very living upon a glorious end now had a deep question: Could it be that the expected end of time is in fact No End?

But even as we looked into the darkness, out of our immediate memory a new seer speaking to a generation already passed began to speak anew. He came as one who knew the emptiness of our days, and yet saw beyond this veil. When D. H. Lawrence wrote his "Ship of Death," he reached across four decades to herald the new possibility. The horizontal thread of dawn that appears beyond the darkness begins anew the pulse-beat which had paused. Here appears a prophet that seemed to envisage the end-of history which is present between the throbs as well as in the surge ahead. It is at that point that the emptiness of time suddenly becomes fullness—terror-filling fulness.

When history turns its corners, it ruthlessly leaves its forthtellers even as they speak and moves to create new ones. It is just this sort of a turn we have made in our consciousness of history; we have moved from a literature of art to a literature of science, from novels, plays, and poetry to treatises in sociology. The men who now capture our moods and awaken our concerns are the scientists of the social world. The only man who can ride the crest of the life stream is the man with economic, political, and cultural concerns, insights, and directives. These are the kinds of interests that press upon us myriad opportunities, that make us cry out that we are simply overcome by the fullness of our own lives.

The "too-full" life began to rise to our consciousness with books like *The Lonely Crowd*, *The Organization Man*, *The Affluent Society*, *The Waste Makers*, and an entire flood of new literature. Men too factual to be fiction-writers and too perceptive to be mere analysts are speaking to us with clarity and force. These new prophets foretell that we can make our own history; and they indicate that we will either create a new world or collapse before the enormity of the possibility.

Who could guess that the man being ground under by the meaningless of a job hierarchy would ever have risen from his stupor? How could he ever envisage the usefulness of a corporation structure? We assumed that we

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continued from page 6:

"must *fight* The Organization," but now we discover that the company has been given to us to use to remold our world. We agreed with William Whyte that man must struggle with his society, but now it is clear that the struggle is not one of futility, but one of open opportunity. Here we see the narrow bridge between the anxieties of emptiness and fullness; one is contained in the other and always was.

It is no wonder that the question of despair and the question of action focused at the point of vocational decision. Such a textbook writer as Theodore Caplow describes the sociology of work in terms of an oscillation between frustration and complacency in terms of choosing a new task or choosing to do the task already begun. We are at once overwhelmed with the many-ness of demands and defeated by the senselessness of routine. A man's work is his greatest drudgery and his one opportunity.

Some of these seers even open the possibility of deliverance when they issue charges to affirm the fullness. After disclosing the sordid and complex evolution of a full-blown moneyed economy to the extent of affluency, J. K. Galbraith not only urges its acceptance but even proclaims the doom of a society which refuses to guide its many gifts toward "most urgent needs." Survival itself no less than security and contentment hinges upon a decision. We must either embrace the fullness of an abundant life or see it torn from us. This is why we are indecisive, why we are in a numbed state of paralysis. We know that our very life as a society is at stake. Unless we dare to pick up our well-hewn tools and thrust them into the world, something radical will occur. What we finally realize is that unless we do, we have no contribution to make to the world that is going to come into being with us or without us.

There are some who would not simply restrict this dilemma to Western society. Lewis Mumford describes how trapped we are in the face of a terminating nuclear catastrophe. Our involvement in our own inertia calls for some chance happening that will awaken us from our "aimless dynamism." He suggests that all of our creative vitality is misdirected, blocked, by defensiveness and sadism such that our longest future promises a dehumanized world of automatons and social bee-hives. The only possibility for the survival of authentic humanity lies in a cultural re-birth.

The question that is left in our minds is: Can it be possible that the world can be made anew? Can we, as men who know the emptiness of every achievement, dare to actualize the fullness of our lives? Our government, our economy, our culture await our response—but time waits for no one.

David McCleskey, a member of the Collegium of the Christian Faith-and-Life Community since July 1, 1960, received his B.A. degree in History and Religion from Baylor University in 1954. Following this, he completed technical training in theology at the Southern Baptist Theological Seminary in Louisville, Kentucky, receiving his B.D. in 1958. The following year he received his M.A. from The University of Texas with a major in history and a minor in philosophy.



by W. Jack Lewis

## Three Recent Surprises

Even though we're in our tenth year of work with university students and only in the fourth year with clergymen and laymen beyond college age, it seems to me that our biggest surprises and most practical findings have come from "oldsters" rather than from the campus crowd. Actually, though, our work with one age group has served as a corrective for the other, adding deeper significance to both. Out of this reciprocal correction, many surprises have come to us.

