THE CRESSET

February, 1979 Vol. XLII, No. 4

Contributors

3 Keith Holste / BREAKING THE HABIT OF AFFLUENCE
6 Carl Ficken / YOUR KING COMES: COME!
7 Harold A. Gram / THE CHURCHES AND CORPORATE LIFE
14 Richard H. W. Brauer / THE PAINTINGS OF JOSEPH RAFFAEL
16 David G. Truemper / SHAPING THEOLOGY EVANGELICALLY
18 Paul Harms / THE JUNGLE IS ONLY A FEW YARDS AWAY
20 Jay C. Rochelle / THE SPIRIT OF CRAFTING
22 Sister Maura / ADJUSTMENT
22 Carl Ficken / REFORMATION
23 Jill Baumgaertner / FELIX CULPA AND ITS CRITICS
24 BOOKS / Richard Luecke, Rhea Adgate, Richard Maxwell, Ronald A. Janke, Gerald F. Brommer
28 Kenneth F. Korby / THE VICTIM AND THE VICTIMS

Departmental Editors

Jill Baumgaertner, Poetry Editor
Richard H. W. Brauer, Art and Design Editor
Dorothy Czamanske, Copy Editor
Gail Eifrig, Book Review Editor
Theodore Jungkuntz, Book Review Editor

Business Managers

Wilbur H. Hutchins, Finance
JoAnna Truemper, Administration and Circulation

THE CRESSET is published monthly except July and August by the Valparaiso University Press as a forum for scholarly writing and informed opinion. The views expressed are those of the writers and do not necessarily reflect the preponderance of opinion at Valparaiso University. Manuscripts should be addressed to the Editor and accompanied by return postage. Letters to the Editor for publication are subject to editing for brevity. The Book Review Index and the American Humanities Index list Cresset reviews. Second class postage paid at Valparaiso, Indiana. Regular subscription rates: one year—$5.00; two years—$8.50; single copy—$6.00. Student subscription rates: one year—$2.00; single copy—$2.25. Entire contents copyrighted 1979 by the Valparaiso University Press, Valparaiso, Indiana 46383, without whose written permission reproduction in whole or in part for any purpose whatsoever is expressly forbidden.

ILLUSTRATIONS /
JoAnna Truemper, pages 6 and 22
Richard Sessions
Page 28, Courtesy of University of Chicago Press

COVER: Joseph Raffael,
_Holy Communion_, 1968.
Oil on canvas, 61” x 61”.
Nancy Hoffman Gallery.

RIGHT: Joseph Raffael,
_Fish in Spring Water_, 1977.
Oil on canvas, 33” x 44”.
Nancy Hoffman Gallery.
**People and Things—The American Connection**

Americans have probably been the least materialistic people in history, but that casual and careless attitude toward the material things of life is likely to be greatly chastened in this generation.

Our material standard of living is the understandable aspiration of the world's poor, and our technical know-how which turns the earth into material wealth remains one of the promises of hope for those poor. The creation of that wealth from economically inert natural resources should always be celebrated, as all genuine materialism should be celebrated.

But know-how is not necessarily know-what, know-why, and know-when. True materialists respect the material basis of life, regard its proper ends, honor its limits, cherish its ecology, and discern when enough is enough. Such a genuine materialism does not seem to me to characterize us as a people.

As least many Americans seem split in their attitude toward their material wealth. On one level, most knowledge that the truly human requirements for the material things of life are not exorbitant and that most of the things we personally value have little material value. (The house is burning! You grab Sonny's last letter from Vietnam, the family photo album, great grandmother's Afghan, the Christmas cactus, and you run.)

On another level, however, Americans too often invest their material wealth with meanings beyond its instrumental use or personal value. At that level some considerable mischief is loosed upon the earth. Mere things come to mean divine approval or, more likely, the justification of our ways to God. Possessions mean social one-upmanship and proof of manhood. The good life means a human right and even a patriotic duty. When Americans seek costly (energy-intensive) material things to gain those meanings for their lives, they further rend the social fabric and hasten the exhaustion of the planet.

Helping us to think through the relationship of people to things from a Christian perspective is our February alumni columnist, Keith Holste. Having graduated from the University in 1970, he entered Concordia Theological Seminary, St. Louis, which was subsequently disrupted by a fundamentalist-evangelical debacle. Mr. Holste then graduated from Concordia Seminary in Exile in 1974 and was ordained the pastor of Mt. Calvary Lutheran Church, Fullerton, Nebraska.

Pastor Holste is chairman of the Columbus (NE) Circuit Pastors and Teachers Conference, Vice-President of the Nebraska Evangelical Lutherans in Mission, and serves his legislative district for the Nebraska Interchurch Hunger Commission. He and his wife, Penny, also a University graduate, became the parents of a daughter last June.

The Cresset welcomes alumnus Holste to IN LUCE TUA.

The Editor

---

**Breaking the Habit of Affluence**

Keith Holste

Amos said it before.

Woe to those who lie upon beds of ivory, and stretch themselves upon their couches, and eat lambs from the flock, and calves from the midst of the stall; who sing idle songs to the sound of the harp, and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph! Therefore they shall be the first of those to go into exile, and the revelry of those who stretch themselves shall pass away. Amos 6:4-7, RSV

That is, Amos knew how hard it was for a people to turn from its luxury and life of ease to living in a way which reflected a concern for justice. He knew how difficult was the birth of a willingness to give up some of that "easy living" for the sake of those at whose expense it was gotten.

Today we find ourselves in affluent America with much the same problem. We find it hard to give up many of the good things we have come to know and expect as our standard of living. Most of us would rather be driving 70 instead of 55 miles per hour. We would rather be heating and cooling our houses without giving thought to energy conservation. We would rather buy goods without giving thought to who made them and at whose expense we are enable to buy them cheaply. The failure of so many suggestions and pleas for voluntary conservation shows that giving up the good life for the sake of a better world is not what people are inclined to do.

Advertising bombards us and urges us towards even greater consumption. It drives us to believe that we deserve luxury. John V. Taylor spotted this ad and shares it in his *Enough is Enough: You Self-indulgent, Tight fisted, Modern Living, Comfort Lover You...*

Don't

Love unashamed luxury

you

Hate parting with your hard-earned money

really

Love the good things you work for

Hate being cold or inconvenienced

*Why don't you fall in love with the things you really enjoy?*

Unfortunately, we have taken the ad's suggestion and do find ourselves as comfort lovers.

Perhaps Wendell Berry, speaking of the modern farmer's reliance on oil, found the right word for our problem.

1*Augsburg, 1977, p. 18.*

---

February, 1979

3
when he spoke of this reliance as “addiction.” The word “addiction” describes the situation well. Many people in Israel to whom Amos was speaking were addicted to their style of life so that justice and true worship of God were ignored. We have become addicted to a way of life based, until recently, upon cheap resources, relatively cheap labor (for example, farm and foreign labor), and trading relationships with many developing countries which have put us at an unfair advantage. I need not develop the parallels between our social addiction and individual chemical addiction. Addicts of all kinds, however, can overcome their addictions.

The necessity to do something about this addiction to the comfortable life is based not as much in concern about the resources it squanders, although that is a concern, as it is in a concern for what our life style does to us and to others in the world. Motivation toward change comes when we honestly face the problems our life style causes in our own society and the injustice it forces on global development. Taylor calls our attention to the necessity to remedy our attachment to the comfortable life.

Things have to change. We cannot go on as we are. Whether we look at our situation in the light of the Bible’s vision and values; or in terms of the simple calculation that, in a world of limited resources, in order that others may have more, we must be content with comparatively less; or in the recognition that a frenetic consumer society breeds ever more violent techniques and ever deeper stress in its citizens; we know that we have to call a halt to this kind of so-called “development.”

Debating and disagreeing will continue about how imminent and how certain is a time of doom if current trends are not reversed. But concern for survival is not the best motivation for change. We should be motivated toward change simply by the injustice of the ever-widening gap between the rich and the poor. The disproportion of maintaining such high standards of living in the presence of so much poverty in the world is intolerable. Even the fact that we consider that we have time to debate such issues is a luxury, when compared to the person for whom doom comes in the next several hours unless food is found.

The problem of our high consumption of the world’s resources to maintain such a high standard of living in light of global poverty and development is immense and complex. Public policy decisions are necessary, but they come only from individuals who see the problems and are willing to do something about them.

What are, then, some things which can bring about change and help us live responsibly and give up some of our addictions to comfort? One thing, I suggest, is knowledge. We are not very inclined to cut back our comforts because someone mentions that we ought to. However, if we know that the earth can only support one-half billion people at the current U.S. level of consumption and we see that we have nearly one-fourth billion in our U.S. population today and that the world population is over four billion, then it is readily apparent that for fair distribution things must change. Or, knowing that we are among the 20% of the world’s population controlling some 80% of the world’s wealth may motivate us to change our habits.

Knowledge of our country’s foreign aid makes a difference, too. The billions given by our country to developing nations seem like large figures, and they are. But we ask the question, compared to what? When compared with other first world nations as a percentage of Gross National Product, the U.S. ranks 14th according to 1974 figures. The number of strings attached to much of what we call foreign aid would make us question how much of that figure is really foreign aid and would shove the figure further downward.

Knowledge can make some difference in the way we live. If I would know, for example, that I would die the next day, it would likely change my behavior in the present. But often knowledge does not really make much difference. If the facts are about things which seem distant in time or space, if I simply do not know how to live in response to them, it is easy to go on living without changing behavior. More than knowledge is usually necessary before one is willing to confront the self and say “I must make a change.”

**The Good Life or a Better World?**

A second motivator is global perspective. Knowledge of facts is indeed a component of perspective, but facts seen in relation to things in the world around us make a greater difference. The more we know about the world as a whole, the more we are able to put our own behavior in global perspective. Seeing the global consequences of our own actions is more likely to motivate us to change.

Americans are in need of global perspective. Foreign visitors to the U.S. often comment at what myopic world citizens we are, having little ability to look and care beyond ourselves. I recall the sobering comment in a lecture by David Mesenbring, student of South Africa, that few Americans knew of Steve Biko before his death, even though the movement for human rights in South Africa was years old. Part of our lack of knowledge of the rest of the world has to do with the media coverage of it. But much of the blame lies squarely upon us as self-centered and self-satisfied citizens unwilling to enlarge our perspective. We have the means to know with startling clarity what is happening around the world, and that ability carries with it the responsibility of caring about our global neighbors.

This lack of perspective is not only an international problem, but an intranational one as well. We are too often content to know only our own communities, or our own neighborhood within a larger metropolitan or rural area. The vast differences between one part of a city and another part show that we can speak of have and have-

---

nots within our country or cities as well as in the world. Being aware of rural and urban differences is another way to develop perspective.

Perspective—that is, the way we see others—can be a motivating force to help us change our way of living, because it changes the way we see ourselves. It is not enough to merely look at others. It is the good, hard look at the self from the view of others that produces a response within us.

