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A REVIEW OF LITERATURE, THE ARTS, AND PUBLIC AFFAIRS

THE CRESSET

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Great Teachers Make a Great University

Great teachers are a rarity. They must be experts in their discipline, capable of exciting others about it, and possess in themselves the kind of characteristics which endear them to their students.

Dr. Alfred H. Meyer, Distinguished Service Professor Emeritus at Valparaiso University, will long be remembered as one of our outstanding teachers. By his scholarly research and publications, he has demonstrated a firm grasp on the field of geography. His colleagues in national professional societies recognized his leadership by electing him to important posts. Many generations of students have been stimulated by his classes and often specialized in geography as a consequence of the example he had set.

The University holds Dr. Meyer in high esteem particularly because of the personal qualities he has always manifested in his daily living. Here is a man of Christian faith and conviction, walking humbly before his God, yet working with justifiable pride at the tasks of helping young people learn and mature. His integrity, his dedication to the University and its students, and his complete absorption in learning and teaching have touched him with the academic color of greatness during a splendid career.

Valparaiso University has been enriched by the presence of Dr. Meyer on its staff. In honoring him, we honor those stalwarts of a faculty who over the years, in good times and in bad, render steady service with distinction, never losing sight of the goals of higher learning, always eager to fulfill their stewardship to the very best of their ability. The University's promise of future greatness grows out of what such teachers do and are and firmly believe.

President

March, 1974
WITHOUT APOLOGY, WE WHO ARE MEMBERS of the Department of Geography at Valparaiso University pay tribute to Dr. Alfred H. Meyer. Unquestionably he is the key to the foundation and growth of geography as a field of study at Valparaiso University. He embodies a balanced combination of those traits that are particularly valued in academic circles: his capabilities as a teacher; his research record; his talents as an administrator; and the extent of his involvement in the local, state, and national scene in relation to his field.

Dr. Meyer began his teaching career at the University in 1926. In addition to his teaching activity, he served for more than twenty-five years as chairman of the Department, leaving that position in 1967. During those years as chairman, Dr. Meyer built a competent and dedicated staff in the Department. In the Spring Semester of 1968 he was elevated to the rank of Distinguished Service Professor of Geography, and continued teaching until the end of the 1972-1973 academic year. In addition to his teaching and administration, Dr. Meyer pursued his own research program with steady single-mindedness. Simultaneously, he was actively engaged in planning the Graduate Division of the University, involved in the city plan of Valparaiso, The Indiana Academies of Science and Social Sciences, and in national geographic memberships and offices. By craftsman-like work and by diligence in his tasks, Dr. Meyer has grown in stature as a geographer/educator and has enhanced notably the reputation of Valparaiso University as a place to study geography. In the vocabulary of former times he would have been called "The Compleat Geographer."

Students of Dr. Meyer (including staff members who formerly were his students) perceive his teaching to have been done with the passion of an evangelist, the passion of a living scholar. With geography as his discipline and passion as his engine, he moved into the lives of students with the persistence (as it has been said) of a monsoon rain. Regularly it has happened that students, as yet undecided about the major area of their study, found themselves encouraged, stimulated, challenged, and persuaded to the study of man and his earth under the discipline of geography. Many came to recognize and admire him as a great teacher.

Testimony for his persuasiveness as a teacher of geography is the long line of students who were graduated from Valparaiso University to enter graduate study in geography. It is no small asset to the University that graduate schools still make contact with the Department of Geography to recruit students, and that planning agencies around the country seek and employ Dr. Meyer's graduates.

To study under the supervision of Dr. Meyer was to join in genuine co-operative action with a great man and a great teacher. His students testify to the concern he had for their individual growth as professional geographers. He led them to participate in professional meetings. Frequently he co-authored papers with them, thereby furnishing them stimulus and guidance for entering into their profession as producing craftsmen. His impatience with the desultory student, his demand for academic excellence, and his own unflagging zeal in study left its mark in deeds as well as in words.

The extent of the impact Dr. Meyer has made continues to increase. One finds his students growing in admiration for him as they themselves develop in their professions. He is held in affection. And, perhaps the most gratifying of all to a teacher, his students frequently manifest the same dedication to learning, to teaching, and to engagement in matters geographical and political. Their tribute to him is the manner in which they both use and develop what they have learned from him.

The materials in "A Tribute" and the article on "The New Geography" are the work of the Department of Geography, Wayne Kiefer, Acting Chairman, Ferencz Kallay (Chairman), John Strietelmeier, Erwin Buts, William Kowitz, Alice Rechlin, and Jacilyn Cummiskey.
A SELECT BIBLIOGRAPHY


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HONORS, CITATIONS, SPECIAL SERVICES

Distinguished Service Award, Chicago Geographical Society, 1958-59
Distinguished Service Award, National Council of Geographic Education, 1969
Distinguished Service Professor, Valparaiso University, 1967
President, National Council for Geographic Education, 1947
President, Indiana Academy of Science, 1953
President, Indiana Academy of Social Sciences, establishing the Geography section, 1957
President, City Plan Commission of Valparaiso, Indiana, 1948, 1949, 1950
Co-ordinator, National Council for Geographic Education for Indiana, 1961-1965
National Defense Education Act evaluator of geography teacher institutes for the Midwest, 1965

March, 1974
ASK MOST ANY GEOGRAPHER "WHAT'S NEW in your field?"—and you're apt to subject yourself to a plethora of apologia, definitions, histories which start with Strabo and Ptolemy, mumblings about it unfortunately being taught by high school coaches, or the classic: "Remember sixth grade—well, we don't do it that way any more." If you're not turned off by then, dare to ask "What way in the sixth grade?" "Oh, you know," he smiles benignly, "capitals, products, all that ency­clotrivia—it's only good for TV quiz shows."

We secretly admire anyone who can get the entire geography category of "Jeopardy" correct; we find that some of our best friends are coaches; we still subscribe to the National Geographic—so do not feel that all that stuff you once learned as geography is some sort of pornographic trivia which may clutter your mind.

Risking the developing reaction to the use of the thundering hyperboles (the oil crises, the population bomb, the explosions, the eye-catching and ominous dying of this or that), it may be said fairly safely that there has been a significant revolution in the field of geography as there has been generally in the other sciences and social sciences. Mathematics has long been the foundation of the sciences and it has reached deeply into the social sciences as well. However, the really dramatic changes in contemporary geography have been produced by such techniques as the use of remote sensing, other data-gathering systems, models, computers, and cartographic innovations. The over-all effect has been the expansion of geographic horizons for research, as well as the development of important experiments in areal planning and teaching. If we must use that word explosion, our explosion has occurred mainly in the quantity of data or information that a man can gather, the speed with which he can process it, and his use of mathematics to measure its accuracy or approximation to what he considers areal truth. The fundament of geography still remains the search for the patterns of spatial arrangement of man and his earth.

Prior to the use of the aforementioned techniques, the construction of landscape inventories was a slow and arduous process. Geographers found themselves gathering information of earth phenomena and describing the what and where of it. As data accumulated, however slowly, it was possible, through the inductive method of investigation, to make generalizations concerning man's use and organization of the earth's surface as well as the processes promoting changes in the human landscape. The objectives of such investigation were cause and effect relationships.

But today's "instant" information, neatly classified and stored, has changed the geographer's role, at least in part, from that of the gatherer to that of the selector and analyst. The landscape is photographed at frequent intervals from the upper atmosphere, and the data at any given point in time, at any location, can be available to the researcher in a matter of days. This, together with the proliferation of data collection, storage, retrieval and processing systems, has made current, comparable, and quality data available in enormous quantities.

Thus the discipline has moved from the inventory/inductive approach to the theoretical/deductive. The geographer now searches for regularities on a scale never before possible, measures the strengths of relationships between multiple variables, constructs models, and formulates theories which provide a disciplined
framework for the systematic analysis of landscape patterns.