To mention at least three basic "findings" or "recoveries" which have come to us in recent weeks through our program for clergy and laity:

### Place of Renewal

(1). *The local church or parish is the place of renewal.* The higher church courts and the efforts toward national and world federation of the churches as manifestations of the one Church of Jesus Christ are useful to address a united word to a disunited world, but resolutions at the higher levels can only inform rather than transform the grass roots of the local church. Every "Middlesex village and farm" has one or more physical manifestations of the Church. Here is the "universal" and ready-made place of renewal even though the internal structure may change again and again. This is a "given" in our time.

### The Irreplaceable Clergyman

(2). While working toward the recovery of the ministry of the laity, we discovered *there is absolutely no substitute for the Ministry of the clergy.* We have been brought face-to-face with the fact that the clergyman must once more become the key man, but with a mighty important difference. Instead of the role of "parson on a pedestal" as in yesteryear, his newly emerging role is as "teacher of teachers," invisible as leaven in the lump and as persistent behind the scenes as a ward-healer in politics. As "teaching elder" he must outteach all other teachers at all other levels, equipping the troops for their front-line ministry. He can't do their job and they can't do his. He will preach, yes! But the new clergyman will teach Bible, theology and the liberal arts,

and he will teach teachers to teach these. His teaching methods will be radically altered, his theological approach will address the *real* condition of the people. The scientist's understanding of the new world of space/time and the humanitarian's of task/time will become incarnate in this man, the new prophet-teacher. He will appropriate and communicate the cultural wisdom of the mid-twentieth century as an ever useful vehicle for freighting the Gospel. Will the new thrust of evangelism be through the liberal arts? We believe it will be one major thrust and for reasons that we think will become clear when the population has exploded and the basic work load has been automated and leisure had become more deadly than any dole. There's so much to share with you even now, but it must wait a later date and a great deal more work with experimental curricula in the area of contextual ethics.

### Corporate Structure

(3). Whereas for the past twenty years, people have been damning "over-organization" and "institutionalism" in the church, our findings have revealed what is so obvious that it has been overlooked for the most part, namely, that these were mere symptoms, like fungus beginning to appear on a tree that's started to rot on the inside. The root of the "rot," so to speak, was the perversion of the organization to become an end in itself, operating on the corporation or bureaucratic image rather than the corporate or organic bodily image. If one part of the body fights another part for blood, sickness prevails.

We have found that *renewal begins when*

(a). *there is a common discipline or rule of life* involving one's time, task or mission, worship, study, finance and giving budget, and (b) *there is a corporate ministry* involving clergy and/or church officers, members, families, etc. To recap: (1). The discipline and the corporate ministry of a group (or many small groups) of men, women (families) and young people at the hearts of a local congregation and/or on a local ecumenical basis, are structured for thrust into the world, (2) taught by the new teaching preacher.

## Dear Everybody:

Franklin Littell, one of our National Advisors, had invited me back in August to speak to the Association of the Coordinators of University Religious Affairs at the national meeting in Kansas City. So, early in November, with the impetus of that arrangement, Mary and I planned an itinerary of speaking engagements, foundation interviews and development contacts. It was our first journey together as the proverbial man-wife team since she became "field-secretary" on November 1. You might say it was a sort of shake-down cruise . . . we were after funds for the Community's programs.

We're pretty short on transportation these days. The motor on our '53 Ford dropped out and the '54 is beginning to sag. Therefore, Mary and I started to leave on a 3000 mile journey to K. C. and on to Pittsburg in our Volkswagen. Board member Helen Saulsbury stepped in and switched oars, at least for the trip. What a switch! Hers was a Cadillac. Z-O-O-O-O-M, we made the return trip from Indianapolis to Dallas in one day, 900 miles. We did get a bit saddle-sore that day after 20 hours on the range across five states.

Enroute to K.C. we made quick stops in Palestine and Athens (our readers in 40 countries outside the USA are reminded that these are Texas towns as are Dime-Box and Muleshoe.) In Nevada, Missouri, we had dinner with friends formerly from San Angelo, then drove to Kansas City. The A.C.U.R.A. group were very receptive to the story of the growth and mission of the Faith-and-Life Community, and as a result, we're heading for Wisconsin and Minnesota to share our work sometime next February. Might need a half-track Cadillac up there. Oh, yes, in Kansas City, we spent a couple of hours with former Board member Lawrence Bash and his wife Letha. Both look wonderful, doing a tremendous job in an extremely large and influential church.