To See Ourselves As Others See Us

When we see ourselves as others see us, when we see ourselves from their perspective, we are challenged. I live now in a rural small town. When I re-enter larger urban areas, I see things differently than I used to. Cities look different from the perspective of the country. The pace, the complexity, and the suburban affluence and concern for appearance all stand out in bold relief. Coming back, I see new things about the rural areas when compared against the urban. The changed perspective helps me see myself more clearly. On a larger scale, we would do well to see our life style from the vantage point of the developing countries, or from that of the poor within our own country.

Someone once said, “It is better to see one’s own community through the window of the world, than the world through the window of one’s own community.” Perspective makes the difference of whether I see the world revolving around me, or if I see myself as a citizen of planet Earth with responsibilities towards it.

Knowledge of facts and global perspectives may motivate change in the hearts and behavior of people. But the reactions to these facts and perspectives will be varied. Some will know the facts, see the world around them, and yet choose to ignore the inequities in the world and their responsibility towards it. They may ignore it because they don’t know what to do about it, or because they don’t want to do anything about it. For them, life is too enjoyable the way it is to be concerned about changing it. Perhaps they know all too well their present standard cannot be kept forever, and they want to live it to the hilt while they still can, simply ignoring what that means for others in the world today and their posterity.

Others may know the facts and have a realistic view of the world around them, but they are filled with fear at the sight. Seeing the vast disproportion of wealth in the world, they preoccupy themselves with building up defenses and walls so that as the disproportion remains or increases, the have-nots are blocked off from access to the dwindling supplies of wealth and resources.

Yet others look around them and see the disproportions and inequities and are simply filled with guilt. This may produce a lot of hand-wringing, non-enjoyment of the things and blessings one does have, and/or a great deal of change in one’s lifestyle. It may prompt activity and advocacy to bring about changes in public policy.

The inappropriateness of these reactions to the knowledge and worldwide perspective advocated above show how they alone are not sufficient to bring about the kind of change in a person which will lead to greater responsibility, to accepting the fact that things will have to be given up for the sake of the world, to breaking the addiction.

The best response I know is one informed by Christian faith. The only thing I know that will bring about the kind of concern for the world which lets a person give up his addiction to affluence is a sense of Christian responsibility drawn from a keen awareness of being a disciple of Christ. In him we have the true perspective which helps us see the world and ourselves in a way which leads us willingly to do what we need to do to ease the suffering in the world. We can know all there is to know about inequality and see ourselves in light of that. But that by itself so often still fails to move us to do anything about it. We are too comfortable with the way things are. It is, finally, the Christian’s attachment to Christ, the perspective of seeing himself chiefly as one of his followers more than any other calling in life, which will allow him to let go of many of the unnecessary attachments of an abnormally high standard of living in relation to the rest of the world.

Continued on next page

The Question
Of the Ordination
Of Women

The Cresset was pleased to publish the position papers of Theodore Jungkunz and Walter E. Keller on "The Question of the Ordination of Women" in its December, 1978, and January, 1979, issues.

In response to reader interest, the Cresset is further pleased to announce that reprints of both position papers in one eight-page folio are now available for congregational and pastoral conference study.

Please accompany reprint orders with a check payable to the Cresset and mail to:

The Cresset
Valparaiso University
Valparaiso, Indiana 46383

Single Copy, 25c
10 Copies for 20c Each
100 Copies for 15c Each

February, 1979
Our Guilt Takes Us Too Seriously

Too often the Christian’s response is one of guilt. The response goes up, “What can I do to work off this sin I have committed?” The Christian, however, with a full awareness of his forgiveness before God, knows he is forgiven, and acts simply out of love for Christ. He sees it as the proper response to Christ’s love for him to be responsible towards the world. That guilt reaction goes with a tendency to take the self too seriously. Taylor suggests, “We should not take ourselves too seriously, but should take Christ much more seriously.”

Richard John Neuhaus puts it well in his Christian Faith and Public Policy:

The U.S. especially, with its extraordinary wealth relative to the rest of the world, has a great responsibility as a nation. That sense of responsibility is not necessarily based upon guilt, for it is not true that the prosperity of some is always bought at the price of poverty for others. For Christians that sense of responsibility is rather grounded in our understanding of the unity of the human family and of the truth that from those to whom much is given much is required.

He also writes, “we should affirm the biblical command to compassionately bear one another’s burdens, recognizing the whole world as neighborhood and all people as neighbors to whom we owe the ultimate duty of love.” Knowledge alone and a global perspective alone will not necessarily move us to change our habits so that we are more responsible towards the world. But when in Christ we see the world as a neighborhood of neighbors to be loved, we have the key not only to kicking our selfish habits but to feeling a sense of necessity to do so. It is when we see ourselves under his grace, forgiveness, and love that we begin to see the world from his perspective.

We might call that perspective a vision. The call for a vision goes up today to bring about more responsible living in the world. Taylor writes, “I am calling for a return to some model, some picture which takes the whole range of man’s existence into account.” The setting forth of some vision provides impetus for action.

Again, there may be various visions around. But for the Christian it is Christ who provides the vision which is necessary. The vision of the Christian is to let the Kingdom of God “come also among us.” That vision of Christ includes living with self-sacrificing love in a world of neighbors. He speaks to our reluctant, comfort-loving spirits and leads us to responsible living with them and for them.

If we find it hard to get off our couches and give up our rich foods and drink and our idle pastimes when these things are irresponsible, a global perspective helps; it helps us to see our activity in the light of the world around us. But we are led to see that world around us much more responsibly when we see it “In Thy Light.”

---

Your King Comes: Come!

Zechariah 9:9-10
Matthew 11:25-30

On parade day, the deliverer wheels up in a Honda Civic with brakes squealing, right in front of us, and says, “Hop in.”

Sure there’s been some mistake, I squirm and wonder why I waited under blazing sun for this. Behind me, murmurers begin:

“Dangerous!” “Too slow!”
“So cramped!” “A death trap!”
“Un-American!” But he bids, “Come,” tapping me with a strangely promising call.

As we start out, I doubt he knows the route since he drives away from hosannas, shooting across country-side and city sprawl.

Not wanting to, I went and was astound at rough ride smooth and gentleness profound.

Carl Ficken
The Churches and Corporate Life

Social Responsibility versus Careerism

"Careerism demands detachment. To succeed in school, the child begins to detach himself from crippling fear of failure. To sell himself, he detaches himself from feelings of shame and humiliation. To compete and win, he detaches himself from feelings of empathy and compassion. To devote himself to success at work, he detaches himself from family feelings. Ultimately, to attain his goals he is detached from social responsiveness."

—Michael Maccoby

The efforts of various church denominations and church-related groups to encourage business firms to implement socially responsible behavior have not been very successful. Although there are many reasons for these failures, a major cause appears to be a lack of understanding of the nature, characteristics, and structure of the modern business corporation. In many cases churches have expressed corporate behavior in individual categories and terms, communicated their social responsibility goals in individual categories, and presumed that corporate behavior is only a larger form of individual behavior. These approaches have often ignored the communal and corporate aspects of business decision making and the complexity of the moral dilemmas confronting the corporate manager. It is the purpose of this article to suggest the need for additional and expanded approaches to the business community based upon a comprehension of the nature of the corporation, the internal and personal pressures facing the corporate manager, and the problem of means and ends. Unless those who make demands or requests of business firms understand the characteristics and structure of modern corporate life, they will be unable to communicate effectively.

The types of approaches taken by churches are illustrated as follows:

1. attempts to change the behavior, attitudes, values, goals, and ethics of business managers as individual Christians operating within a business environment;

2. statements and expressions of concern proposing ideal behavior for business managers, corporations, and society as a whole. These statements of policy take various forms and shapes. The National Council of Churches' policy statement on "World Poverty and the Demands of Justice" and the statement of the Task Force on Churches and Corporate Responsibility proposed to Alcan are illustrative. Desired behavior and policy statements on business social goals are communicated in policy statements by denominations and groups or by direct communication with the corporation;

3. encouragement and support are provided by churches to concerned citizens, endowment fund managers, and others, to express their concerns and values within the corporate environment as active shareholders or as "outside

Harold A. Gram was Dean of the College of Business Administration and then Vice-President for Administration at Valparaiso University from 1962-1974 and Vice-President for Administration at Florida International University from 1974-1977. During those years he authored two books for Concordia Publishing House, Christian Ethics and Social Responsibility and Government Economic Policy. Currently he holds his professorship in the Department of Management at Concordia University, Montreal, Quebec, where he is co-authoring a forthcoming book, Canadian Business Policy.
directors." Shareholders are encouraged to ask questions about corporate social policy and corporate behavior, and even to participate in proxy fights, as in the Eastman Kodak annual meeting of 1967;

4. churches have supported various types of sanctions including boycotts of various products and companies. "Sanctions" have included the refusal to buy certain products or refusal to invest in certain bonds or shares;

5. the Corporate Information Center of the National Council of Churches is developing a social aspect index, which they believe will be used along with Dun and Bradstreet ratings. The social aspect index will assist investors and others in rating a company as a social as well as a financial investment. This project is under development and is expected to take ten years to complete.¹

**The corporate manager often perceives his role as the supporter and protector of corporate interests rather than as an individual who can make personal choices.**

In spite of these varied approaches, business has not voluntarily adopted socially responsible behavior, and most changes have been secured as a result of legislation. Business unresponsiveness has often given rise to accusations by churches that business managers are hard-hearted, unethical, concerned more with money than people, or are callous and indifferent. Business managers have often replied that churches are meddling in private business; the statements of policies do not speak to the issues; many of the demands are beyond the capacities of business to implement; and the people who wrote and who propose the statements are uninformed or unaware of the accomplishments of the firm. On occasion there develops a counter organization such as the Confederation of Church and Business People which has been formed in Toronto to oppose the Task Force on Churches and Corporate Responsibility. The most successful area of the churches' appeals have been to individual managers who have been in positions to use their power and authority to express Christian values, ideals and goals and to undertake socially responsible behavior.

The lack of effectiveness of these various approaches I believe does not lie in the lack of sincerity or interest on either side, or in the unwillingness of business managers to adopt social responsibility. The implementation problem arises, I believe, from two factors (a) the ethical and moral dilemmas which grow out of the complexities of the nature, structure, and character of the business organization itself, the nature of business decision making, and problems involved in the selection of means as well as goals, and (b) the deficiencies often existing in policy statements, and business-church confrontations where desirable behavior is not expressed in operational terms and comprehensible categories. Churches tend to express their concerns in individual categories and concepts, raise the banner for an ideal Christian ethic, and assume that managerial behavior is only one form of individual responsibility. Often ignored are the communal aspects of business decision-making in which various "stakeholders" have interests and needs which demand satisfaction, and the fact that the manager functions within a constrained social, economic, and political environment.