The location of things and places is central to geography, but the more important question is, "Why are they located where they are?" The why is entirely descriptive, the why is entirely analytical. Therefore, the modern geographer is concerned primarily with interpretation and explanation of the extent and density of physical and cultural patterns, their succession through time, and the organization and perception of terrestrial space.

New Directions in Research Areas

THE 1960S AND 1970S HAVE BEEN A TIME OF tremendous social, political, economic, and technological change. These changes can be detected in contemporary geographical research, course offerings, and techniques of inquiry. Geographers have developed an increased awareness of social responsibility and are involved in studying the geographical bases for contemporary problems, particularly those of the major metropolitan areas. They no longer excuse themselves from making philosophical, or moral, judgments with the pretense that they would thereby lose their objectivity and become unscientific. The most popular topics for specialization chosen by current graduate students are urban, cultural, and economic geography. One of geography's most traditional, but least problem-oriented, areas of specialization—the region—has experienced a sharp decline in emphasis. Sixty per cent of the current doctoral candidates in North America have no major interest in regions other than the United States and Canada. Geography's new identity is being established by the willingness of geographers to bring their talents to bear on contemporary problems, and the results of these efforts are being recognized as valuable for general education purposes as well as for specific problem solving.

During the first half of the twentieth century, urban geographers devoted much of their time to descriptions of the physical form of cities. While this was important in itself and provided some basis for understanding the economic structure of our cities, it demonstrated only marginal concern for the city as a place to live, and largely ignored the human miseries which were part of the system. The tumults of the 1960s brought these festering injustices to the forefront of urban concerns, and geographers began to examine the various human problems within the city in terms of such fundamental concepts as location and density. Describing the spatial patterns was no longer an end in itself. Increased attention was devoted to discovering the processes behind the spatial arrangements. For these purposes, other fundamental concepts, such as distance, direction, and connectivity, were brought into play. Urban problems began to be examined in light of theories of location, spatial diffusion, and spatial perception. The current research topics and techniques were made readily available to the geographic community through publications by the Commission on College Geography:* "Social Processes in the City"; "Race and Urban Residential Choice"; "The Spatial Expression of Urban Growth"; "The Political Organization of Space"; "The Spatial Structures of Administrative Systems"; "Residential Mobility in the City"; "Metropolitan Neighborhoods"; "Participation and Conflict over Change"; "Society, The City, and the Space-Economy of Urbanism"; and "Misused and Misplaced Hospitals and Doctors."

The impact of the automobile on the urban pattern is widely recognized by many social scientists. It facilitated a mass migration to the suburbs which, for the most part, increased the distance between place of residence and place of employment. Along with the movement of people, there was a similar dispersal of manufacturing and retail establishments into the suburbs, an absolute loss in the number of people in the central city, and a reduction in the number of establishments within the city. The consequences of these altered densities and locational arrangements were, generally speaking, that low-income and minority groups had not participated in the flight to the suburbs. They had been forced by economics to remain in the central city. With the dispersal of employment opportunities into the suburbs and a loss of jobs in the central city, these groups have been virtually disenfranchised. As the linear distance between them and their jobs has increased, so has the social distance between them and other segments of the society comprising the metropolitan area. Thus, dimensional tensions among the human groupings has increased. The high rates of unemployment in the nation's large cities is tied not only to such things as racial and social prejudices and lack of job skills for positions open in the city's core, but also to lack of adequate transportation to employment sites in the suburbs. As factories continue to disperse, the unemployment problem in the central city intensifies and the social tensions become potentially more explosive. These problems, which have strong locational components, are closely related to the political fragmentation of most metropolitan regions. The suburbs have the power to zone in what they want, i.e., clean industry, and zone out what they do not want.


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i.e., people who cannot afford $40,000 homes. These are but a few of the human consequences which the changing spatial arrangements may have caused and which are being studied intensively by geographers.

**New Directions in Research Techniques**

**THE DEVELOPMENT OF NEW TECHNIQUES** is an objective of most researchers; for that reason there are about as many new techniques as there are researchers themselves. However, we see at least four major categories which have acquired a dominance in the contemporary American geographic scene: (1) the use of models; (2) the use of statistics and quantification; (3) the use of computers; and (4) the development of new modes in cartography.

**THE USE OF MODELS.** In model-building, we design an idealized representation of reality in order to demonstrate some of its properties. According to Haggett, a British theoretical geographer, most of the models that are used in geography today are still experimental, full of exceptions, and easier to refute than defend, but their use is unavoidable for two reasons: economy and stimulation. They are economical because they let us effectively pass on generalized information, and they are very efficient teaching and learning aids. Model building is stimulating in that, through its overgeneralization, it identifies areas where improvement is necessary. A model can provide the researcher with working hypotheses against which he can test reality. The role of models in geography is to summarize what we already know, and to excite new inquiry.

The following three are representative of current models used by geographers: Central Place Theory, the Gravity Model, and Theories of Perception.

Central Place Theory is the theory of the location, size, nature, and spacing of cities. It is, therefore, the theoretical base of much of urban geography. According to this model, the purpose of a city is to be a place where goods and services for a surrounding region can be exchanged. The extent to which a city interacts with its region makes the system of cities divisible into orders. High order cities provide more goods, serve larger tributary areas, have larger populations, have more establishments, and are consequently further apart. Low order cities provide fewer goods, serve smaller tributary areas, have smaller populations, and are located closer together. This categorization is based on the types of functions the city performs. For example, the lowest order functions are the most frequently used goods and services—selling of food or gasoline. This hierarchy of functions influences the spacing of cities. In order to minimize distance, and therefore transportation costs, the most efficient arrangement for cities would be that of an hexagonal pattern. Each lower level center would be located at the midpoint between three higher-order centers. Every higher order center would be surrounded by a ring of six centers of the next lower order located at the six points of its hexagon.

Theories of Perception help us to evaluate the role that perception (or how man sees his environment) plays in affecting the decisions which determine where man lives and what he attempts to do. Those theories may help us to explain migration patterns and trends as well as to understand the processes behind the development of subcultures within our major urban centers. The Gravity Model has been used extensively in urban geography because it can be helpful in studying the relationship between variables, such as population, size, and distance. The gravity model suggests that movement between two cities is proportional to the product of their populations and inversely proportional to the square of the distance separating them. This makes the model particularly appropriate for examining activities which involve the transferral of commodities, people, ideas, and services from one place to another. It has been used to good advantage in the study of migration, traffic flows, and even exchanges of information.

**THE USE OF STATISTICS AND QUANTIFICATION.** The effort to examine processes and measure the strengths of relationships between phenomena, as well as the construction of predictive models, has been aided greatly by the development of statistical techniques. Few movements have swept through geography more rapidly and more decisively than statistical analysis. We do not stand alone among natural and social sciences in this respect. There has been a long tradition of quantification in geography, for quantification contains many aspects: counting, development of classification systems, systematic study of variation, and the emergence of theories. Each of the above mentioned elements is present in geography today, and most of them have characterized certain types of geographic studies for many years. Climatological investigations and economic geography have traditionally and necessarily been focused upon the analysis of numerical data. Prior to World War II, however, few papers of a modern statistical nature had been published by geographers. Geographers were never on the forefront in the development of statistical
techniques, but some were quick to recognize their potential application to certain types of geographic problems. The quantitative revolution in geography peaked in the late 1950s, and is over in the sense that quantification is now accepted as one of the conventional and traditional techniques which should be employed in geographic research. The entry of modern statistical techniques into geography is part of the "New Geography" and represents more than the application of new tools to old problems. The geographical literature today contains studies which illustrate the application of all the standard statistical techniques.