Can anything good come out of Texas? or Nazareth? Peace!

P.S. More on the Midwest later.

Peace,

*W. Jack Lewis*  
for the Corporate Ministry

*Letter to Laymen*

November, 1961

2503 Rio Grande, Austin 5, Texas.  
Second class postage paid at  
Austin, Texas



# Letter to Laymen

Since Thucydides and Herodotus first penned their great epics of history, Western Civilization has distinguished itself among human cultures with its intentional concern with the on-going events of time and space. No other culture has sought to look so deeply nor so thoroughly into its past annals in order to inform its present circumstances. No other culture has been so intensely curious about the direction in which it is moving. Especially since the impetus given by sixteenth-century humanism, Westerners have searched for the goal of history. Whether it was a millenium, a utopia, a master race, a moneyed economy, or a classless society, the Western impulse toward action has been accompanied by an expressed demand to arrive somewhere or to do something in history.

Each new throb in Western life has had to discover anew what it means to forge the future. The West is now emerging

## HISTORICAL CONSCIOUSNESS: 1961

from an elongated pause in which time moved nowhere, the present was a void, and the past was filled only with memories of misery and war. Perhaps it began with the atrocities of gas warfare in World War I or the ex-patriotism that followed or the suicides of '29 or the American and German Fascists of the Thirties or a fateful December 7. All we know is that it was here when we returned eager for an education under the G. I. Bill only to be jerked back to Seoul to be political chessmen in a hot Cold War which we could not end in a quick two weeks. In short, by the turn of mid-century, we lived in a world without significant movement in time and our dreams of progress were ended.

The prophetic seers of these days painted with jagged, clear strokes the life of meaninglessness. Ernest Hemingway hit us the hardest, perhaps, when he described what we already knew internally: Even catching the Big Fish is an empty laurel. For we who had captured the scepter of world power, it was a blow which we only acknowledged in our closets; yet we knew that victory, success, and on-the-topness is to arrive nowhere in the time continuum. Only the naive little boy among us can still claim that it was a Great Catch, that we had done something in time and space.

Military success had, of course, been enabled by technological excellence. The "practical man" among us dreamed that this is "arriving somewhere" in human existence. But it only took a brief treatise by an Algerian Frenchman to burst our delusion that rising and eating, punching the clock, eating, punching the clock, eating, and sleeping is doing any more with our time than pushing a boulder up a hill, only to watch it roll back to the bottom. The smile on our faces as we survey the absurdity of it all only says that our hope and our death are transcended by endurance. To endure our mechanized world even as the nonchalant lover, actor, conqueror, or novelist is to finally acknowledge that time moves nowhere and space has no content.

And yet in the midst of it all there was a depth which could be acknowledged to be religious. The vacuum of time and space pointed to something that was marked with the finality of life; and the ending of life is somehow connected with the Kingdom of God on earth. Even Hollow Men are

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by david mccleskey



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# report from the secretariat: an experiment in corporate mission



*The role of the new woman in a changing world is a problem, both in the church and in culture. In recent months, the secretarial ministry of the Faith and Life Community has been exploring the problem of the new woman and her relationship to her daily work. The following is taken from a paper, written by the secretariat sharing the fruit of their research:*

During the academic year 1960-1961, the secretarial ministry of the Christian Faith-and-Life Community operated as an experiment concerned directly with the problem of meaning in daily work while at the same time operating within the total structures of the Community.

The aim of the secretarial ministry has been to discover ways in which the secretaries can most effectively participate in the performance of the tasks necessary to the mission of the Community. This then demands that the secretaries shall operate as a corporate body within the total Community. This body has the specific tasks of secretaries generally, and at the same time is under the claim that each secretary be an executive secretary, operating creatively to carry forward the Community's total mission.

## The Meeting

During the year the meeting evolved into the dramatic symbol by which we were enabled to enact our role as a corporate body, distinct in function yet completely integrated into the total mission of the Community. Gradually these meetings assumed a definite structure. Certain clarity about the relation of this meeting and its structure to the total ministry, both as to purpose and function, was discovered in the period of time set aside at each meeting to reflect on the meaning of what we were doing as a ministry. This reflection was scheduled to proceed from the discussion of the concrete tasks, which order enabled the reflection to be grounded in the reality of our concrete situation.

The meeting is called to order before the Word in Jesus Christ. The demand to stand before the Final Reality in life is each time pronounced by a member of the group, to which demand the total group responds "amen." This demand is always stated briefly, at the beginning of each meeting. Before this Word then, the only demand is free and open involvement in the business at hand.