Churches cannot restrict their concerns to individual categories and ignore the organizational dimensions of corporate life. Social responsibility concerns which include the areas of the environment, poverty, human rights, racial and sex discrimination, consumer interests, the work environment, and quality of life issues, have significant social and communal aspects. Many of these issues can be rightly handled by a change in personal values, ethics, and orientation, but as churches attempt to elicit corporate responses, an additional set of values, constraints, and dimensions become operative, and also need to be considered.

It is not the intention of this article to suggest the content of social responsibility concerns but rather to define the areas and dimensions which churches need to review and examine in order to effectively communicate with the corporate world.

**Individual Values**

**And the Corporate Ethos**

Churches, as a result of a legitimate emphasis upon the theology of justification, have often expressed business and corporate ethics in individual categories and terms. An ethical person is one who manifests his justification by adopting an ethics of love. Love ethics is what justified men do. Ethics when applied to the business world often become amplifications, interpretations, and applications of the ethic of love. The Christian manager is exhorted to love God and his fellowman. The corporation also is conceptualized as an individual. The business manager is admonished to manage the business so that the corporation is a good corporate citizen and corporate activities are conducted in an honorable, honest, and upright manner.

These terms which place the emphasis upon individual categories of ethical behavior are appropriate to the business world of the craftsman, the individual proprietor, and the professional, where ethical decisions are made individually and the consequences are assessed against the individual. Rewards and satisfactions are personal. These terms and categories, however, do not speak with sufficient clarity to the communal or corporate aspects of modern managerial life and behavior. The business manager within the large complex corporate environment makes ethical decisions within an environment of collective decision making, communal behavior, and group pressure. The corporate manager often perceives his role as the supporter and protector of corporate interests, rather than as an individual who can make personal choices.

John Kenneth Galbraith has proposed a useful way of examining economic activity, by dividing it into the service sector and the planning system. The former is dominated by the single proprietor and service occupations such as doctors, lawyers, service stations, craftsmen, barbers, etc. The planning system is represented by the large bureaucratically controlled and structured organization with profit centers, divisions, specialists, and individuals who perform only a small job within the total corporation. The planning system seeks to extend its influence over markets, and is dedicated to a policy of growth. These large organizations generate their own capital and dominate their markets. In the U.S.A. almost 80 per cent of the working population works for government or organizations. Only 13 per cent of the working population are in business for themselves. The largest 500 corporations in the U.S.A. do 70 per cent of the nation's business.

The corporate managers' belief in the market system arises from the capacity of the market to objectify many decisions and to provide a personal defense against social, moral, and ethical demands.

The manager within a large corporation does not conform to the model of a craftsman-proprietor who operates an organization which is expressive of his own interests, values, and skills. Anthony Jay has compared the manager of a large corporation to a prince who employs political means and power to control various fields. Maccoby has described the top manager as a gamesman who plays to win. In a large complex organizations which are composed of various profit centers or divisions, the top managers can be compared to managers of a portfolio of various investments or business which are guided by return on investment. Market share, return on investment, the maintenance and survival of the enterprise, and personal advancement within the corporate structure become integral parts of business life.

Churches which presume to speak to individuals within a corporate environment should recognize that most business decisions are made collectively, politics and power are daily realities of the corporate world, and personal progress is measured by movement up the corporate ladder. A survey conducted in 1974 revealed that "managers experience pressure, real or perceived, to compromise their personal moral standards to satisfy organizational expectations." A Harvard survey in 1975 found that individualism was believed to be dominant by 62 per cent of the respondents, but that 73 per cent thought that Commutarianism would be the dominant ideology by 1985. (Commutarianism is defined as the welfare of the community being predominant over the individual.)

The Christian manager in a corporate environment is faced, for example, with diverse ethical questions and concerns which can be broadly classified as corporate responsibilities (stewardship) and individual responsibilities to individuals (personal Christian ethics). These conflicts appear as those between individual needs, wants, and values within and outside the organization, the manager's personal needs and corporate managerial responsibilities, and the needs of the corporation as a community and a functioning organization. How, for example, does the manager resolve dilemmas originating in the survival and efficiency needs of the organization with the individual's needs for creativity, self-expression, and personal development and growth? How does the manager select and train a willing work force, while avoiding abuses in psychological techniques such as behavioral modification, especially when as a manager he is taught that supervision, leadership, and direction require the use of motivational and learning theories? How does he relate and resolve needs of the organization for a disciplined and ordered community with the individual and personal rights of the employee? How does he reconcile his responsibilities for self-and personal development which means progress up the corporate ladder with his authority and power over his employees and associates, and meeting corporate duties?

Maccoby believes that the personal demands upon the corporate manager for personal and professional development within the organization have created a pattern of behavior called careerism. "Careerism demands detachment. To succeed in school, the child begins to detach himself from crippling fear of failure. To sell himself, he detaches himself from feelings of shame and humiliation. To compete and win, he detaches himself from feelings of empathy and compassion. To devote himself to success at work, he detaches himself from family feelings. Ultimately, to attain his goals he is detached from social responsiveness." Maccoby further believes that business is played to win, and the rewards are given to those managers who have significant intellectual capacities rather than values of the soul and heart. As the corporate manager is faced with careerism that creates conflicts of personal vs. corporate ethical responsibilities, and between his own welfare and that of others within a work environment, he needs ethical guidelines and assistance which are more complex than admonitions to honesty and integrity.

The manager is also confronted by ethical choices which cannot be resolved by appeals to one rule or guide,
which simultaneously guides business behavior and makes economic and managerial choices. The classical economic system formed the basis for an ethic of managerial behavior based upon individualism and the view that the manager's prime ethical responsibilities were to use maximization criteria for decision making which would create efficiency. The classical economic system provided for an ethical guide by relying upon the moral authority of the market. As the manager pursued profit maximization, he would assist in creating a just and equitable distribution of income and efficiently use the world's limited resources. This theoretical system ignored the organizational and behavioral dimensions of corporate and managerial behavior. The classical economic system consequently is insufficient as a guide and standard to evaluate the dimensions of the manager's ethical and moral dilemmas. The dimensions of corporate ethical concerns are illustrated more adequately in case studies than in the formal logic of classical economics.

Personal ethical decision making involves choices about power, success, and organizational demands over his own and others' individual needs and purposes. Within this context, Michael Korda in *Power* has proposed that there are no ethics in business, but only the use of power to secure personal advancement, development, and to accomplish one's goals.

The ethical issues confronting the manager in corporate life involve questions of group and corporate welfare, participation and commitment. His own personal economic and social welfare is directly related to organizational effectiveness and success.

The moral and ethical dilemmas confronting the manager in business can be summarized briefly as follows:

1. Managerial work is often conducted within a corporate setting which involves behavior within a social, community, and organized environment with its attendant ethics relating to social, political, economic, and legal dimensions.
2. The manager's personal advancement is corporately mediated, and most often the result of administrative and corporate behavior, contribution, and effectiveness.
3. The complexity of the ethical issues involved in business prevents the use and adoption of a single operational guide, such as profit maximization, which will result in appropriate ethical choices especially in the area of individual relationships and corporate social behavior.

Churches and pressure groups need to recognize that in the large complex organizations:

1. managerial responsibilities are organizationally based and related,
2. the progress of the manager and his personal future is dependent upon the success of the organization and how effectively he meets his responsibilities within and to the organization,
3. the meeting of social responsibility demands are of less importance in the scale of values than those activities which support and encourage the survival and effectiveness of the organization,
4. the more committed the manager becomes to the organization, and the greater his managerial responsibility, the less he can implement personal values and choices, and the more his personal choices need to be subordinated to the welfare of the organization as a whole.

**The Trade-Off Process And Pragmatic Incrementalism**

Business decision making involves trade-offs between various kinds of demands and preferences. Although business decision making is often characterized by maximization criteria, many authors and writers have pointed to models of satisfying behavior or political bargaining as being more descriptive of management behavior. Strategic decisions are often characterized by pragmatic incrementalism. These models tend to illustrate that decision making in business, including ethical and moral choices, is often characterized by trade-offs between good and better; good and worse; or better and best. The balancing of interests, the trade-offs between goals, preferences and demands, tends to view the policy statements of churches as only one of several social and moral constraints to be evaluated with economic realities.

The effectiveness of the churches' request for desirable behavior is often directly related to its capacity and willingness to understand these dimensions of managerial process. Managers are unwilling to assume personal responsibility for decisions on social goals and assess their economic costs against the business unless the decision is objectifiable and defensible before other stakeholders who are deprived of some benefit as a result of the choice. The trade-off process becomes a necessity since the manager is always working within the constraints of limited resources—human, economic, and organizational.

The corporate managers' attachment to and belief in the market system, I believe, arises from the capacity of the market to objectify many decisions and to provide personal defense against social, moral, and ethical demands. The market system performs many kinds of trade-off processes, including the allocation of goods and services to individuals and sectors, moving resources to their most profitable uses, and trading-off values and preferences of various types of groups and individuals. The manager most often accepts the moral authority of the market because he believes that it operates objectively and without discrimination. In the absence of market forces, he prefers to have social and value decisions made by legislation, which applies equally to all firms and affects all corporate decisions.

The trade-off process which is performed by the market can be illustrated theoretically by the decision of a firm to build a foundry. The economic feasibility of the project is determined by the market demand for castings. The foundry will also provide employment for people, increase the economic welfare of the community, and provide
government support for social and welfare programs through taxes. Those people who live adjacent to the foundry may suffer noise and air pollution and view the foundry as contributing to a reduction in their quality of life and in opposition to their personal values for peace and quietness. The efforts to satisfy the demand for metal castings has resulted in various choices and effects. Those who view their satisfaction as having increased because of jobs, availability of products, and additional revenue, are happy with the results. On the other hand, those who preferred peace and quietness, lower levels of air and noise pollution, and open spaces find that the foundry has reduced their level of satisfaction. The efforts of the business man to respond to market demands results in trade-offs. The satisfactions of some people have been increased, and the level of satisfactions of others reduced.

Although few people would seriously propose that one should do good to a person even if it kills him, some church policy statements propose social goals which can only be accomplished by undemocratic means and force.

It is often not recognized by those who demand social responses from business managers and firms, that they are also simultaneously demanding the use of different criteria for performance evaluation. Market related and economic criteria for the evaluation of managerial performance are understandable, accepted, and uniform with business. Profits are understandable by stockholders, boards of directors, and the financial community. Social responsibility results are often interpreted as being acceptable to those who make the demands, but unacceptable to other shareholders or evaluators of the manager who have different values, goals, and ethical standards. The manager is often caught between environmentalists and the unemployed; between Blacks and Whites; between the churches and unions; and between shareholders and social activists. The difficulty of making trade-offs between these various types of social demands is often resolved by the manager seeking refuge either in market forces or the courts. Legitimate defenses for poor economic performance are general economic conditions, the legal environment of the firm, or specific legislation which controls, limits, and mandates specific behavior.