Perhaps the most fertile area of application within the discipline is urban geography. The largest and single most valuable source of urban statistical data is the U.S. Census Bureau. Here one can find data on the general characteristics of the population (age, sex, occupation, income, education, ethnic groups); housing characteristics (value of home, persons per room, types of appliances, condition of structure); business (percentage of city retail sales in the Central Business District, major retail centers and their volume of business); and manufacturing (type of industry, numbers employed, number of establishments). With this wealth of information the geographer is able to use such statistical techniques as correlation and regression analysis to examine an almost infinite range of patterns and relationships.

THE USE OF COMPUTERS. In conjunction with the quantitative revolution has come the geographer's increased ability to manipulate large volumes of data through the use of the computer. In addition to simply processing his data more efficiently, the computer has opened up for serious consideration certain kinds of problems which could never have been attacked before. Simulations of many types can be designed and one of the more common involves transportation planning. Computer models are now able to simulate regional transportation networks which allow the investigator to manipulate variables and monitor the impact within a time frame and level of complexity that was not feasible before computer analysis became routine.

Computers have also been brought to bear on cartographic problems. The Laboratory for Computer Graphics at Harvard University was instrumental in developing this capability. Examples of their work include: "U.S. Population Density by State, 1970"; "Per cent Change in U.S. Population Density, 1960-1970"; and "Movement of Negroes 1960-1970, Where They Came From and Where They Went." (New York Times, June 11, 1973 and Aug. 29, 1973.) Their techniques have spread nationwide and every graduate school, and some undergraduate departments as well, has introduced computer graphics into its formal educational program. In recognition of the potential for this technique the Commission on College Geography published: Computer Cartography; Computer Assisted Instruction in Geography; Living Maps of the Field Plotter; Simulation of the Urban Environment; and Land Use: A Computer Program for Laboratory Use in Economic College Courses.

THE DEVELOPMENT OF NEW MODES IN CARTOGRAPHY. The tools which the geographer has developed are many and varied, but the map remains central to the geographic analysis of a topic. The map has become an efficient information system for data storage and retrieval. A recent large scale effort in this respect was the National Atlas project of the United States Geological Survey. This superb publication represents a breakthrough in thematic cartography and contains numerous examples of maps which are utilitarian in nature. The following maps were presented at national meetings over the past five years and illustrate the breadth of subjects which are studied by geographers: "Favorable Vote for Open Housing Issue"; "Beta Radioactivity"; "Probability of a Tornado Occurrence Per Year"; "Patterns of Particulate Pollution in Cincinnati"; "Prospective Oil Fields and Disputed Areas in Eastern Asia"; "Channelization of Migration Flows from the Rural South to the Industrial Midwest"; Residential Location of Disadvantaged White Migrants"; "Rates of Male Delinquency in Chicago"; "Average Housing Values"; "Major Soviet Natural Gas Deposits"; " Abortions per 100,000 Females"; "Minneapolis Business Burglary and Robbery Rates." Some of the topics listed above would be identified as traditional types of concerns, but the social issues represent a new direction for geographical research.

Our ability to observe the earth, map selected features, and extract statistical data has increased dramatically in the past few years through the co-operative efforts of the National Aeronautics and Space Administration and other Federal agencies. Weather and Earth Resources satellites have provided a potential for studying the earth and monitoring changes that was only a dream a few years ago. The Earth Resources Technology Satellite has the potential to view the same area on the earth every eighteen days. This provides the first convenient opportunity to inventory some landscape items, such as the amount of area disturbed by strip mining, and to update other information which is now compiled only once every five to ten years. Furthermore, it provides a perspective which integrates human activi-
ties with their physical location. In addition to the satellite efforts, there has been a program of high altitude aerial photography of selected cities introduced at the time of the 1970 Census of Population. The goal was to produce land use maps which could be combined with census tract information. The first set of maps to be released by the United States Geological Survey** is for a nine county area surrounding San Francisco. This type of data co-ordination will enable geographers to interact with planners and public officials in more meaningful ways and allow urban geographers to analyze city forms and functions more thoroughly.

New Directions in Teaching

IN THE MID 1960s, A SERIES OF PROGRAMS was initiated to bring modern geography to the forefront of the discipline. The programs consisted of the NDEA Summer Institutes for geography teachers on all levels; the High School Geography Project; and the Commission on College Geography. The NDEA Summer Institute programs and the High School Geography project provided the opportunity for teachers to become exposed to contemporary thinking in geography. For some elementary and secondary teachers, it represented the first intensive exposure to professional geography. New concepts and techniques were taken back to the classrooms, and professional teaching units were developed dealing with cities, economic geography, political geography, physical geography, and cultural change. In these units, the students are often asked to play roles which challenge them to think geographically with respect to specific problems. In one role the student becomes a homesteader in western Kansas during the 1880s, with 160 acres of free land, and $1500 to spend. How does he decide what crops he will plant and in what amounts? How does he react if his crop is destroyed by hail? The decision-making is carried forward to the machine era, the Depression, and the drought of the 1930s. By the end of the unit the student has developed an appreciation for the complexities of farming and has gained a better perspective of the interpretation of past events.

Another role involves a group of students acting as the officers of a metals manufacturing Company. Part of this unit forces them to locate a new plant and to make decisions despite uncertainties with respect to labor, raw materials, transportation, and construction costs. The teacher can add other variables, such as taxes or pollution control standards, to make the project applicable to a local setting or a contemporary issue. The complexities of modern industry are examined through this project and the interaction between the locational, economic, and social variables is established.

The Commission on College Geography has published nearly fifty studies dealing with professional and contemporary issues. Most of the publications were designed to supplement classroom material and to provide readily accessible information dealing with significant research and conceptual frontiers. In addition to those already listed, the following publications indicate the concern for environmental awareness within the discipline: Visual Blight in America, Man and Nature, Perception of Environment, Man and Environment.

Conclusion

THE GEOGRAPHER’S RESEARCH FRONTIERS, theoretical concepts, and teaching techniques are broader today than ever before. As we continue to move away from the confining deterministic (cause and effect) approach to the subject toward an emphasis upon examining spatial trends and developing probability models, the ability to predict future spatial patterns and possible consequences is enhanced. It is this predictive ability of the science that holds hope and excitement for the future. Better planning for people in our ever-expanding urbanized society through improved housing, work, and play arrangements is in the offing. Identification of locational trends with potentially devastating human consequences will make it possible to take measures to alleviate or reverse such trends. The geographic discipline today, through promoting an understanding of the spatial structure of opportunities for men, and through its predictions of the consequences of changes in that structure, has much to contribute to man’s effort to create a better world. Men have demonstrated a unique ability to manipulate their use and occupancy of earth-space. Now it is time to channel that ability toward the good of humanity as a whole.

**Office of the Chief Geographer, USGS National Center, 12201 Sunrise Valley Drive, Reston, VA, Mail Stop 115, 23092.
THEOLOGICAL LIMITATIONS OF SCIENCE

We are light-bounded, sight-enclosed, and hence the scientist must speak of science here; he does not see a first or last, nor peer beyond the segment of his evidence.

All knowledge has the smell of permanence; the fossil in the stone has a career implicit in duration, where inhere the marks of verity perceived by sense.

Because God chose to act in history the act historic has become a wall encompassing the fact. No mystery provides a gate to come or leave, but all the candidates for truth must here reside and data of mortality provide.

RESOURCES

The street had narrowed, for two lanes were blocked by wide piles of steel girders being used to raise a building now twelve stories high to greater heights. Empty and undecorated, the frame took each rise stolidly and changed its nature slightly with each weld. Two blocks away it seemed a rigid shell neutral in power to work me ill or well.

As I approached, hemmed in on right and left by traffic locked as tightly in as I, a steel beam over sixty meters long swung up and hovered ten feet from the ground suspended on a cable line and drawn slowly upward by a distant crane.

I did not choose to go beneath the threat but both direction and my pace were set.

I had to stop for half a minute’s wait directly underneath the swinging beam. (Some months ago a half a mile from here another crane fell and destroyed two cars parked on the far side of the street and killed the workman who was operating it.) At such times I seek cheerful thoughts to think: whatever true ... whatever just ... whatever pure ... whatever gracious, think on these ... I touch an ancient memory which seems to understand the movement of steel beams.