Following the pronouncement of the Word, a member of the group is called out to verbalize what we have termed the "big picture." Which is to say, a member of the secretarial ministry reminds the group where it is in history, recounting the deeds in which we are called to participate, embracing the world in which we are called to serve.

Knowing that the world is never served in grandiose plans or dreams, but only in the concrete performance of our given work, the secretaries account to one another for their individual tasks and assume responsibility for all the work. At times this happens concretely in the form of assuming extra work from another's burden, often in pointing out more efficient means of producing a certain project. The question is not raised here as to whether the person whose task is not completed has been irresponsible. The question is, How is this total group to perform this total task?

Having stood before the Word of freedom in Jesus Christ, having

dramatized our relation to the world and made concrete decisions to act in the light of the particular claim as we are given to see that claim, we allow ourselves a period of time in which to stand outside the situation in order to reflect upon our own involvement. It is this period of reflection, repeated weekly throughout the year, which now enables this report to be written and to be representative of the group's thinking.

We have, in this period, talked at length during the year about the problems of meaning in our daily work. We used figures from our theological studies, since they are common to us in our conversations, applying the categories to our particular situation. We have spoken at length concerning the paradoxical obedience to freedom, or conversely free obedience as it relates to the secretary-boss relationship. We have discussed the necessity to be accountable to one another.

The outreach of our secretarial ministry into the concrete task of our daily work has been surprisingly direct. Status is present and available in our work. It is an unusual kind of status for secretaries. It comes not so much from individual ability, from political intrigue and favor, or power personalities. It comes from two directions. First, in the secretarial ministry each secretary receives status from being a part of the total group, in which she is enabled to receive the commendation along with the denunciation of her colleagues.

Second, and most important, status in this group, and by our decision status in the universe, come from loyalty and dedication to the task. No other qualities supercede these. No other achievements outweigh them. To be loyal to the task often requires the risk involved in selfhood: the ability to decide and enact a free deed. What we would mean by this is the willingness to be thrust back into the structures when the employer disapproves the act, and do both by a decision of the total self.

If we are to appropriate an image unto ourselves, we discover this never moves out of the realm of the otherwise mundane. Secretaries' primary natural resources are time and technical ability. We have discovered that responsible use of time overcomes immeasurable lack in technical ability. We have decided to self-consciously discipline our time, and have further discovered ways in which the discipline of time improves technical ability. Order in the midst of a living situation overcomes both the chaos of excitability and the deadly quality of the bureaucratic efficiency, so called.

We are discovering that it is possible to assume a new relationship to daily work. No one can make the decision except the secretary as to what his relationship will be. She can respond with "I have to" or "I will"; "I ought to" or "I choose to." The secretarial ministry does not insure obedience, efficiency or creativity. It holds the possibility of all three, out of which free deeds can be forged, in which free women can live.

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It is no wonder that the question of despair and the question of action focused at the point of vocational decision. Such a textbook writer as Theodore Caplow describes the sociology of work in terms of an oscillation between frustration and complacency in terms of choosing a new task or choosing to do the task already begun. We are at once overwhelmed with the many-ness of demands and defeated by the senselessness of routine. A man's work is his greatest drudgery and his one opportunity.

Some of these seers even open the possibility of deliverance when they issue charges to affirm the fullness. After disclosing the sordid and complex evolution of a full-blown moneyed economy to the extent of affluency, J. K. Galbraith not only urges its acceptance but even proclaims the doom of a society which refuses to guide its many gifts toward "most urgent needs." Survival itself no less than security and contentment hinges upon a decision. We must either embrace the fullness of an abundant life or see it torn from us. This is why we are indecisive, why we are in a numbed state of paralysis. We know that our very life as a society is at stake. Unless we dare to pick up our well-hewn tools and thrust them into the world, something radical will occur. What we finally realize is that unless we do, we have no contribution to make to the world that is going to come into being with us or without us.

There are some who would not simply restrict this dilemma to Western society. Lewis Mumford describes how trapped we are in the face of a terminating nuclear catastrophe. Our involvement in our own inertia calls for some chance happening that will awaken us from our "aimless dynamism." He suggests that all of our creative vitality is misdirected, blocked, by defensiveness and sadism such that our longest future promises a dehumanized world of automatons and social bee-hives. The only possibility for the survival of authentic humanity lies in a cultural re-birth.