Increased government regulation, the use of third-party mediation as in collective bargaining, and inter-organizational contacts and relationships, can in some respects be interpreted as ways to reduce reliance upon the market as the only trade-off process. Each of these other processes are accepted because they possess equal authority, legitimacy, and moral authority with the market. Those who argue for alternative trade-off processes also need to propose ethical guidelines for the conduct of these processes. Illustrative questions need to be raised, such as: How should collective bargaining be ethically conducted? What ethical guidelines are appropriate for political processes including bureaucratic regulation and administration? When are interest groups operating ethically as they demand concessions and solicit support for their values and preferences?

The problem of investments and business activities in South Africa can be examined within the framework of a trade-off process. Churches have consistently urged business firms to make no further investments in South Africa, to desegregate their plants, and to participate in economic, political, and social boycotts. The dilemma which the president of a company faces are at least the following: If investments are not made in South Africa the standard of living of both Whites and Blacks will fall; the prosperity of the country will be reduced; racial tensions will be aggravated; and the incidence of hardship will fall unequally upon the poorer people within that country. Investments make it possible for people to be better off and to increase their capacities to resolve their own racial problems and to raise the level of the poorest sector of the country. The trade-off processes, even when conducted in the most conscientious manner, involve at least moral and ethical choices. The manager also knows that his actions can be interpreted as supporting apartheid and subject him to negative social labelling by the churches. Those who make demands for desirable actions but ignore the dimensions of the trade-off process and provide no ethical and moral guidelines for making choices are irresponsible.

The trade-off process raises difficult and complex moral and ethical issues which are often irreconcilable. Should a pipeline be built to supply natural gas to the people of California even if this affects the life styles of the Denis, Inuit, and Metis who live in the Northern Yukon? Should a firm trade-off pollution of streams for employment of people? These illustrative questions cannot be answered simply, but the reality of human existence and of limited resources requires them to be made. The ecological formula which asserts that everything is connected to everything else, everything has to go somewhere, the receiving of something means the taking of something else, and that there is no free lunch, is illustrative of the interdependence and inter-relatedness of many of society's values, goals, wants, and preferences. Davis and Blomstrom have pointed out that "Man's actions in an ecological system usually involve social trade-offs. These social trade-offs are of two types. First there is the priority choice. All things cannot be done at once." The second kind of trade-off is the gross national by-product. "The idea of a gross national by-product implies that any major action mankind takes for its benefit may also offer some negative results in the total ecosystem."12

If churches will provide assistance to the business manager they need to recognize the reality and dilemmas of the trade-off process and share the burdens, results, and processes of decision-making. Social responsibility statements, requests, and policies need to understand


12 Ibid. p. 298.
enough of the trade-off process to determine priorities, preferences, and rankings. Demands and policy requests which ignore the limitation upon resources and the trade-offs between real choices will be ignored. The individual firm faced with limited resources may only be able to accommodate social demands by reducing employment.

Churches recognizing the realities of economic, social, and political existence need to share with the manager the consequences of ethical and moral choices and the results of the selection of desirable goals and objectives.

Statements and policies which demand results are relatively easy to formulate, especially within the concepts applicable to a perfect world. In actual fact business decisions, like most other decisions, take place in a world of limited knowledge, imperfect human beings, and mixed aspirations. Churches need to speak to the trade-off processes with a theological understanding of "simul justus et peccator" and the dilemmas of trade-offs in an imperfect world.

**The Question of Means and Ends And the Conclusion**

Policy statements and approaches which focus upon the ends or goals without at the same time examining the means are inadequate and incomplete. Statements about distributive justice, without speaking of the means to attain these goals, are often not very helpful to the business manager. A company, for example, may be able to end racial discrimination against Blacks but only by reverse discrimination against Whites. The Federal government has been criticized for providing improved housing for the poor by using undemocratic means which resulted in destroyed communities, and a lack of acceptance by those the housing was designed to serve.

The business firm may be able to accomplish the desired social purpose, but only if it uses its corporate power and financial power in ways which the manager views as legitimate and moral. In some cases managers have refused to accommodate social responsibility concerns because they believed that the only means available to them would involve activities, processes, and actions which they considered "wrong" or illegitimate. Values such as individual preference, human rights, democratic processes, and rights of property affect the choice of means which a business manager feels justified in using. If the manager perceives his available means as interfering with human rights or individual freedom, liberty, individual choice, and many other values, he will tend to reject the proposed course of socially responsible action. Churches which want a desired result need to propose and suggest how this should be accomplished and provide ethical and moral guidance upon both means and ends.

The selection of means becomes critical and vital for the manager, because he is limited in his choices by the nature, structure, operation, and values of the business firm. Managers often find their authority limited by self-imposed leadership styles which have been structured about consensus and participation. The by-passing of various administrative and decision-making processes within the organization results in role and job confusion. Organizations function by agreed upon and accepted values of procedure, authority, and responsibilities. Although outside groups tend to view only the balance sheet as the measure of the firm's capacity to respond, in reality the management of an organization and its strengths often lie in value-laden understandings about how decisions should be made by that organization.

Churches need to share the "how" of accomplishing their requests. The end does not justify the means; means and ends are intimately related. Although few people would seriously propose that one should do good to a person even if it kills him, some church policy statements especially those of the Canadian Task Force on Churches and Corporate Responsibility, propose social goals which can only be accomplished by undemocratic means and force, and by the substitution of a socialist system for capitalism.

Churches have a commitment to the Gospel above everything else, but as they seek to relate to the secular world through politics and demands for socially responsible behavior, they need to recognize the nature and characteristics of the corporate environment, the nature of the trade-off process and the means-end relationships. Business will continue to be influenced by Christian men and women who are struggling to show their faith and convictions within the corporate environment. Churches however which express their social responsibility concerns only in individual categories and terms which are relevant to the small entrepreneur, the craftsman, the individual proprietor are missing the area which has the greater impact upon society.

The social responsibility issue because of its impact, influence, and potential cannot be ignored by churches. Churches need to be concerned about the social, behavioral, and economic impact of the corporate world. Socially responsible behavior and any kind of corporate behavior are affected by the ethics and values of the managers, but also by the nature of the corporate processes, the nature of the trade-off process, and the selection of the means to accomplish results and goals. It is in these latter areas that churches need to speak with relevance, clarity, and understanding if they will have an impact upon corporate decision making. The corporate manager functions within an environment which has its own values and standards. The difference between the local service station manager contributing to the abatement of pollution by no longer disposing of old oil by pouring it down the sewer, and the corporate manager of a pulp and paper mill seeking to end pollution of a local stream is a considerable difference in size. The decision making process, the involvement of shareholders, and the ethical dilemmas are of different type and quality. Unless churches can relate to these latter types of decision making relationships, they will be unable to accomplish the implementation of socially responsible goals.
Confession and Congregation

Essays and Study Papers Investigating the Formula of Concord Historically and Theologically for its Resources for Pastoral and Congregational Life Today

For Parish Study Groups, Parochial School Teacher Retreats, Pastoral Conferences, College and Seminary Classrooms

The Authors and Their Essays or Study Papers

David G. Truemper
“Confession and Congregation: An Approach to the Study of the Formula of Concord”

Kenneth F. Korby
“Naming and Healing the Disorders of Man: Therapy and Absolution”

Theodore R. Jungkuntz
“Ethics in a Relativizing Society: Between the Relativism of Moralism and Antinomianism”

David G. Truemper
“Piety in a Secularized Society: A Faith-Full Life-Style, or the Piety of the Presence of Christ”

Walter E. Keller
“When Confession is Called For: Indifferent Things and the Case of Confession”

Roger D. Pittelko
“Confession and Congregation: Resources for Parish Life and Work”

David G. Truemper, General Editor

Robert C. Schultz
“Therapy and Absolution: Issues of Healing and Redemption”

William H. Lazareth
“The Foundation for Ethics and the Question of the Third Use of the Law”

Walter R. Bouman
“Piety in a Secularized Society”

Robert W. Bertram
“Confessional Movements and the Formula of Concord”

Michael Rognness
“The Confessions in the Congregation: Practical Suggestions for Parish Use”

Arthur C. Cochrane
“The Act of Confession—Confessing”

In addition, the hundred page document contains responses to the essays by the authors of the study papers.

Price: Two Dollars
Postage Paid If Payment Accompanies Order

Order From:
The Cresset
Valparaiso University
Valparaiso, Indiana 46383

Twenty Percent Discount
To College and Seminary Bookstores

February, 1979
The New-Realist Paintings of Joseph Raffael

JOSEPH RAFFAEL's lyrical paintings of light in nature probe reality by showing ordinary subjects as being both matters of fact and matters of a larger, glorious mystery—a wholeness that rings true for many people.

Born in 1933 in Brooklyn, Joseph Raffael received his professional art training in the 50s during the dominance of Abstract Expressionism. In the 60s he received recognition for his paintings of fragmented, photographically derived pop images. Since 1969 he has lived near San Francisco where his efforts have focused on creating images of nature also derived from photographs. These works have been much celebrated; in 1978 the San Francisco Museum of Modern Art organized a retrospective exhibit of the paintings of his California years.

Last fall the Sloan Galleries of American Paintings of Valparaiso University was fortunate in being able to present an exhibit of Joseph Raffael's recent works, bring the artist to campus to lecture, and take steps to acquire his painting CHT for the Sloan Galleries.

This painting's paradisal view of nature restates in current art terms the romantic vision of an animated cosmos, a vision often embodied in American painting (cf. Charles Burchfield earlier in the twentieth century and the Hudson River School landscape artists in the nineteenth century) and a vision prominent among the paintings already in the Sloan Collection.
This set of theses for discussion was prepared in the course of a semester’s work on theological prolegomena with a small group of advanced undergraduate students. The theses were prepared in response to a student’s challenge to the teacher’s rather off-hand comment one day, “Well, of course, the Gospel is what really shapes a theology.” “That sounds like a slogan,” came the student’s response; “How does the Gospel do that?”

There is a three-fold aim in what follows. In the first place, this is an attempt to provide a working definition of the Gospel. By “working definition,” I understand that sort of definition which helps to make the thing defined operational, and workable, in theological criticism and in the constructing of theological arguments. In the second place, this is an attempt to suggest how the Gospel works to shape theology. The suggestion is made in the face of alternative ways of shaping a theological argument or system—ways, for example, which in the manner of so-called protestant orthodoxy proceed from the starting-point of the authority of an inspired book, or which in the manner of some modern theologies proceed from the starting-point of the religious experience of the believer. In the third place, these theses constitute a kind of response to the charge of “Gospel Reductionism” that has sometimes been leveled against practitioners of a so-called “Valparaiso Theology.” The law, both as word and as reality, is given its place in dialectical relationship with the Gospel.

In offering these theses to a larger audience, I wish to give credit to the kind of student who presses a teacher to expand and clarify, and I hope to give Valparaiso University alumni and friends a chance to eavesdrop on something that occupied a good small class for a good long time.