Terence Y. Mullins
CONFLICTS:

CHRIST'S AND OURS

THOMAS A. DROEGE

The scribes and the chief priests tried to lay hands on him at that very hour, but they feared the people; for they perceived that he had told this parable against them. So they watched him, and sent spies, who pretended to be sincere, that they might take hold of what he said, so as to deliver him up to the authority and jurisdiction of the governor. They asked him, "Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. Is it lawful for us to give tribute to Caesar, or not?" But he perceived their craftiness, and said to them, "Show me a coin. Whose likeness and inscription has it?" They said, "Caesar's." He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." And they were not able in the presence of the people to catch him by what he said; but marveling at his answer they were silent.

Luke 20:19-26

Then he said to them, "Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives.

Luke 21:10-19
ONE WAY TO TRACE THE ROAD TO CALVARY is to follow the motif of conflict between Jesus and those who stand opposed to him. That conflict is variously described in Scripture as a conflict between light and darkness, life and death, law and love, God and the powers of evil. It is a conflict that began early; Mary and Joseph fled to Egypt to save the child from the massacre of the infants. It is a conflict that marked Jesus’ ministry from the very beginning, as can be seen in the desert encounter with Satan and his temptations. The conflict motif builds throughout his ministry through encounter with demons, through confrontation with the chief priests and scribes, who watch him and spy on him in order to find some way to deliver him to the authorities, through the trial and suffering of political harassment, and finally through the struggle of Jesus with himself and his God in Gethsemane and on Calvary. That conflict motif, which culminates and climaxes on Calvary, is forever a reminder that our redemption comes with a price, that the forces of evil stand unalterably opposed to the ways of God, and that there is no compromise with the powers of darkness that can forestall the sacrificial cost of servanthood.

This motif of conflict in the life of Christ is an occasion for us to examine the conflicts within our own life. One need not look far. Conflict dominates so much of our internal life and interpersonal affairs, not to mention our participation once or twice removed in institutional, national, and international conflicts. The fearful predictions of Jesus about the conflicts to come are certainly borne out in our history. Many analysts of the human condition, taking their lead from Freud, see conflict as the very essence of what it means to be human and thus have a very pessimistic view of man and civilization. The Bible corroborates that view of man, the cross being the ultimate symbol of the destructiveness of that potential for conflict and the cataclysmic end that it promises for a humanity that remains untouched by the redemptive power of God. This is simply to say that our potential for conflict is most of the time a potential for evil, a satanic capacity to destroy ourselves and others that can only be explained in terms of our fallen humanity. That means that we contribute to the conflicts of Christ by being instruments of the powers of evil.

THAT WE HAVE CONTRIBUTED TO THE CONFLICTS of Christ by being agents of Satan need not belie the truth that our conflicts may also be conflicts of discipleship. For as we take up the cross and bear the cost of discipleship, we have occasion to complete the afflictions of Christ in our bodies. We have the opportunity to offer ourselves as living sacrifices every time we face the powers of evil that would distort and destroy the life and love of God as that appears in ourselves, our brothers and sisters, our social structures, the whole of creation. It’s that kind of conflict which Christ promised in Luke 21 to the disciples and all who would follow after.

So sometimes we stand with the chief priests and scribes as those who inflict pain and sometimes with the disciples as those who endure it. Conflict is characteristic of each; where we stand makes all the difference. So we repent this day for all the ways in which we have added to the conflicts and afflictions of Christ. But we also commit ourselves anew to the life of discipleship, a life of conflict, but one in the cause and for the furtherance of the Gospel. May God forgive us for the pain of sin that we have inflicted on Christ and give us strength for the pain of suffering which is our lot as his servants.

Recent Art Acquisitions-
Valparaiso University


March, 1974
TWO YEARS AGO, A NEW elementary school opened in our county (Porter County, Indiana), under the auspices of an “independent Baptist church.” The church itself was only one year old when the school was started. In two years the school’s enrollment has increased from 93 to about 200. There are plans to add a high school either this fall or next. The supporting church has grown from the twelve founding members to over 700. This growth has been accomplished partly through a vigorous advertising campaign in the county. Advertisements in the county newspapers and posters in store windows set forth the key characteristics of this “alternative” to public education in the county. The alternative is promoted as being “religious, non-sectarian, conservative, fundamentalist, and patriotic.” Emphasis is also placed on the strict discipline, the high standards of morality, and the return to proven, traditional educational methods and materials in the school.

The opening of this school was not an isolated local event. It is clearly part of a national trend that has shown up only recently. All over the country, but especially in the South, in the West, and in most metropolitan areas, schools sponsored by conservative, fundamentalist churches have been opening. Typically, there is only one local church backing the school. The supporting church is almost always fundamentalist and usually not associated with a denomination. The education that is offered strongly reflects the fundamentalist character of its sponsor, emphasizes discipline and traditional education, and advertises its moral standards, its conservatism, and its patriotism. In some places, the education runs all the way through the college level, with emphasis on teacher and clergy preparation.

Because there is no over-arching denominational affiliation for the churches which sponsor these schools, and since many of these schools disavow accreditation, there is no accurate statistical picture of their growth. It is necessary to rely on many local reports of their success and fit the reports together for the national picture. There is no doubt that by the end of 1973, schools that could be characterized as “fundamentalist church-sponsored” outnumbered the much longer established leader in Protestant parochial education, the schools of the Lutheran Church—Missouri Synod. In fact, the fundamentalist schools outnumber and teach more students than do all the more established Protestant systems combined (Lutheran Church—Missouri Synod, Wisconsin Evangelical Lutheran Synod, Christian Reformed, and Seventh Day Adventist). The total number of students in Protestant schools is about one million, with about four times that number in Catholic schools.

Local successes are better documented. An article in the October 8, 1973 edition of U. S. News and World Report, entitled “Boom in Protestant Schools,” bears witness to some of these successes. Twenty private schools, many church-run, opened in Memphis in 1973 alone. This made a total of 85 non-public schools in that city. One hundred and eighty new non-public schools have opened in California in the last two years. The Kansas City Christian school system has five units in operation. There are at least four independent Christian schools in the Indianapolis area. The Briarcrest Baptist school system in Memphis has 2,400 elementary school children. The largest of the Christian schools, the Pensacola (Florida) Christian School has more than 2,800 students at the elementary level. Finally, there are a few loose associations which service some of the needs of the fundamentalist schools. Even their growth is unusual. The largest and most typical of these is the American Association of Christian Schools. Its headquarters are in Miami, although its services include a representative in Washington D. C. It also gives advice on starting schools, and on textbooks and curricula. Typifying the growth of the fundamentalist schools, the American Associations of Christian Schools grew from a membership of forty schools in 1972 to over 120 schools a year later.

TO WHAT CAN THIS RATHER significant growth be attributed? Of course, the answer is as complex as American society. This complex, new development is among those fast-moving events which the typical citizen is called upon to assimilate into his own experience. At the most, general level—and this will obviously be deficient as an explanation for most people—the growth of these...
schools is related to a large, generally-observed decline in the legitimacy of American institutions. Recent public opinion polls have startled us with this decline, particularly in political institutions such as the Presidency, Congress, the Supreme Court, and political parties. But the polls have indicated that the malaise is spread more widely. For our purposes here it should be noted that there is a significant decline in the legitimacy which Americans extend to schools and churches. Watergate is of little use in explaining this.