The question that is left in our minds is: Can it be possible that the world can be made anew? Can we, as men who know the emptiness of every achievement, dare to actualize the fullness of our lives? Our government, our economy, our culture await our response—but time waits for no one.

David McCleskey, a member of the Collegium of the Christian Faith-and-Life Community since July 1, 1960, received his B.A. degree in History and Religion from Baylor University in 1954. Following this, he completed technical training in theology at the Southern Baptist Theological Seminary in Louisville, Kentucky, receiving his B.D. in 1958. The following year he received his M.A. from The University of Texas with a major in history and a minor in philosophy.



by W. Jack Lewis

## Three Recent Surprises

Even though we're in our tenth year of work with university students and only in the fourth year with clergymen and laymen beyond college age, it seems to me that our biggest surprises and most practical findings have come from "oldsters" rather than from the campus crowd. Actually, though, our work with one age group has served as a corrective for the other, adding deeper significance to both. Out of this reciprocal correction, many surprises have come to us.

To mention at least three basic "findings" or "recoveries" which have come to us in recent weeks through our program for clergy and laity:

### Place of Renewal

(1). *The local church or parish is the place of renewal.* The higher church courts and the efforts toward national and world federation of the churches as manifestations of the one Church of Jesus Christ are useful to address a united word to a disunited world, but resolutions at the higher levers can only inform rather than transform the grass roots of the local church. Every "Middlesex village and farm" has one or more physical manifestations of the Church. Here is the "universal" and ready-made place of renewal even though the internal structure may change again and again. This is a "given" in our time.

Rev. Carl C. Caskey  
823 University Ave.  
Stillwater, Okla.

(2). While working toward the recovery of the ministry of the laity, we discovered *there is absolutely no substitute for the Ministry of the clergy.* We have been brought face-to-face with the fact that the clergyman must once more become the key man, but with a mighty important difference. Instead of the role of "parson on a pedestal" as in yesteryear, his newly emerging role is as "teacher of teachers," invisible as leaven in the lump and as persistent behind the scenes as a ward-healer in politics. As "teaching elder" he must outreach all other teachers at all other levels, equipping the troops for their front-line ministry. He can't do their job and they can't do his. He will preach, yes! But the new clergyman will teach Bible, theology and the liberal arts,

and he will teach teachers to teach these. His teaching methods will be radically altered, his theological approach will address the *real* condition of the people. The scientist's understanding of the new world of space/time and the humanitarian's of task/time will become incarnate in this man, the new prophet-teacher. He will appropriate and communicate the cultural wisdom of the mid-twentieth century as an ever useful vehicle for freighting the Gospel. Will the new thrust of evangelism be through the liberal arts? We believe it will be one major thrust and for reasons that we think will become clear when the population has exploded and the basic work load has been automated and leisure had become more deadly than any dole. There's so much to share with you even now, but it must wait a later date and a great deal more work with experimental curricula in the area of contextual ethics.

### Corporate Structure

(3). Whereas for the past twenty years, people have been damning "over-organization" and "institutionalism" in the church, our findings have revealed what is so obvious that it has been overlooked for the most part, namely, that these were mere symptoms, like fungus beginning to appear on a tree that's started to rot on the inside. The root of the "rot," so to speak, was the perversion of the organization to become an end in itself, operating on the corporation or bureaucratic image rather than the corporate or organic bodily image. If one part of the body fights another part for blood, sickness prevails.

We have found that *renewal begins when* (a). *there is a common discipline or rule of life* involving one's time, task or mission, worship, study, finance and giving budget, and (b) *there is a corporate ministry* involving clergy and/or church officers, members, families, etc. To recap: (1). The discipline and the corporate ministry of a group (or many small groups) of men, women (families) and young people at the hearts of a local congregation and/or on a local ecumenical basis, are structured for thrust into the world, (2) taught by the new teaching preacher.

## Dear Everybody:

Franklin Littell, one of our National Advisors, had invited me back in August to speak to the Association of the Coordinators of University Religious Affairs at the national meeting in Kansas City. So, early in November, with the impetus of that arrangement, Mary and I planned an itinerary of speaking engagements, foundation interviews and development contacts. It was our first journey together as the proverbial man-wife team since she became "field-secretary" on November 1. You might say it was a sort of shake-down cruise . . . we were after funds for the Community's programs.

We're pretty short on transportation these days. The motor on our '53 Ford dropped out and the '54 is beginning to sag. Therefore, Mary and I started to leave on a 3000 mile journey to K. C. and on to Pittsburg in our Volkswagen. Board member Helen Saulsbury stepped in and switched oars, at least for the trip. What a switch! Hers was a Cadillac. Z-O-O-O-O-M, we made the return trip from Indianapolis to Dallas in one day, 900 miles. We did get a bit saddle-sore that day after 20 hours on the range across five states.