1. The Christian Gospel is a story, a narrative about the career and fate of Jesus of Nazareth.
2. The meaning of that story is an offer to the hearer of a change in the hearer’s standing before God, a change as dramatic as that from death to life.
3. The Gospel is essentially a promise of divine favor; it says to the hearer, “God likes you, for Christ’s sake!”
4. It is only incidental that the Gospel conveys information about Jesus’ activities; primary is the fact that the Gospel is the sort of communication which brings the new state of affairs it announces.
5. The nature of the Gospel’s communication may be pictured by the lover’s words, “I love you!” That affirmation creates the possibility that the beloved stands, really, in love, that is, in the lover’s love.
6. Similarly, one misses the point of the lover’s words if the beloved begins to examine the lover’s credibility or demands proofs the lover’s truthfulness. Only love can really hear love. Only faith can hear the Gospel. Faith is that sort of hearing of the Gospel that hears it as Gospel.
7. One either agrees that one is loved, thus truthing the lover’s promise; or one does not, and the promise, untrusted, goes wasted. “The very meaning of the word ‘offer’ includes the possibility of rejection. If the offer is rejected, it does not become effective. Then the wrath and judgment of God remain valid. By making an offer the Gospel becomes a promise. It does not want to instruct; it wants to bestow a gift.” (Werner Elert, The Structure of Lutheranism, p. 65)
8. To ask “How do I come to faith?” makes about as much sense as asking, “How did I fall in love?” (I was asked that recently by an acquaintance; what struck me as I heard my answer was that I was telling a story about my wife, about the sense of delight at being with her, about the sheer surprise of finding myself in love, in her love!)
9. The Gospel, precisely as a story with a promise, implies another reality against which it appears as good news, and that is the law.
10. Law is theological shorthand for the sum total of reality outside of Christ-and-the-Gospel. Law includes things we would call good and bad, humane and beastly, life-enhancing and death-dealing, or—in sum—things that both make and break life.
11. The theological reality of law is discernable quite apart from divine revelation, though it is rarely recognized as such. I find law primarily in the sort of primal dread at the realization that my life is lived under a must, an ought, a demand which I cannot and do not measure up to, and for which I am nevertheless responsible. Thus, the very “natural laws” which support and sustain my life are the same ones that grind me into dust or turn me into maggot-fodder.

12. The reality of law is thus a panic situation, the disclosure of my life as an existence-unto-death, a death-bound existence in which the very inevitability of death calls the whole of life into question, precisely as a question after the quality of that life. Death is thus curiously present throughout life: “In the midst of earthly life, snares of death surround us.”

13. Death, what St. Paul calls the “wages of sin,” is an enemy; attempts to make death harmless are as effective as deodorant spray on a rotting corpse.

14. In the biblical story of Israel and Jesus, death is uniformly seen as God’s stroke, in wrath, against sin.

15. That is why St. Paul says that the law works wrath; it discloses the enemy-situation between man and God, and it exacerbates that situation by nailing a person down in the dilemma of “must/can’t/guilty anyway!”

16. For what is required of us is that we be the sort of people who do not have to be required to be the sort of people we are required to be. That is why St. Paul links wrath-sin-law-death as the face of God as enemy.

What is required of us is that we be the sort of people who do not have to be required to be the sort of people we are required to be.

17. Against that background, the Gospel strikes the death-bound sinners as the promise that they “shall not die but live and recount the marvelous deeds of the Lord.”

18. The Gospel thus puts sinners into a position where they confront two contrary verdicts on their lives: a condemning one and a promissory one.

19. To accept the gracious verdict, the one that renders death penultimate, is to have what it offers, to move from death to life for Christ's sake.

20. The Gospel is thus the “one thing needful” for all of Christian life and work.

21. The Gospel alone is necessary for faith to be Christian faith.

22. The Gospel alone is necessary for salvation.

23. The Gospel alone is necessary for life to be Christian life, the life of a promise-truster who nevertheless lives in the midst of a contradictory and retributive order of things.

24. For theology’s critical and constructive tasks, this means that the theologian tests theological assertions (both formal and informal ones) to see whether they urge the Gospel as such. The theologian develops a working theology whose constructive principle is getting that promise told in such a way that it can be heard as the good news it really is.

25. The least likely, yet most promising, clue or device to have come out of the Reformation era is what Luther for a time called the “theology of the cross,” that whole orientation that sees the glory of God most clearly in the ignominy of the cross.

26. Christ overcomes the powers of the world and of hell by experiencing complete powerlessness on the cross. (Luther developed this idea in his Heidelberg Disputation; see Luther’s Works, volume 31, pp. 51-58)

27. The Augsburg Confession echoes this way of thinking in its pivotal article on justification: “We receive forgiveness of sins by grace for Christ’s sake through faith, when we believe that Christ suffered for us and that for his sake [that is, for the sake of the one who suffered for us] our sin is forgiven and righteousness and eternal life are given to us.” Similarly, the Large Catechism (Creed, 68) says, “We could never come to the point of realizing the Father’s kindness and mercy except through the Lord Christ, who is a mirror of the Father’s heart, without whom we see nothing but an angry and fearful judge.”

28. This orientation provides theology with a set of expectations well-suited both to keeping the promise alive and to dealing with the experience of negation that is increasingly apparent in our day.

(See Douglas J. Hall, Lighten Our Darkness)

29. Faith trusts the promise in spite of all appearances to the contrary. Every appearance contradicts that the cross is God’s mercy, since Christ dies there under the law and its curse and God’s wrath, in utter anguish and despair. (“My God, my God, why have you forsaken me?”) Faith acknowledges Jesus as the content of God’s promise to the believer when the “for me” is added. Then faith gets its ultimate strength from Christ’s ultimate weakness, and it grabs on to the offer that the cross is not merely an act of God’s wrath, but the disclosure of his mercy.

30. In many ways, the New Testament Gospels are records of the Church’s wrestling with the problem of how to show that the death of Jesus is really the center of the good news because it is mercy for us. Those Gospels are primary examples of how the Gospel shapes a theology. (See Roy Harrisville, The Miracle of Mark)
From the Chapel

The Jungle is Only a Few Yards Away

Paul Harms

All that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill all your thoughts with these things. The lessons I taught you, the tradition I have passed on, all that you heard me say or saw me do, put into practice; and the God of Peace will be with you.

Phillippians: 4:8-9

Was it not necessary that Christ should suffer these things and enter into His glory?

Luke 24:26

Guyana was chilling to most. It need not have been. Yet it was.

Chilling. Yet, was it more than another event in an unbroken series of events that in a moment illuminates the human condition for what it is?

Why should Guyana shock after Holocaust? Why should Holocaust shock after Roots?

Shall we go on? Why, after Adam . . . ?

Yet, Guyana . . .

Our little philosophies should have prepared us. “Every man has his price.” “A little bit of dirt rubs off on everybody.” “Caveat emptor.”

But they didn’t. They should have, but they didn’t.

Because they didn’t, the Guyanas of the past and those of the future (there have already been several more) will paralyze us again and again.

Let another Guyana occur and we will be none the wiser. The improbability and the impossibility of it all will catch us mouths agape as it has done so often before.

Perhaps this shock, like the shock that is dominantly physical, protects us from a yet greater shock of having to go beyond “a little dirt rubs off on everybody.”

Who wants to say that bad—but accurate—word struggling to be said? As soon admit joyously that mother is an alcoholic! Only after “best constructions” have been exhausted, only after lies have become lies, only after mother’s extended and repeated blackouts have terrified us, only then do we say, “Mother does not just like an after-dinner drink. Mother does not only indulge in the grape from time to time. Mother is an alcoholic.” What makes it difficult for us to say that mother is an alcoholic is that in so saying, we have to say we are the sons and daughters of an alcoholic.

Meg Greenfield of Newsweek said it well: “Guyana reminds us that the jungle is always only a few yards away.”

We take civilization for the norm, barbarism for the exception. In truth it is the other way around, advises C. S. Lewis.
Our dilemma is not clearly seen in all its stringency until it is seen in what we call good as well as in what we call evil.

“Deep, deeper than we believe, lie the roots of sins; in the good they thrive and send up sap and produce the black fruit of hell,” said Charles Williams. (He was writing of the Inquisition of yesteryear.)

And in a chastening statement, C. S. Lewis said: “If ever the book which I am not going to write is written, it must be the full confession by Christendom of Christendom’s specific contribution to the sum of human cruelty and treachery. Large areas of ‘the World’ will not hear us till we have publicly disowned much of our past. Why should they? We have shouted the name of Christ and enacted the service of Moloch.”

It may be said that at times Christ Himself wondered if our dilemma were really that deep. “Were there not ten cleansed? Where are the nine?” “Could you not watch with me one hour?” And lest we forget, “Father, if it is possible, remove this cup from me, nevertheless . . .” But He did say, “Father, if it is possible, remove this cup from me.”

Then again, Christ feels the icy chill and makes us feel it too. “If anyone offends one of these little ones, it would be better for him that he had not been born; or if born, that a millstone be hanged about his neck and be drowned in the depths of the sea.” “It is necessary for the son of man to go to Jerusalem to suffer and to die,” He said.

Necessary? Yes, necessary. Not just a good idea—necessary!

“He was stretched, He was bled, He was nailed, He was thrust into, but not a bone of Him was broken. The dead wood drenched with blood and the dead body shedding blood have an awful likeness. . . . The cross therefore is the express image of His will,” writes Charles Williams.

It was necessary!

If not, whither Guyana? Whither “Christendom’s specific contribution to the sum of human cruelty and treachery?” Whither our own age living somewhere between Auschwitz and another Hiroshima?

Whither we?

February, 1979

When the disciple who made so many suggestions suggested that “It was not necessary,” Christ declared that statement and all others like it “Satanic!”

Christ had heard the suggestion earlier that it was not necessary. It would be reintroduced many times over.

Who wants to say that our problem has roots so deep? Who thrills to admit in himself that which he deplores in another?

What’s an evasion of “It was necessary”? To be shocked and paralyzed over and over again each time there is another Guyana or reasonable facsimile thereof? The indications are that there will be more. To be immobilized at every turn? To be drained of all energies to do battle with the depth of that problem that is our common inheritance?

What’s another evasion of “It was necessary”? To be forever suspicious of the other, then to turn ever more into the self, only to discover that one has resorted to a refuge as uncertain as “the other,” as deceptive as the other, and finally as humiliating as the other?

Another evasion? To live the cautious life forever on guard that your heart will never become involved, hence never broken, until, unknowingly, your heart has become unbreakable?

The usual alternatives to “It was necessary” will not do. “Smile and the world smiles with you.” “Do him before he does you.”

Better to affirm at one and the same time the lessons for this day from Paul and Luke.

One neither smiles his way through Guyana, nor does Guyana paralyze with its mass suicide/murder conducted under cult religious auspices. Neither facile hope, nor the false refuge of a weary collapse is the way. To paraphrase Frederick Brueckner: “What we ought to say is one or the other of these—hope or despair—but instead what we say is both of them, and thus something more than, and different from either.”