At a less general level, several reasons can be suggested for the growth of the fundamentalist alternative to public education. First of all, the recent growth of these schools appears to be related to new attempts to desegregate public schools by busing. Their growth is most evident in the areas where busing presents the threat of a radical change in the racial composition of public school, that is, on the outer fringes of cities, and in suburban areas. This is not to say that this was the only motivation, or even a primary one in the founding of these schools. However, once founded, the attraction of these schools to people trying to avoid a change in the racial balance of their public school is very great. Many of these schools admit that they have attracted sizeable numbers of children who are not members of the supporting church, though all would deny the racial motivation. The coincidence between the spectacular growth of these schools in Memphis this past year, and court-ordered busing for last fall is too great to be ignored.

Spokesmen for the fundamentalist schools cite other reasons for their disenchantment with public education. Elmer Towns, formerly associated with a very large educational enterprise at the Thomas Road Baptist Church in Lynchburg, Virginia, mentions four factors in the founding of fundamentalist schools in an article in the July 6, 1973 issue of Christianity Today:

(1) a desire for biblical education for children;
(2) a desire for quality education for children that is thought to be synonymous with discipline, reflected by the McGuffey's Reader that is used in many schools;
(3) a desire to escape the violence and tension in public schools;
(4) a desire to promote a deeply-seated patriotic conservatism.

Although the third factor in the list above looks like a vague reference to racial problems, the other factors form a distinct set that have in common a desire to return to an earlier time in American education. Patriotism and discipline are symbols for this earlier time. Although biblical education in school may refer to Bible reading and prayer in schools before Engel v. Vitale, it is also the one factor that is shared with earlier efforts to form parochial school systems by Catholics and Lutherans. The indoctrination of children into a religious system is not a new idea. It is the attempt to found a conservative alternative to a public school that is more the product of our times, with its crisis of institutional legitimacy.

It is not only the devaluation of public schools that has supported the growth of the fundamentalist school, but even more important to this movement is the concurrent decline in the legitimacy of churches associated with the more established denominations in America. This trend was clearly identified in an important book written in 1972 by Dean Kelley, Why Conservative Churches are Growing? Amid the current neglect and hostility toward organized religion in general, the conservative churches, holding to seemingly outmoded theology and making strict demands on their members, have equalled or surpassed in growth the yearly percentage increase of the nation's population. In answer to the question which he raises in the title, Kelley, using rough social science techniques, proposes that the conservative churches are growing because they give an authoritative answer to man's need for meaning in his life, and because they maintain tighter theological control and stricter discipline with regard to belief and behavior. The conservative churches emphasize very strongly the themes of faith and personal salvation, while going very lightly on relevant social action. They emphasize strict standards for membership, and they disavow co-operative efforts with other denominations.

Many of the churches which are behind the new parochial school movement are, if anything, more "conservative" than the Southern Baptists and Pentecostals that Kelley has studied. They certainly put
more emphasis on separation from "apostasy," that is, the major Protestant denominations. In fact, in the last few years, these “withdrawing fundamentalists” as Elmer Towns calls them, stand for second-degree separation, separating themselves from Kelley’s conservative, evangelical churches because these latter churches are not far enough removed from liberal churches in Protestantism. The fundamentalists desirously call Kelley’s conservative churches “neo-evangelicals.” The “withdrawing fundamentalist” therefore represent, as their schools also do, a very clear alternative for people alienated from more established religious institutions.

For the fundamentalist churches, the school is an important adjunct or supporting institution to their religious purposes. It enables them further to realize their goals of separation or withdrawal from the influences of secularization and apostasy. In fact, many of these churches have opted for the “church campus” concept. The church provides education all the way through the college-level in the church complex. This not only makes separation possible through early adulthood, but also guarantees the church a supply of preachers and teachers. A “retirement village” is also included on the church campus. Text materials are often internally generated. As Towns points out, this withdrawal also facilitates the two other purposes of the fundamentalist movement, “pure doctrine and pure life.”

It is probably the case that even without the decline in legitimacy of the public school in America, the fundamentalist schools would have grown as spin-off from the growth of their parent churches and their desire to indoctrinate their young in their religious values. This alone, except for the 125-year time lag, would not have been much different from the motivations in back of the founding of Lutheran parochial schools in the nineteenth century. However, growth of the fundamentalist schools have been spurred by the disenchantment with public schools.

ONE DOES NOT HAVE TO agree with the views and goals of the fundamentalist schools and churches to recognize them as a profound symptom of a crisis for American institutions. These schools represent a clear repudiation of some of these basic institutions by a rapidly growing number of people. When this is combined with the growth of the so-called “counter institutions” in the cities, such as “people’s health centers,” the crisis can be seen as something more than the alienation of an ideological subculture. The prescription for overcoming this crisis is hopefully something other than more separation and withdrawal, or re-warming traditional symbols. At a minimum, if the churches and schools want to survive as human institutions, there must be more concern for institutional standing before its client groups.

The Creator implanted in humanity the deep and mysterious lovely impulse that binds man and woman together and sets the solitary in families. There is perhaps no more telling index of the falleness of fallen man than the ugly countenance that sex has come to wear. The battles waged by male pride and female cunning, the stale contentiousness immortalized in husband-and-wife and mother-in-law jokes, the hot and humid air of intrigue and infidelity, the blight that has fallen on family life—these are not the will of Him who blessed man and woman and bade them be fruitful and multiply. It is we who have made that paradise a paradise lost. But where the Spirit makes man’s body His temple and sex is not denied or suppressed but affirmed and hallowed, then there is the possibility of a union between man and woman so profound and so paradisiacally pure that it can serve as the mirror in which we behold the love of Christ for His church and the devotion of the church to her Lord.

THAT COOL IN THE FIERY FURNACE

They Stand for Discipline in Church Controversy

What is the function of the University with respect to church controversy?

In his Campus Commentary, Chancellor O. P. Kretzmann described the fascination with which many members of the university, and many others in the church and nation, have watched a seminary and now a missions staff go into exile, not leaving the church but continuing to work as in the day. We are amazed, he said, like those who watched the three men in the fiery furnace. "The fire had not had any power over the bodies of those men... and no smell of fire had come upon them" (Daniel 3).

To many in the university it seems not quite right or sufficient, this watching or agonizing (or writing) from the sidelines while colleagues and their families bear the heat of a struggle with courage and style. Certain university members, to be sure, stand nearer the flame and all are free to contribute to a purge. Nonetheless, the trials of a sister institution raise a question whether there is not a sisterly-institutional thing to do. When we have noted certain differences between a university and a seminary in terms of legal responsibilities and plurality of discussion, we have still not defined any positive commonality nor said what this entails. Something remains to be caught from those who signal coolly in the flames.

The primary reason of their courage must be assigned to the conviction—to the presence of a fourth figure in the flame "whose form is like the Son of God." But having said this, let us here note a further reason for their arresting style. These men do not deport themselves simply as parties to a controversy who deem their own judgments and opinions to be right; they also stand in the church for the very disciplines needed to move forward from controversy—in ways they may not themselves fully envision. Discipleship and discipline. They are courageous because they mean to be faithful to their Lord; they are cool because they mean to be faithful to their calling.

When questions of truth or disputation become converted into questions of power or administration through a majority vote, the word "discipline" is likely to lose some of its basic meaning and may even become a pejorative term.

IN OFFERING THE SERVICES of the university as a possible reconciling forum, President A. G. Huegli repeated the picture of the academy as a "marketplace to which all may freely bring ideas," adding that such freedom also finds a distinctive basis in Christian faith. But he also spoke of "disciplined responsibility" which takes account of "the values of diversity and the need to be responsive to change." And he ventured that this might help us all to see something more than we are seeing at present: "to discover what it means to acknowledge more fully... the Lordship of Christ in our daily life and work." He called for "a new vision of what can be achieved."

It seems appropriate to hear from the university, in a time of controversy, a call for responsible and responsive "discipline." When questions of truth or disputation become converted into questions of power or administration through a majority vote, the word "discipline" is likely to lose some of its basic meaning and may even become a pejorative term. There are many good voices calling for a preservation of talks and some measures have been taken for that purpose. What seems needed, in addition, is a reminder of those disciplines which could make discussion productive, which could produce not cover-up or compromise but discovery.