Enroute to K.C. we made quick stops in Palestine and Athens (our readers in 40 countries outside the USA are reminded that these are Texas towns as are Dime-Box and Muleshoe.) In Nevada, Missouri, we had dinner with friends formerly from San Angelo, then drove to Kansas City. The A.C.U.R.A. group were very receptive to the story of the growth and mission of the Faith-and-Life Community, and as a result, we're heading for Wisconsin and Minnesota to share our work sometime next February. Might need a half-track Cadillac up there. Oh, yes, in Kansas City, we spent a couple of hours with former Board member Lawrence Bash and his wife Letha. Both look wonderful, doing a tremendous job in an extremely large and influential church.

Can anything good come out of Texas? or Nazareth? Peace!

P.S. More on the Midwest later.

Peace,

W. Jack Lewis  
for the Corporate Ministry

## Letter to Laymen

Rev. Carl C. Caskey  
823 University Ave.  
Stillwater, Okla.

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November, 1961

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The annual fall meeting of the Board of Directors of the Christian Faith-and-Life Community was held at the Laos House on November 17-18, 1961.

With Chairman Glen Lewis presiding, the opening session considered "The State of Our Times," focusing upon the critical world situation and the demands it places upon the Church.

Following the common meal, Jack Lewis and Joseph Mathews presented the new structures currently being forged by the Community through which our new theological task can be embodied.

In the morning session of November 18, the Board reflected in dialogue with various members of the Corporate Ministry upon "The State of the Program."

At the various meals and in small conversation groups, fruitful interchange between staff and Board took place as together they grappled with such new historical problems as "The Family: New Structures for a Collapsing Culture"; "The Problem of Radical Intentionality in Daily Work" and "The Cosmopolitan Man: The Worldly Man Living in Texas."



Sharing a meal together at the recent board meeting are, left to right: Robert Terry, Claire Breihan, The Rev. Morris Bratton, Nettie Ruth Bratton, Bill Morgan, The Rev. Bill Smith, The Rev. James Magener, Jane Greer.

# ANNUAL FA

of  
BOARD OF  
of  
CHRISTIAN FAITH-AL

17-18 Nov

## FRIDAY

2:00- 2:30 The Commencement

1. Litany of Beginning . . . . . Glen Lewis
2. Words of Orientation . . . . . Glen Lewis
3. Introductions and  
Presentations . . . . . Glen Lewis

2:30- 5:30 SESSION I:

THE STATE OF OUR TIMES . . . . . Glen Lewis  
*Chairman*

1. The Three Surprises in  
Our History . . . . . Jack Lewis
2. The Demands of the World  
upon Our Mission . . . . . Joseph A. Slicker
3. Discussion . . . . . Dorothy Gebauer  
*Moderator*

6:00- 7:00 The Common Meal

1. The Liturgy . . . . . John Douglas
2. The Readings . . . . . Eleanora Simmons  
Samuel Miller: "Evolution in Religion"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . Robert Bryant  
"The Family: New Structures for  
a Collapsing Culture"

7:00-10:00 SESSION II:

THE STATE OF OUR MISSION . . . . . Glen Lewis  
*Chairman*

1. The Corporate Structures out of  
Our History . . . . . Jack Lewis
2. The Mission of the  
Community and the  
Theological Task . . . . . Joseph Mathews
3. Discussion . . . . . Don Greaves  
*Moderator*

10:00-10:30 The Evening Office

1. The Liturgy . . . . . William Smith
2. The Scripture: II Cor. 3:1-18  
Cynthia Donnelly
3. The Witness . . . . . Russell Roberson

## SATURDAY

7:00- 7:30 The Morning Office

1. The Liturgy . . . . . Doris Neal
2. The Scripture: II Cor. 4:1-14 . . . . . Cleo Cobb
3. The Witness . . . . . Jack Lewis

# the executive secretary

(Prayer of Confession taken from the Daily Office:

Almighty God, behold thy people who are no longer whole. We have all of us sold our spirits into death. We are all of us the sick parts of a sick thing. We are not any more ourselves. We have lost our living honesty, and can tell truth from falsehood no more. Bored and lonely, we wander on. There is nothing we really do, and nothing we genuinely say. The violent howling of war and conflict, have become a noise that we dare not stop. We are afraid of pain, but more afraid of silence. ....)