He who said, “It was necessary,” did the necessary. That act is both our despair and our hope and something more than, and different from either.

Something to remember for the Guyanas to come.
Much thought without physical expression saps my vitality; much physical activity without reflection on that activity renders me an automaton.

I look at my hands. They are weathered but not beaten down. The fingers are long and flexible. The fingertips possess a heightened sensitivity to the material world. They prefer the tactile excitement of writing with a plain wooden pencil to the impersonal mechanism of a ball-point. I bear in my body the tracks of generations of artisans and craftsmen, tracks I both cherish and desire to re-enact in my own life.

I look at my hands. I say, "it is not enough that I think." It is not, for me, "I think, therefore I am," but rather "I think, therefore I make." Thinking is a solitary activity until it becomes a thing done, as when shared in dialogue with another or as this writing is a thing done from my thinking. In the making is a tangible expression to which I can point and say, "there: I've drawn my thought." My hands itch to work as much as my mind does. Without a fusion of the two I live an unbalanced existence: much thought without physical expression saps my vitality; much physical activity without reflection on that activity renders me an automation.

Craftsmanship fuses these two points on the balance, that of the hands which work and the mind which images. Eric Gill said this notion was revolutionary after the industrial age began: "I was reuniting what should never have been separated: the artist as man of imagination and the artist as workman." Craftsmanship, because it fuses mind and hand into a working unit, gives almost immediate satisfaction. If a person sets up so little as a handloom and makes a potholder by simple tabby weave, it is a triumph to be celebrated and cherished and used as an expression of oneself.

Crafts have made a comeback of almost phenomenal proportions in our society. In a society peopled by office workers and assembly line personnel, it is small wonder the anguished cry of the spirit for creative outlets receives its response in macrame', batik, and candlemaking, to name but a few. The level of skill increases daily, with professionals reaching heights of sophistication unknown since the days when the arts and crafts revival in Victorian and Edwardian England and the Bauhaus movement in Germany elevated crafting to a high form of art.

Crafts differ from fine arts, traditionally, in that they are utilitarian. I think long and hard over making that distinction, yet I cling to it. The aesthetic and personal element of handwork may be the occasion of its purchase, but it remains within the sphere of the useful. The crafter makes something which, however beautiful it may be, normally has a purpose. Pots hold things; shirts are worn to be worn; the cardinal principle of calligraphy is legibility. In this utilitarian appeal is a message for the American temperament, which is pragmatic. Use supersedes leisure, for most of us, and we find it easier to justify making that which serves as well as pleases us. Fine arts are still an occasion for bewilderment for many of us, but crafts we think we understand. The craft movement capitalizes on this American idiosyncrasy; yet, in fact, there is something deeper to it. Eric Gill again: "the only culture worth having is that which is the natural and inevitable product of an honourable life of honourable work." Many seek an escape from "Plasticville, USA" in the slower, more earthy craftsmanship which Gill claimed launched culture. His is not a singular judgment; many others agree, among them the distinguished printer Harold D. Backman, who wrote "craftsmanship is the application of a man's accumulated knowledge and creativity in harmony with his individual handling of tools and materials. What material production man has achieved through history has, in the main, been the result of craftsmanship."

I believe that craftsmanship, because it has been so basic to the development of culture and material progress, is a metaphor for all of life. It is work which makes sense.


The Rev. Jay C. Rochelle holds his M.Div. from Concordia Seminary, St. Louis, Missouri, and his Th.M. in biblical literature from Pittsburgh Theological Seminary; and he is the campus pastor for the University Lutheran Ministry in New Haven, Connecticut, and chairperson for the Yale Religious Ministries. Pastor Rochelle is author of four books; editor of Newsleek, the journal for the Lutheran Campus Ministers' Association; and Markings columnist for the Calligraphy Quarterly. In addition to his special interest in the art and philosophy of calligraphy, he cuts and prints linoleum and wood blocks, and bakes and bikes.


to the body and the mind. Yet it has not always been held
in such high esteem: Aristotle long ago said the artisan
was not free because bound to the law of necessity. Having
to produce within limits, he felt, was enough to rob the
artisan of one of the conditions by which to be considered
a free part of the polis.

Christianity, however, countered this Aristotelian notion
by insisting that freedom always occurs within limits.
Thus Christianity salvaged freedom—understood as the
ability to exhibit dignity and holiness within a framework
of limitations—for craftsmen and artisans and, in fact,
elevated it to a model for life itself. Whereas fine art has
so often gone its own way, attempting to live outside the
boundaries of the community (who is not familiar with
the monotonous theme of the alienation of the artist?);
crafts rise in response to a buying public which defines
limits and the discipline of the craft, which imposes its
own limits. The boundaried nature of human existence
is reflected in the craftsman’s struggle with the discipline
of a medium which yields, indeed, to mastery but never
becomes anything other than what it is. Simultaneously
the craftsman struggles with the boundaries imposed by
the necessity of having to make a living, the “ethics of the
marketplace,” and the very earthly factors of cost, time,
materials, and purpose. For all the stylized and personalized
options, and within this framework of necessity, the pot
remains . . . a pot!

And yet something more than a pot. A transformation
occurs: the material becomes bearer of the spiritual, for
in the manufacture—the hardworking—the spirit of the
thing is unveiled and the spirit of the craftsman is both
tested and expressed. There is a revelation in crafting
which is indisputable; mirror as it is of the creatio ex
nihilo, the process and the product are always more than
the craftsman could have predicted, once the medium is
mastered. Subtleties and shades of meaning emerge
unforeseen in the designing, yet always hoped for. These
are the visual signs that the result of crafting is the
manifestation of spirit through the material world.

Christianity salvaged freedom—understood
as the ability to exhibit dignity and holiness
within a framework of limitations—for
craftsmen and artisans and, in fact, elevated
it to a model for life itself.

Sadly, craftsmen have—with singular exceptions, like
Eric Gill of a past generation and Mary Caroline Richards
of our own4—rarely been articulate spokespersons for
the processes by which they preside over the conversion
of spirited matter from raw matter. Blake appears to be
on the razor edge of absurdity when he says no one who is
not artist, musician, artisan, can be Christian—but his
meaning is clear: the Divine only infuses the Human
through Creative Spirit.5 The model is the work of the
Holy Spirit in sanctification, in “setting apart” those who
bear in their bodies the signs of God’s Presence—and
who cling to that tenaciously. Gill is in line with Blake
when he calls art—his kind of art, the workman’s art as
opposed to the stylized and aesthetic impulses of all fine
artists who treat religion as basically silly but a good
prole for the aesthetic experience—“the ritual expression
of religion.”6

For craftsmen of earlier times, the kind of reflection we
pursue may not have been articulated because it was
generally understood: if, in the Gothic period, the end of
work was the glory of God, we have a symbolic interpreta-
tion beyond which it was not necessary to press. Conse-
sequently, the stonemason may not have been a person of
prayer for the simple reason that, in an undivided life,
stonework was prayer and was the philosophy of life by
which the craftsman lived, articulated not in words but in
the stones themselves. Such an analysis of work lies at the
root of Luther’s concept of vocation, which we uneasily
inherit in a day when work has little or no meaning for so
many.7

(Historians may argue that the foregoing notes on the
Gothic period’s approach to craftsmanship and spirituality
are simplistic, and in fact misguided. That may be true—I
do not know—for the period considered as a whole. But
such an interpretation of the period lies at the heart of
John Ruskin’s approach to medieval art, quintessentially
put forth in his chapter “The Nature of Gothic” from The
Stones of Venice, vol. II, which was the most influential
piece of writing for the early leaders of the arts and crafts
revival, most notably William Morris.)

To get to the spiritual end of the craft requires discipline.
There are no short cuts: the life is short and the craft
is hard to learn, as Hippocrates mused. I spend my years
amassing control by yoking myself to the discipline only,
paradoxically, that I may at some point finally let go of
the control and allow the medium to be within my body,
my mind, my hands. At this point, the spiritual insights
into the craft and the spirit in the crafting arise simulta-
neously. Knower and thing known have, so to speak, merged
and function as one unit in balance. There is no mystery
in this. It is largely a matter of trust: trust in the medium
to be what it is—a medium, a means of expression; trust
in the tools and techniques of the medium; and trust in
myself so that the spirit of the craft is unveiled through
me. Once this truth is rooted in the psyché—and it is
rooted there by an act of faith—then the techne‘ cares for
itself and what is produced unveils spirit to others. Gill,
one last time, captured this in a well-known epithet:

4M. C. Richards is a potter with a Ph.D. in English Literature;
his two books are Centering and The Crossing Point, both from
Middletown, CT: Wesleyan University Press.

5The allusion is to Blake’s opening lines to The Laocoon Group
and is found on p. 497 of The Portable Blake, ed. Alfred Kazin,
New York: Viking, 1972. The sentiment appears in numerous other
places in Blake’s writings.


7The theme has most recently been best captured in Studs Terkel,
Working: People Talk About What They Do All Day and How They
Feel About What They Do, New York: Random House Pantheon

February, 1979

21
“look after goodness and truth, and beauty will look after herself.”

People work at crafts for various reasons, apart from the minority who make crafts their livelihood. There is the recreational reason: one can be rejuvenated through a craft. There is the therapeutic reason: one is put at ease by the solitary, yet fulfilling, nature of crafting. There is a hint of Genesis in the dominion I exercise over my small corner of nature in the singularity of craftsmanship: possibly I have no grand social or political resolution for the ills of the world, but I gain personal resolution for the ills of my immediate environment through my craftsmanship. But surely, the possibility of finding a spiritual way of being is the reason which makes craftsmanship such a rampant avocation in our secular culture. People experience connections with God through crafting—even if God remains an unspoken End—connections they are barred from seeing and feeling by the excessive materialism and structural disavowal of God in our culture.

**It is through metanoia, that radical alteration of perception which begins by seeing one’s alienation from nature, others, God, and oneself, that the sacramental essence of the universe becomes visible.**

It is in the last stage of the discipline that people come fully alive to the spiritual depth in crafting. Hints of it are there all along the path, and they keep one going toward the last stage. The meditative aspect of crafting is bound up with the relinquishment of control that grows out of trust. This is a physical model of *metanoia* in the New Testament. It is through *metanoia*, that radical alteration of perception which begins by seeing one’s alienation from nature, others, God, and oneself, that the sacramental essence of the universe becomes visible. We see life as a field of matter interpenetrated by the Divine. In a similar way, the *metanoia* of craftsmanship establishes a new, or at least renewed, relationship between the craftsman and his tools, techniques, history, discipline, and productions. The tools and techniques become visible as extensions of the human spirit; the history becomes sacred; the discipline becomes a spiritual exercise; and the productions are acts of prayer.