The university knows, for its own part, that "disciplines" are a fragile possession, for they always require a fresh combination of content and art. The union of "doing" and "knowing" in inquiry, of "arts and sciences," has been a focus of the university from its birth with the ancient arts and the medieval liberal arts. The university is itself engaged at present in vital struggles to reclaim and re-clarify those formative disciplines which, during the modern period (a trend traceable to the Renaissance), have tended to become subject matters for transmission or "bodies of knowledge" for extension. Present confusions in the university about its role and its relation to other institutions in the society can be transcended perhaps, by a recovery, alongside present subjects, of disciplines as such, i.e., as "arts" by which questions and judgments become formed for investigation. It is through such education that students become not functionaries but creative participants in their society.

Theological disciplines, no less than others, combine doing with knowing. The very word "theology" implies an activity, even without saying "theologizing" or "doing theology." Theological controversies, like others, are notoriously un-
resolvable through simple juxtaposition of statements made on both sides. They are occasions for asking where the issues really lie and for seeking a fresh perspective of inquiry. Since present controversies extend not only to statements and structures of thought but to affirmations and structures of mission, not only to scholarly methods but to institutional procedures, the theological disciplines required are perhaps more like those employed in active ministry than like those focused in particular classrooms—but they are no less theological for that reason. Many have pointed to the church’s ministry (which almost always entails something more than mere transmission) as the fullest form of church theology. It is by neglect of such larger disciplines that people are led to ask whether the present controversy in the church is “theological” or “political”—a question in which both terms become degraded.

Let us undertake to sketch a set of disciplines applicable in the present controversy. They are the sort which have been formulated repeatedly in the university and which require repeated clarification in the seminary. They are active “disciplines” because they bring diverse considerations together (of thought and reality, of statement and action, of the old and the new, of the individual and the community) in ways which cannot be simply specified once and for all. As “disciplines” our list answers no questions; nor does it adjudicate among opposing statements or opinions. But it does point to ways which must be taken with confusions and controversies if we are to find a way through them and if they are to prove as productive as they can be.

A DISCIPLINE OF SYMBOL

Every community is united by means of symbols, by certain terms, ideas, objects, and gestures which serve simply by presentation (here we repeat the functions described by Konrad Lorentz) to form a bond, control aggression, and open communication. We speak of a discipline of symbol because this practical function must be both distinguished from, and also related to, subsequent interpretation and argument. Arguments move from a universal theory or doctrine to a particular conclusion; symbols are concrete particulars which gain immediate and universal assent among those who share them. The Greek word symbolon meant simply a mark, sign, or token—e.g. two halves of a bone which assured the bearers that they had found the right party to their contract. Such symbolic communication is stronger in its own way than that of discursive persuasion; its power often depends on a certain restraint from specific or final explication.

Shared symbols provide a basis for communication and, especially in times of confusion or controversy, for fresh exploration. The ancients employed a regular device in clearing the field for fresh inquiry called “topics” or “commonplaces”—usually a pair or more of terms covering the sphere in question, which could be joined backwards or forwards in finding judgments, lines of investigation, and possible structures. In the university, we observe how every major “breakthrough” in science, policy, or art can be traced to such a topical invention. To trace the discussion of any major idea in history is to come to two functional observations: while truth is one, it is subject to somewhat differing statements; and, while truth is changeless, any statement of truth can become falsified by imperceptive or wooden applications.

The church treasures its own symbols both for their power to create unity and as a fecund source of truth in communication. St. Augustine was helped both in his conversion and in subsequent apologetics by distinguishing between symbol and interpretation (in order to relate them): one did not need, as with the Manicheans, to understand fully in order to believe, but moved from abiding Christian mystery toward understanding (cf. Confessions vi. 5). The church guards moments of attentive apprehension in worship, when “there is more light yet to break forth from that holy Word.” It becomes improper to preach or pray simply to secure one’s own position or to instruct the opposition. (We are told that a seminary professor assigned to pray in the committee for reconciliation confines his words to the Apostolic Benediction.)

Since Pentecost, moreover, the church has acknowledged the possibility, and the actuality, of having “one voice but many tongues.” The historical Confessions treated in “symbolics” did indeed serve to overrule certain destructively inadequate interpretations, but always in the interest of setting forth the Christian mystery afresh. In disputed questions, classical theologians employed loci to facilitate fresh exploration and inquiry: consider the use of “law and Gospel” by the Lutheran reformers and the founders in America. Those who employ such a discipline today will not simply separate between statements old and new, between the concern for “continuity” and the need for “change,” between calls for “unity” and expressions of “diversity,” but observe the ways in which these terms of necessity entail each other. In this way discoveries are made which are really “uncoveries”—and which may amount to recovery.

A DISCIPLINE OF INTERPRETATION

Interpretation is a verb. It is a “discipline” because it must conjoin a recovery of meanings from the past with a discovery of meanings in the present. Interpretation may begin by asking what there is to know about a text which is under study; but it is not through until it asks what that text has to say about us. Few humanities teachers would rest
content with a historical or philo-
logical approach to Sophocles or
Cicero. Important as such consider-
ations can be, for that does not break
through to all that these writers were
doing. Neither, on the other hand,
would they countenance our comb-
ing their writings for sentences which
seem applicable to Watergate. That
is to “raid” rather than read a good
book, and to gain nothing from it
that we did not ourselves bring to
it. A discipline is necessary if we
are to read an ancient text, as John of
Salisbury said, in such a way as to
“improve our eyesight in the pres-
ent.”

Present misgivings about seminary
teachers have centered on their use
of historical-critical methods in
interpreting the Scriptures. It seems
significant that biblical scholars
performed yeoman service in de-
veloping these critical tools; and it
seems plausible that Christian peo-
ple should want to know everything
that can be known by historical or
linguistic methods which can help
determine the text and its meanings.
If misgivings abide, is it because we
have been treated to certain results
of such methods (always tentative,
never quite assumption-free), with-
out sufficient clarification of the
procedures themselves and their
limitation as interpretive tools?
And perhaps because we ourselves
have not learned to read the fuller
sense? All those years of “not
disturbing the people,” of learning
methods at seminary which did not
much affect interpretation in the
parishes—did they produce adher-
ents who are able to repeat substan-
tive interpretations but are not able
to form them? Such chickens come
home to roost. That new ruling to
discuss differences with peers and
commissions but not with students
or “ordinary readers” in the pew—
might not such a policy actually ser-
vary lay up wrath for time to come?
If it is true that Valparaiso students,
by and large, support seminex, is it
because they have heard certain
interpretations which still seem
strange to many of their elders or
because they are acquiring disci-
plines of interpretation? The latter
task seems a function of the univer-
sity in the present controversy.

Interpretation becomes doubly
problematic when it is tipped toward
forming judgments bearing on the
present scene. The temptation be-
comes rife to go “raiding” for texts,
which may then be found for judg-
ments on all sides—or to say the
Bible is irrelevant in matters to
which it has not specifically spoken,
which opens the way to separation
between “spiritual” and “external”
matters. (The latter distinction has
been used on both sides of arguments
attending social action and inter-
church co-operation.) If there is a
way forward from such controversy,
it lies in a discipline of interpreta-
tion by which Scripture and Confes-
sions “improve eyesight” for situa-
tions they did not themselves address.

In the bitter apostolic controversy
over circumcision and Gentile Chris-
tian practices (Acts 2 and 15), the
protagonists faced a situation for
which there was no specific prece-
dent in tradition or the teachings of
Jesus. The resolution was nonethe-
less biblical in method, in its appeal
to the Gospel and the Spirit. To be
sure, this can sometimes lead to a
negative judgment; Luther declared
an unsurmounted division at Mar-
burg on the same ground—“another
Spirit.” Substantive oppositions are
not resolved by separating matters
(theological and administrative,
spiritual and external) but by join-
ing the discipline of interpretation
with a discipline of discussion, by
which the spirits are tested and by
which tradition is preserved through
innovation.