## a woman of paradox

An operating image of the executive secretary in the Christian Faith-and-Life Community is the woman of paradox, one able to move forward, knowing what she knows, understanding three things: history, herself and the possibility of making history. She might be described as one who is adequately inadequate or unrighteously righteous or effectively inefficient. She is lucid. She knows to choose her limits, say "yes" and no-in-the yes, release creativity in herself and in her world by decisioned performance. She is capable of using and being used, never more than remembrance away from the fact that pure motives and so-called sincerity are fictitious, and that the task chosen in the real world is the context for all ethical action.

Her contingent surroundings include what might be called a cloud of witnesses and she is a woman with a past. This past embraces that of her nation, her family, her cult, her immediate neighbor and herself. She is a pedagogue in that she may choose to set free by being free—a kind of leading-out appropriated in herself by following-after (the category of disciplined obedience). She is a whole person only in so far as she embraces her own unhealthiness and her unwillingness to be herself as a part of the whole of life, neither to be condoned nor condemned, but subject to the judgment of history and therefore acceptable as an ingredient in forging her forward thrust. She is nonchalant by reason of knowing that all things pass away, that all is vanity. She is a forward, offense-carrying, rush-line player, transmitting, advancing, preparing the way, proclaiming a word in history by hearing and choosing an answer in her own life. The ancient Hebrews put the words in the mouth of God, saying: "Speak to my people that they go forward." The executive secretary in the Christian Faith-and-Life Community is one who understands what it means to be the people of God in history (the category of corporate ministration), and thus live as one who has chosen to go forward in this understanding. Therefore, the context of this life is history, the call is to be the people of God, (or to understand and appropriate "the holy"), the commission is to go forward, (or to participate in the Holy Spirit as the activity of God in history),—finally, to be called out in order to be placed in the world.



**Ruth Bryant, member of the Secretariat, is a mother of four children. Her husband, Bob Bryant, is a member of the corporate ministry of the Christian Faith-and-Life Community.**

# LL MEETING

the  
DIRECTORS  
the  
ND-LIFE COMMUNITY

ember 1961

## 7:30- 8:30 The Common Meal

1. The Liturgy . . . . . Jane Greer
2. The Readings . . . . . John Porter  
James I. McCord: "The New Man"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . Joseph Pierce  
"The Time/Task Journal: Radical  
Intentionality in Our Daily Task"

## 8:30-11:30 SESSION III:

### THE STATE OF THE PROGRAM. . . . . Glen Lewis Chairman

1. Introduction . . . . . Joseph Mathews
2. Study
3. Discussion . . . . . Morris Bratton  
Moderator

## 12:00- 1:00 The Common Meal

1. The Liturgy . . . . . William Morgan
2. The Readings . . . . . Nan Taliaferro  
Paul Musselman: "Living on an  
Emergency Basis"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . James Wagener  
"EOR: Mutual Support to Enable  
Mission"

## 6:00- 7:00 The Common Meal

1. The Liturgy . . . . . Blossom Burns
2. The Readings . . . . . Steve Ware  
Houston Smith: "Revolution in  
Western Thought"  
Gospel of Luke 14:7-15
3. The Conversation . . . . . Joseph A. Slicker  
"Cosmopolitan Man: The 'Worldly'  
Man Living in Texas"

## 7:00-10:00 SESSION IV:

### THE BUSINESS OF THE COMMUNITY . . . . . Glen Lewis Chairman

1. Fiscal . . . . . David McCleskey
2. Development . . . . . Joseph Pierce
3. Proceedings of the  
Executive Committee . . . . . Glen Lewis

## 10:00-10:30 The Benediction

1. The Imperative upon Us . . . Franklin Littell
2. The Words of Dismissal . . . . Glen Lewis
3. The Litany of Ending . . . . . Glen Lewis

## THE LITANY OF BEGINNING AND ENDING

M: The Lord be with you.

C: And with thy spirit.

M: O Thou who hast created this Community in the structures of  
Thy Church and hast laid upon us responsibility for the whole  
world:

C: We acknowledge before Thee our unfaithfulness, our daily  
indifference, and our fear of self-involvement which blinds  
us to those about us and to the givenness of life itself.

M: O Thou who dost receive us in our weakness and defiance:

C: We thank Thee for our tasks, both for the successes and  
defeats;

M: We thank Thee for our problems which define our limits and our  
possibilities;

C: We thank Thee for the Word whereby we dare to decide  
in the midst of our indecision.