Many non-religious people with whom I dialogue on this subject of craftsmanship and spirituality, urgent as it is for me, experience this same process. They rummage about, as do I, for words and sentences by which they can articulate it. Many choose eastern models, especially the focus of Zen on the direct perception of reality. As a Christian I find it unnecessary to go outside the pale of my own tradition. There is much in Christian tradition by which to articulate and illuminate the process. Beginning with Christ-mass, we can forge links that make such a spiritual interpretation of craftsmanship not only possible, but desirable for a whole—or, better, healed—understanding. We become no longer tools, but ourselves become Ends in whom God is pleased to dwell.

---

**Adjustment**

Six meters high, the dinosaur rises in the great hall of the Museum of Natural History. Under its shadow five college students re-create the great lizard with dragon teeth (in wet plastic and papier mache).

In the shadow of both the first graders inhale the unknown—staring up until the dinosaur looks down.

Sister Maura

**Reformation**

Old slippers beat new ones any day. Your Feet and they have formed an alliance—at The firm insistence of the feet who shaped The slippers and made the cloth conform to Their more solid ways, as a poet might Bend his words. New ones, when you put them on, Are unyielding, stubborn, hard; they resist Foot form, pinch back, as though they could mold Bone and skin.

But old slippers do wear out; so You bring home the new, smelling fresh, and made To fit some measured, mechanically Perfect foot—which gave them no trouble. For A while they do bite and pinch, until feet Say who’s boss and make these, too, old and soft.

Carl Ficken
Music

Felix Culpa
And Its Critics

Jill Baumgaertner

Now that the first wavering reviews of Kryzysztof Penderecki's new opera Paradise Lost are in, a peculiar critical bent has begun to emerge in attitudes toward the work. The reviews were, at best, noncommittal, the most bem...
heaven-born majesty Satan may have retained. His costume shed, he can be about his sneaky business.

Perhaps the real difficulty for the modern opera audience lies in the ambiguity of a tragic ending which includes hope. Much of the criticism of *Paradise Lost* stems, I believe, from the deep-seated desire of the audience to see loss in physical terms. They are not satisfied with an invisible paradise for if they cannot see the flowers, they cannot cathartically experience the loss of those flowers. They are not comfortable with the idea that a shallow and petty Satan could creep into Eve’s dreams of innocence. They want more spectacle and more absolutes, immutable good and thundering evil, and certainly no paradox. They yearn to visualize the loss, to see the blood. But of course the real fall for Adam and Eve was not apprehended in immediate visual effects. What makes it even more complex for the modern audience is that this total loss and sinfulness is not separate from total gain, salvation through grace. Adam and Eve exit from paradise, humiliated and chastened, but hand in hand, receiving comfort in each other and in the promises of Christ. In a secular world, that is not easily comprehended.

**Grand opera buffs are simply unaccustomed to dealing with God’s presence on stage.**

The fact is that grand opera buffs are simply unaccustomed to dealing with God’s presence on stage. Most were disappointed because they wanted to see a particular kind of drama which Milton did not write. This would also explain the heavy use of the label “oratorio” as a way of explaining away the opera, as if fitting it into a “religious” musical genre would make responses to it easier to categorize.

Milton is largely unread today, except by specialists. So, one begins to realize, is Scripture. The bland, non-message of *Oh, God!* is much more akin to popular taste.

---

**Is There Hope for the City?**


When the first Christians called unbelievers “pagans” (i.e. country-dwellers), it was not because of any naive or inexperienced hope for the city. They knew from every page of their Book that the city was as ambivalent as the human heart. (As Tom Wolfe said about his coming to New York City in *The Web and the Rock*, “Really the great city was already within him, encysted in his heart, built up in all the flaming images of his brain.”) The early faithful knew that the city was not only the place of all human culture but also the place of the deepest inhumanities and tragedies. For that very reason, they knew that faith could come to its own wisdom and hope only by coming to terms with the city. Those without this twofold experience and engagement were, by a ready synecdoche, “rubes.”

The title of this book, co-authored by the president of Union Seminary in New York and a former social science colleague, really means to ask, “Where can the biblical kind of hope for the city be found today?”

Having spread an array of ordinary city hopes and city fears, these authors review Hebrew responses to the city which were conditioned both by the memory of forced labor under Pharaoh and by the promises concerning Jerusalem, and expressed by prophets who identified spiritual idolatry with social injustice. The authors find Jesus at core revolutionary in his denial of the divinity of the emperor under whom he was born: in his proclamation of “a society whose ultimate judge and ruler was independent of every other human social authority, and a society to which every human being had an invitation” (pp. 49-50). That two-fold principle produced the successive responses of Romans 13, the Book of Revelation, the Lactantian accommodation under Christian emperors, the “two cities” of Augustine, the medieval synthesis, the “two kingdoms” of Luther, the theocracy of Calvin, the Puritan “awakenings,” the responses to the industrial revolution—and might yet produce a Christian coming to terms with the post-industrial city.

The new thing this book has to offer is the result of an Urban Policy Study conducted in Raleigh, Durham, and Chapel Hill, North Carolina, in 1971, under contract with the Center for the Study of Metropolitan Problems of the National Institute of Mental Health, U.S. Department of Health, Education, and Welfare. As part of a research team, the authors sought to find behavioral continuities with the people of the Bible by means of elaborate instruments and extensive interviews in that urban setting. They named a simple set of four ethical-social “marks” analogous to liturgical marks of the true church—not to say who is “saved” but to say where the traditional complex of perspectives and dispositions is to be found. Readers who wonder whether there are such identifiable behavioral “marks” are invited to reflect on the alternative, “What if there aren’t?” They might recall a certain warrant in the words of Jesus, “By their fruits you shall know them.”

It is disappointing that this book does not set forth in greater detail the design and execution of the project it cites, but points rather to a not readily available report entitled *Which Way America? A Study of Community Activation* by Ostrom, Lind, and Shriner. In what follows, we will simply indicate findings—which may very well send *Cresset* readers back to the graphs.

Beyond the act of worship itself,
church people on the whole did not rank higher than the general population in manifestation of the biblical "marks" of the people of God. They in fact ranked a bit lower in the mark of intensionality with respect to strangers (racial openness). But there were churches and there were churches. In those which actually included social issues and considerations in their deliberations, members did express a somewhat more than ordinary tolerance and imperative in racial matters. Some questions became inwardly thinkable only where they were socially discussable. But many of these respondents remained low on scales of behaviors which make for mutual supportiveness or for any very costly regard for outsiders—not much salt, light, or leaven. A third set of scales produced phenomenal, startling, mutually confirming results: in churches where members exhibited some alternating movements between intra- and extra-congregational discussion and activity, all four marks were found together. To weaken any of these behavioral marks—personal, interpersonal, or public edification—was to diminish the other two.

To go to church or college without giving attention to taking hold somewhere in the city can be like sitting down to a bill of fare and finding out only the menu is for sale.

Conclusions: "The church, to maintain its own spirit and ethical vitality, must facilitate the involvement of local congregation members in political processes as well as talking about social issues." (p. 113).

The righteous cannot live by faith alone if by faith we mean a steadily held, strong-minded, interior spiritual tilt. Such individuals, our data overwhelmingly indicate, are likely candidates for lives of quiet desperation. Without the links of friendship, a worshipping community, a community for political discourse, and associates for public action, the faithful are also the frustrated (p.143).

Surprisingly, even people's general spirits (freedom from insomnia and stomach disorders) were "more clearly associated with a sense of political well-being than they were with happiness at home or satisfaction with one's friends" (p.155). Most surprising of all (except on reflection), political practicalities were consonant with a lively sense of the forgiveness of sins. The authors cite Augustine's City of God: "Our very righteousness... consists rather in the remission of sins than in the perfecting of virtues. Witness the prayer of the whole city of God in its pilgrim state, for it cries to God by the mouth of all its members, 'Forgive us our sins as we forgive those who sin against us'" (p.160).

What was the advice to NIMH-HEW? Lack of political health in middle America is not chargeable primarily to unavailability of information, but to "the lack of a life story which motivates people to face the anxiety of coming to terms with their collective responsibility" and of "human relationships for transmitting and exchanging information, for getting in touch with political alternatives, and for developing practical political solutions to practical political problems" (pp.150-52). Institutions and leaders most chargeable and relevant are (1) those of religion and (2) those of education.

To go to church or to college without giving attention to vehicles for taking hold somewhere in the city can be (putting it mildly) less than helpful: like sitting down to a bill of fare and finding out that only the menu is for sale.

Richard Luecke

Paper, Pencils, and Pennies


Paper, Pencils, and Pennies is a timely and well-written presentation of the why, how, and what of simulation activities and games for learning and having fun. The clearly stated purpose of these activities is to aid in effective interaction with others and for personal enjoyment. A variety of simulations/games are presented with complete directions and suggestions for use by the family, educator, or recreation center leader.

Ronald Hyman, Professor of Education at Rutgers University, emphasizes that since the learning of facts by themselves is not beneficial, the use of simulations/games will energize the participants through interaction to learn not only facts but concepts, generalizations, and problem solving. The simplified and clarified model used in simulations/games allows the leader/facilitator to clarify a complex process or issue from life, thus aiding understanding. Mr. Hyman further adds that the use of simulations/games to unblock the resistance to learning is promoted as the role of the adult leader changes from lecturer to one of becoming involved with the activity. He therefore moves to the area of stimulating and motivating rather than ordering or judging. The interaction among participants results in a peer interdependence which has a highly desirable educational value.

The use of simulation activities and games is riding the crest of popularity in education today, from kindergarten through grade twelve. Undergraduate and graduate level classes also use this form of active participation on the learner's and facilitator's part as a lively part of their curriculum. Future teachers are being instructed in the effective use of these learning techniques and methods. The popularity and acceptance of simulations/games is evidenced, for example, in their use from the quick and simple word game of elementary students to the more sophisticated use of moot court by law students. Intensified simulation techniques are used in astronaut and space flight training and by airplane pilots and auto drivers.

The use of simulations/games as a means of communicating and having fun is widely accepted. Whether their use is effective is determined by the facilitator. It matters little that the information presented is relevant and ideally planned (and timed) if the facilitator is not well-prepared and/or does not conduct the simulation/game.
One of Max Beerbohm's caricatures, dating from 1904, shows Matthew Arnold confronted by his niece, the lugubrious novelist Mrs. Humphrey Ward. Mrs. Ward, dressed as a prim little girl, addresses Arnold with the words, "Why, Uncle Matthew, oh why, will not you be always wholly serious?" Few have accused Arnold of lacking seriousness, but the charge has often been made against Beerbohm himself. *Zuleika Dobson* is particularly open to suspicion; Beerbohm's masterpiece would seem to be rivalled only by the works of Ronald Firbank and William Beckford in its extreme and utter levity. The occasion of the book's reprinting by Dodd, Mead is as good a time as any to consider *Zuleika*'s peculiar place in English literature. The plot of the novel is simple. Zuleika is a young lady who had made a career of mediocre magic tricks and irresistible beauty. Her grandfather is the warden of an Oxford college, and when she goes to visit him, she so entrances the undergraduate population that they all—even the hitherto unconquerable Duke of Dorset—commit suicide for her sake. At the end of the book, Zuleika is buying a ticket to Cambridge.