A DISCIPLINE OF
PROCEDURES

There are, as we have noted,
methodic procedures for getting at
the historic meaning of texts, just as
there are such procedures for get-
ting at other sorts of facts and ex-
planations, and these methods are
devised, debated, refined, and im-
parted by scholars and teachers. When it comes to dealing with
emerging issues and problems, how-
ever, the focus shifts even if it does
not split. Other sorts of “experts”
must be heard, namely those whose
perceptions are most informed be-
cause of their location and expe-
rience. This serves to set questions
for methodic investigation, rather
than the other way around. One is
tempted to call this procedure toward
common understanding of issues
and proposals for action, wherever
it is practiced, “homiletics”—which
means, literally, “coming to say the
same thing.” That word is mostly
used today for what happens in the
pulpit; but even there the minister
means to be speaking the shared
Christian mind of the congregation
—an intent which serves to disci-
pline his utterances and which is con-
firmed in some congregations by
the practice of shouting “Amen”
when the man is actually succeeding.

A discipline of procedures is an
“art” because it requires both keep-
ing discussion informed in terms of
a group’s traditional identity and
commitment and securing appro-
priate participation in the matters
at hand. This discipline does not
necessarily imply a democratic as-
sembly for all matters; certainly it
does not imply a secular dogma that
the voice of the majority is the voice
of God or that in free discussion the
truth invariably triumphs. The most
that can safely be said is that such
discussion serves to expose errors.
It is possible to conceive a benevo-
 lent leadership which enables many
to go about their distinctive work
(“participatory autocracy” in King-
man Brewster’s phrase). We have
seen how it might become a matter
of polity to acknowledge a relative
independence in scholarship and
teaching—for the sake of the larger
discussion in which these functions
exercise no power save that of suas-
sion. But it also becomes a matter of
polity that individuals and groups
specially involved in emerging
issues should be heard. Women, the
young, the black, the poor, constitu-
ents in other lands, have lately

March, 1974
A DISCIPLINE OF ORGANIZATION

“Systematics” customarily refers to organizing concepts and statements, and to clarifying their meanings (if only by distinguishing them) by reference to meanings functioning elsewhere. In the context of emerging practical issues, however, the systematic task enlarges to encompass not only statements but also actions and even institutions. Christian faith may become compromised not only by inadequate statements but by unreviewed programs. In acquiring church properties and making investments, in forming employment practices and charitable agencies, some reference must be made to constructive impulses in the society lest these be unwittingly impeded. The “Missionary Affirmation” of 1965 were, in this sense, a “systematic” task; they sought to bring evangelical affirmations to fuller objectivity by pointing toward newly appropriate structures for mission.

Statements of educational ideals have served in recent years to raise institutional questions concerning admissions, certifications, neighborhood relations, and curriculum in the university. They have served in the past to produce legal structures safeguarding the academic freedom of the individual scholar. But more recently, the threat seems leveled not so much at individual scholars as at thoughtful procedures as such, at freedom in the university but at the freedom of the university. Present critics trace university ills to increasing dependency on outside agenda and finance. The charges currently being brought against the suspended president of Concordia Seminary in St. Louis include “malfeasance in office”; but it should be noted that his administrative powers have been exercised solely in the interest of preserving the scholarly and teaching function of his institution—against a wordly stream.

A discipline of organization could lead, beyond present institutional struggles, to clarified provisions for the seminary and university functions in church and society. In any case, this discipline seems now to have become a part of curriculum. Seminex students and faculty say they have found their location in central St. Louis conducive to study of new forms of ministry. College students are envisioning new structures for vocation and leisure in the society and are reconstituting their ties with parish and community. Familiar scholarly disciplines of symbol, interpretation, and discussion are being carried forward in the schools themselves to organizational creativity. And we have come full circle with our disciplines when we observe how songs are sung over every new structure our hands have made.

Aristotle said in the Metaphysics, Bk. viii, that should the intellectual arts be lost, they could always be found again. That set a charter and perpetual task of clarifying and reformulating the liberal arts in the university. When St. Augustine adopted the “constitutions of questions” from Cicero, he said they should be claimed by Christians since they were logical and came from God (De Diversis Questionibus lxiii. 18, Confessions X. 9, 16-10.17, De Doctrina Christiana throughout). That made common cause between the university and the seminary in cultivating fundamental disciplines. These were the human arts of locating issues and forming questions, of problem-finding in terms of fixed or opposing statements. “The worst, the most corrupting of lies,” says Georges Bernanos, “is a problem poorly stated.”

Kenneth Burke has referred to such disciplines as “the means of dealing with the state of affairs since Babel.” Christians, for their part, have always drawn a line from Babel to Pentecost. The Spirit is now, as always, the primary need. But a secondary need is for those disciplines which, for the church and for Christians in the university, are the teaching of the Spirit.
"HOME, SWEET HOME"

OF THE VARIOUS LITERARY prizes, Switzerland has the Great Schillerpreis to bestow upon its writers. This prize is granted at irregular intervals for a single work or for the total creative output of one of the Swiss writers. So far, since 1920, only nine writers have received this prize. The first to whom this award was presented was the poet novelist Carl Spitteler, who also played a great role in Swiss history; it was he who, through a speech during World War I, saved the nation from falling apart. And in 1960 Friedrich Duerrenmatt was thus honored. Last December the trustees decided to single out Max Frisch for the distinction he has earned with his dramatic and novelistic writings.

Although the prize money of Fr. 20,000 (approximately $6,500) goes with it—a rather generous sum in this country—the money is not the most important element of the prize. Far weightier is the award's national significance. There is a touch of irony to it in the case of Max Frisch, since his ambivalent attitude towards his home country is well known. Often he revealed his discontent with his country's policy of neutrality which he felt caused a meretricious position in Berne to many burning world issues. Geschichtslosigkeit, as Frisch once told me, is wonderful for tourism; it creates an ambiance of insular peacefulness, an ideal country for those who seek forgetfulness, and a haven of spiritual escape from the realities with which the world is continuously faced. He condemns his country's political and social non-involvement; he reiterates his contemporaries' sins in closing their frontiers to the many desperate refugees who had to flee Hitler in the late thirties; he again points to his nation's shameful neglect in the last few months in failing to help more persecuted Chileans than the two hundred or so whom Switzerland was ready to absorb.

One must see Max Frisch's selection for this great prize as a political issue in view of his critical and often openly hostile attitude towards the establishment and its established principles. The two Swiss writers internationally most famous are Friedrich Duerrenmatt and Max Frisch. Since the former received this prize in 1960, perhaps the trustees—those members of the Swiss community most criticized by Frisch for their policy-making powers—could not help thinking of Frisch as the man who ought to be granted this honor one day. Was this not the most propitious moment to rid oneself of this unpleasant task by doing it now and letting Frisch follow Duerrenmatt as a matter of alphabet? Not that Duerrenmatt was less politically articulate! He only recently appealed to his fellow writers and compatriots to take a decisive stand—if not action—against Greece's latest undemocratic moves. But Duerrenmatt has never attacked his country with venom and disgust, as is the case with Max Frisch, who always cries out to be heard. Duerrenmatt's scorn and derision is wrapped in philosophic laughter which mitigates the hurt. Only recently Max Frisch published a book about Wilhelm Tell, Switzerland's National hero and demi-god, a book in which Frisch tore the halo from his countrymen's hero and made him stand naked in front of them, covered with the tiny fig leaf of his legendary lie.

In his acceptance speech at the Schauspielhaus in Zuerich where all his plays were first produced, Frisch referred to "the serious embarrassment" the bestowing of this honor on him must have caused some of the trustees who could not help voting for him. Was it a kind of self-denial on their part, a self-conquest of their conscience? Did they pay lip-service to something they had to get over with? Knowing something of those exclusive Swiss circles, I rather believe that they saw in Frisch's nomination for this national honor a demonstration of deflating the cliche of their proverbial narrow-mindedness. Here was one of the most well-known contemporary Swiss writers. His importance as a creative mind had to be separated from the acid aggressiveness of the critic in him.