M: O Lord, as forgiven and called men, we affirm our common  
mission, freely received as Thy gift and our burden.

C: Lord, behold Thy people of this Community; receive our  
thanksgiving for the covenant under which we bind our-  
selves to one another for the sake of the Church of Jesus  
Christ and the world to which she ministers. We confess  
that we assume our discipline with fear and trembling and  
as broken and fragmented people. Receive in Christ's name  
our common repentance and sustain us now as we come to  
responsibly separate ourselves from one another. May we do  
so in awareness of a transcendent relation that relativizes  
all human covenants; and enable us to dedicate ourselves  
anew to the world which we have been called to serve in  
the freedom of faith. Lord, have mercy upon us and save thy  
Church, in the name of Jesus the Christ our Lord. Amen.

M: The grace of our Lord Jesus Christ, and the love of God and  
the fellowship of the Holy Ghost, be with us all evermore.

C: Amen.



## The Question of History

Our search today is for a unity in history. Our own personal worlds have been exploded and stretched to include a whole globe and more, all of which is literally consumed in flames. We do not have to be reminded of the hostility, crisis, suspicion, and fear which are realities everywhere we look. This strangeness we feel every time we read a newspaper, and yet we know too the unity of all human affairs. We know that history cannot be dissected, that it is whole. We know that world events are not removed and distant from ourselves, just as we know we cannot reduce humanity to an anonymous mass. Because we know this unity even while we experience this radical estrangement, we, the present age, are asking with utter seriousness about the nature and meaning of the whole course of human activity. This is the question of history, and it is our question as perhaps it belonged to no other generation. History is not past, and it is not distant. It is past and future and always present. It is near, close at hand. It is events—all events. It is concrete happenings. It is human activity; it is decision. Not world shattering decisions: these are not history, at least not alone. For we know today that cultures are shaped and worlds shattered by relatively small, daily decisions entered into the course of world events by relatively small, daily people. Can this analysis be an answer to our question of history? Probably not, and probably no analysis can. For we are still left with the anxiety: What does it mean to be—to really, concretely, actually be—in the midst of a world of human activity? Or perhaps our problem is that we do not care to be at all.

—From the syllabus for a course in Church History used this fall by the students in the College House of the Christian Faith-and-Life Community.

continued from page one:

## To Forge The Future . . .

creatures who may have been or might yet be fulfilled. Religious categories, concepts, and images, long since detached from our living, seem vaguely related to our ultimate relationship with the passingness and becomingness of life.

It seems as though what finally broke through to Western man was that all his millenias, utopias, etc., both political and religious, were now revealed as the anticipated arrival that would never come. Samuel Beckett spoke forcefully as he pictured the ragged wanderers who waited for an unknown, unknowable Godot. Men who had founded their very living upon a glorious end now had a deep question: Could it be that the expected end of time is in fact No End?

But even as we looked into the darkness, out of our immediate memory a new seer speaking to a generation already passed began to speak anew. He came as one who knew the emptiness of our days, and yet saw beyond this veil. When D. H. Lawrence wrote his "Ship of Death," he reached across four decades to herald the new possibility. The horizontal thread of dawn that appears beyond the darkness begins anew the pulse-beat which had paused. Here appears a prophet that seemed to envisage the end-of history which is present between the throbs as well as in the surge ahead. It is at that point that the emptiness of time suddenly becomes fullness—terror-filling fullness.

When history turns its corners, it ruthlessly leaves its forthtellers even as they speak and moves to create new ones. It is just this sort of a turn we have made in our consciousness of history; we have moved from a literature of art to a literature of science, from novels, plays, and poetry to treatises in sociology. The men who now capture our moods and awaken our concerns are the scientists of the social world. The only man who can ride the crest of the life stream is the man with economic, political, and cultural concerns, insights, and directives. These are the kinds of interests that press upon us myriad opportunities, that make us cry out that we are simply overcome by the fullness of our own lives.

The "too-full" life began to rise to our consciousness with books like *The Lonely Crowd*, *The Organization Man*, *The Affluent Society*, *The Waste Makers*, and an entire flood of new literature. Men too factual to be fiction-writers and too perceptive to be mere analysts are speaking to us with clarity and force. These new prophets foretell that we can make our own history; and they indicate that we will either create a new world or collapse before the enormity of the possibility.

Who could guess that the man being ground under by the meaningless of a job hierarchy would ever have risen from his stupor? How could he ever envisage the usefulness of a corporation structure? We assumed that we

continued on page 7