Beerbohm wrote an introductory note to *Zuleika* denying any satirical intention; the book is not a satire but a fantasy. All fantasy, he adds, "should have a solid basis in reality." In the case of *Zuleika*, this "solid basis" is the loving observation of collegiate life in turn-of-the-century Oxford. The initial joke is that a venerable and wholly male institution can be brought to devastation by the mere presence of the right woman. That perception alone, however, would not justify Beerbohm's preciosity. The fantasy is ultimately effective because it brings style and substance to a fruitful impasse: this delicately imaginative book wrestles with the death of imagination.

The Duke of Dorset—the only man Zuleika has loved even for a moment—is an essential figure, because he embodies all that has survived of romantic Europe in a civilization far from romanticism. The Duke is a Byron of sorts. Zuleika, by contrast, is "far too human a creature to care much for art." There is nothing of "cold aestheticism" in her constitution; she just likes attention. The least imaginative creature in Europe devastates Oxford: Arnold's Oxford, Newman's Oxford, Beerbohm's Oxford—the bastion of aristocratic civilization in a world increasingly middle-class. The author feels for Dorset in his long death-struggle with Zuleika, and all of his own "cold aestheticism" cannot disguise the fact. The Duke's impassioned enumeration of his estates and houses is intoxicating because Beerbohm chooses to make what might have been a tendentious list into a *summa* of English tradition:

Two flights of shallow steps lead down to the flowers and fountains. Oh, the gardens are wonderful. There is a Jacobean garden of white roses. Between the ends of two pleached alleys, under a dome of branches, is a little lake, with a Triton of black marble, and with waterlilies. Hither and thither under the archipelago of waterlilies, dart goldfish—tongues of flame in the dark water. There is also a long strait alley of clipped yew. It ends in an alcove for a pagoda of painted porcelain which the Prince Regent—peace be to his ashes!—presented to my great-grandfather.

The extravagance is not purely decorative. It is a dirge. The death of the Duke is the loss of history in its romantic incarnation. The Duke, no doubt, is a snob and perhaps even a prig. Just because we know he is doomed, however, we can afford to give our full sympathies to him. Beerbohm surveys the obsolescence of such people with a disarming exactitude. *Zuleika Dobson* may not be straightforwardly satiric, but this is one fantasy not only based in reality but directly concerned with it. Beerbohm, it may be added, did not write much in later years. He sunned himself at Rapallo. Was this retirement defeat—an imaginative failure like the Duke's suicide? There is no biography of Beerbohm to tell us with any authority. In at least one of Beerbohm's books, though, defeat becomes triumph; the apparent frivolity of a *tour de force* disguises a real concern...
with the shift of a civilization. Zuleika Dobson is not wholly serious—but quite serious enough to have survived the last seventy years.

Richard Maxwell

Tallgrass Prairie: The Inland Sea

The past few years have witnessed a steady flow of books describing the American countryside. Tallgrass Prairie is distinctive because it awakens in us an awareness of the beauty and diversity of the colorful historical heritage of the American scene. Much of the book contains exquisite, realistic pictures of the tallgrass prairie environment. The seasonal change of a highly complex ecosystem is clearly illustrated with pictures of the sky, grass, and wind. All of these pictures stir a sort of armchair realism in the reader and acquaint him visually with an ever-changing landscape.

The Tallgrass Prairie, however, is much more than a collection of beautiful pictures. The book brings the conceptual framework of the tallgrass prairie ecosystem to bear on a contemporary agrarian society and its historical development. It is a story of how distinct social groups adapted to the tallgrass prairie environment. The Plains Indian, the old cowboy, the sodbuster, are all reminders of things past. Both the cultural and physical landscape is rapidly disappearing. The big grass country, which once covered some three million acres, is now found in forty or fifty isolated parcels of land. Patricia Duncan travels from spot to spot searching for these remaining tall grass areas and the cultures that were derived from it. Tallgrass Prairie thus serves not only as a description of the physical and cultural aspects of the tallgrass prairie environment, but also as a rather useful guidebook for the current locations of remaining tallgrass regions.

At times the author becomes almost mystical in her reverence for the prairie. The book reveals a person-
alized struggle of the author and a few committed individuals to stop the forces that are destroying the beauty of the prairie. Patricia Duncan states, “There is no use being a photographer if the prime source of inspiration, the natural landscape, is lost.” One hope of the author is the future creation of a prairie national park in the Flint Hills region of Kansas. The book traces the conception of this idea in the 1930s to the present formation of the “Save the Tallgrass Prairie, Inc.” organization, which today is continuing the effort to create this national park. I believe one of the reasons that Patricia Duncan wrote this book was to try to persuade the American public to realize the importance of the creation of a national tallgrass prairie park.

One of the more satisfying experiences derived from reading The Tallgrass Prairie is the manner in which various elements of the prairie environment seem to come alive and assume distinct personalities, making the physical and cultural landscape more memorable: it fulfills the needs of the reader seeking historical facts about the relationship of the prairie to the history of the United States and also the needs of the reader who pursues the book for pleasure, believing the big grass country is his home.

Ronald A. Janke

R. Brownell McGrew

R. Brownell McGrew is a multi-purpose book about a witnessing Christian artist who has become the world's premier painter of the Indian way of life. The Indians are the Navajo and Hopi, proud and colorful people who have accepted the artist as a brother, but only after many trials and some fascinating experiences. Actually, the story of McGrew's work with the Indians could make an enchanting book in itself.

The book is lavish in its use of color to reproduce the oil paintings of the artist. Portraits, landscapes, groups, horses, and intimate scenes are beautifully reproduced. Sketches, drawings, small studies, oils and charcoal are sensitively selected, placed and printed. Large paintings and small portraits, early works and some from a year ago are all shown side by side. This is sometimes confusing, because the chronology of the works and the development of the artist's unique technique is disregarded in the presentation. Paintings are not dated, which adds somewhat to the feeling of random arrangement.

The book is actually a catalog of a fantastic exhibit of McGrew's work displayed at the Laguna Beach Museum of Art. I was able to see the exhibit and bask in the marvelous glow of Brownie's superb paintings. In most cases, the book captures that glow, yet it is difficult to feel the same wonder when looking at a small reproduction as you do when confronting a five-foot-wide painting.

As a catalog-and-book combination, R. Brownell McGrew must do several things. The paintings and drawings must be titled and documented (catalog) and we must find out something about the artist and his work (book). Both are done quite well, although at times one wishes there were more book. The manuscript is a combination of writing by and about the artist. Some portions have been printed in other publications, some were especially written for this book. The combination seems eclectic and a bit “folksy” at times, but the total impact gives us an intimate look into the feelings, struggles, beliefs and determination of the artist.

A fascinating aspect of the book is that when you pick it up, you expect to learn about the artist (and you do), but you soon realize that you are really learning about the Navajo people—their customs, feelings, life, and homes. It is a sensitive look at a people who often are treated without sensitivity. You begin by admiring the work of the artist, but soon you are in awe of the Navajo. Which I think is the way Brownie would want it to be.

Gerald F. Brommer
The Victim and the Victims

Kenneth F. Korby

The meditations of Lent are turned into trivial speculations if they become miscellaneous observations about the places and people around the suffering Jesus. We are not at a sporting event where the cameramen swing the cameras over the crowd while the announcers make comments on this and that. Neither is it very helpful to turn the contemplation on the suffering, sorrow, grief, and death of Jesus into morose grief about him, as if our grief or sorrow were our deliverance.

Proper preparation for the celebration of his (and our) resurrection from the dead trains us to live under our cross in unity with this crucified One, to suffer our grief and sorrow in companionship with this Sufferer, and to trust this Victim to be the life and joy in us as we suffer as victims or cause others to be victims.

The description of our Lord as the Paschal Victim teaches us what kind of repentance it is that is called the "joy of heaven." When the Man of Sorrows joins us, and invites us to cling to him with our whole souls, we are not invited to morose wallowing in our misery; we are invited rather to be joined to him by him and to be led into the surprising and startling renovation in the mercy of God. Salvation, not sentimentalities, is the outcome of partnership with the crucified Jesus. The sorrow of a suffering humanity is transformed into joy when repentant humanity is turned to trust the Victim who has made us his companions to deliver us.

Lent is the invitation to be divorced from our sin—to suffer the loss of that deadly love of our hearts; Lent is the invitation to be married to the delivering Victim who returns us to that true Love who is our life. To repent is to suffer the loss and to receive the gift.

One does not need to be a brilliant observer to see the suffering of humanity; nor does one need over sharp ears to hear the miserable and angry cry of the victims, both oppressed and oppressor. Under the burden of its own sin, humanity suffers from curvature of the spine. It is bent over and cannot walk uprightly. As little as a crooked nail can make a clean, straight hole when it is driven into a board, but cuts and gouges the fibers in accordance with its own twists and bends, so little can bent man move through life without causing the sorrow and grief that he himself suffers.

Oppressed and oppressors suffer a common condition: they are victims. The anguished cry of the one, suffering the ache of the heart in the loss of its life and freedom, may sink into dull despair over its impotence. Or it may rage at the weakness. But if the other, by luck or wit, gains enough power, position, or wealth to stave off the shameful weakness, he is still caught in the arrogance of making victims of others. None, not one, has the grace, the power, or the heart to deliver himself or others from being victims without making others victims.

None, except One. And he became the Victim. Enfleshed for us by the express will of the God whose passion it is to have us free and alive in perfect union with himself, the Paschal Victim freely chooses to become Victim with us and for us.

Is there any grief like the grief of being forgotten by man, held in contempt by man, or rejected by God? Jesus is the Man acquainted with grief, the Man despised, rejected, and condemned—for us. Is there sorrow for folly, for evil done, for grinding others into wretchedness and driving them to death? Jesus is the Man of Sorrows, wretched victim of arrogant power, who goes meekly to death—for us. As the perfect Victim, he is offered up and offers up himself that he might deliver all victims from the doom of their death, from the anger of their impotence, from the arrogance of their power, and from writhing forever in their enslavement as victims.

The Paschal Victim is the mediator between God and men. As Victim of the just judgment of God on us who are the victims of our own sin, he perfectly delivers us into the land of the living by suffering death to death. To trust him in that deliverance liberates us victims to offer our suffering as life. This Paschal Victim mediates also between one human and another. In our misery and in the misery of the others around us, we may, in faithful union with this Paschal Victim, exchange the mercy of God.

The Paschal Victim invites us into the "joy of heaven" because his trial of grief and death has led to the righting of the bent victims. The joy is that all things—including victimhood—are restored into the righteousness of God. We are invited to believe him so that both oppressed and oppressor may be stripped of the domination of death.

For those victims among mankind who are baptized into and trust the Paschal Victim, no suffering is ever wasted.