MAX FRISCH, WHO ALSO knows very well those he criticizes, may have suspected as much. It may have stimulated him to choose a topic for his acceptance speech which was close to his heart, one he had dealt with in a less detailed, but strongly vociferous, way before, "... The question what actually is Heimat (home, one's native country)?" He gave as reason for the choice of his topic that fact that he was honored by his compatriots that day.

His Dankgabe speech, which was reprinted in many Swiss and German newspapers, can be understood only if one realizes that Frisch does not overlook the blessings which Switzerland's neutrality has produced, from the Red Cross to the Pestalozzi Village to the many acts of assistance on an international level. We must also envision the major themes running through his work: responsibility and concern.

He does not deny what he is: "I am a Swiss," Frisch wrote some time ago, "And do not want to be anything else, but my commitment as a writer is not directed towards Switzerland." He made it clear that every
man must have the right to attack his countrymen and, in doing so, does not repudiate them, but wishes to gain "the freedom towards them so that we can accept them in their reality." Frisch takes this view, claiming that the writer must be fully conscious of his duty towards his community, towards his polis. Whatever he writes, he is carried by the ethos of his convictions and occasionally slips into pathos because of the weightiness of the issues he chooses as they present themselves to him. Frisch loves to pose questions and demands from his reader or spectator to find his own answers "which they can only give through their own lives." But he suspects that "we do not really want answers, we merely want to forget the question. So as not to become responsible." In his eyes, we are accountable for whatever happens to man wherever he may be, and we can never evade our responsibility.

He reproaches his contemporaries for fearing "innovations more than backwardness." Perhaps Frisch might have left Tell's halo intact had he felt that "Tell's traditional word" that he would have killed the tyrant with his second arrow if the first had failed to hit the apple, would have become "the measure of our freedom of speech."

BEING HONORED BY HIS home country, Frisch asked the difficult question, when is home home? Do we have to wade through mud, he asked, to avoid being an outsider at home? Is it the landscape, the language, the food which create a feeling of "home"? And then: "Do we have Heimat only if we love it? I ask. And if it does not love us, have we then no Heimat any more?" And who has the right to deny us the right to have a home country? These are weighty questions often mercilessly solved by history.

Then there is the feeling of belonging. Max Frisch gives us to understand that this feeling exists when he is with friends whose thought-feelings move on similar wave-lengths. He is at home in the Schauspielhaus at rehearsals, also at rehearsals of plays by other dramatists than himself. "It always happened like that, I hardly had my suitcase in the hotel, the first thing in Zuerich: the Schauspiel­­spielhaus." Then, of course, "home" are the various writers who have meaning for him, not only Swiss writers, but also others like Georg Buechner or Tolstoi.

Frisch realizes that home is now less of a problem to the younger generation of the Swiss; they are not burdened by the remembrance of things the older people once had to fight for. "Even when they stay in their country, they live in full awareness that such words as federalism, neutrality, independence are an illusion in an epoch in which multinational concerns reign supreme."

THE AUDIENCE WAS WITH Max Frisch wholeheartedly. He had a full house, flowers on the stage as if it were a funeral and not the celebration of one of Switzerland's great writers. They saw before them a fearless fighter for an "engaged neutrality," one who stands in the forefront of those whose quest for our identity in a world, although falling apart, has yet a tragic meaning. This tragic feeling was fully expressed by someone who suffered from the conflict of being honored by those whom he could not help admonishing that they should grow beyond themselves to be worthy of honoring him. His tongue may have been sharp, but his eyes were wet. He could say with Luther: "Hier steh ich, ich kann nicht anders. Gott helf mir!"

Max Frisch made me think of the fate of those many millions of people who were deprived of their home country by force and political brutality. Einstein, born in Germany, grew up in Switzerland, possessed a Swiss passport when he came to America to become a citizen of the United States. After his death all three countries rightly claimed him as their son. But did not an Einstein belong to the world, to the future of time, to his dreams? When I left the Schauspielhaus I ran into my mas­suese, a simple Swiss woman, who had never left the geographic confines of her country. I asked her: "What is Heimat to you?" "Heimat is when one is at home with oneself," she said and disappeared into the crowd.
been performed in Europe, Japan, and Australia, as well as in the United States. One thing else that qualifies her is that she is the mother of two children.

The Pied Piper of Hamelin, in the poetic setting of Robert Browning, is read intelligently, but not condescendingly by the New York actor Lou Gilbert. The music that ornaments the reading is full of contemporary idiom and scored for string orchestra, flute, and piano. The flute is used, as expected, to emphasize the dramatic presence of the Pied Piper. On the reverse side, Simons has taken a charming set of nature poems and painted them with the interesting colors of a string and wind octet. They are read very well by Barbara Britton, of Hollywood fame. I must confess that I enjoyed the childlike inanity of Puddintame best. This is a series of absolutely silly limericks for children which are bound together with the old refrain of "Puddintame." The music, humorously underscoring the fun, is played by two percussionists, Jean-Charles Francois and Ron George.

The performances are done well, idiomatic, and just plain fun. Put this on a list of records to buy for your children... or for yourself!

THE PHILADELPHIA ORCHESTRA MARCH ALBUM.

The Philadelphia Orchestra, conducted by Eugene Ormandy. Columbia MG 32314. $6.98.

When I first approached this album I expected to be bored. But I began gradually to be impressed. First, it is a two-record album—a bargain! Second, it is the magnificent sound of the Philadelphia Orchestra. Third, besides the Stars and Stripes Forever, the Grand March from Aida, and other chestnuts it contains some lovely surprises. Did you like Alfred Hitchcock's TV theme? It is here as the Funeral March of a Marionette (Gounod). Do you yearn for the theme of the old FBI radio show? March from The Love for the Three Oranges is your dish.

If you are in a majestic mood, there is always The Prince of Denmark's March. I found two particularly gems in the Procession of the Nobles (Rimsky-Korsakov) and Joyouse Marche (Chabrier). The reputation of Nicolai Rimsky-Korsakov as an orchestrator is well known, but I hadn't expected to be equally dazzled by the powers of Emmanuel Chabrier. This is not an album that I could listen to in one sitting, although there may be people who can.

The music is magnificently played and recorded.

JOSEPH F. McCALL

BOOKS

THE HOLY SPIRIT IN TODAY'S CHURCH: A HANDBOOK OF THE NEW PENTACOSTALISM.


To be or not to be a Pentecostal Christian, that is the question with which the author wrestles in this "handbook." Jorstad is professor of history and American studies at St. Olaf College in Northfield, Minnesota, and he approaches the question as openly and fairly as an academ-
ian must and as sensitively and compassionately as a father whose two teen-age children are actively involved in a charismatic prayer group should. He uses the first twenty pages to sketch the historical background of Pentecostalism in the United States, beginning with the New Year's Eve experience of a small group of students enrolled at Bethel Bible College in Topeka, Kansas, in the year 1900-1901. After isolating the issues raised by critics of both old (beginning in 1901) and new (beginning in Dennis Bennett's Episcopal parish in Van Nuys, California, in 1960) Pentecostalism, the author presents in the remaining 130 pages contemporary source material from the writings of those on various sides of the issue, in order that readers might judge for themselves the significance of this alleged move of the Holy Spirit in today's church. His own conclusion to his research is "that I now better understand the new Pentecostalism but still cannot reach a final judgment on it" (p. 7).

In the author's mind the stickiest issues have to do with the necessity of the "baptism in the Holy Spirit," the divisiveness, whether of a crude or a subtle variety, of "speaking in tongues," and the neglect of personal responsibility and cultural inventiveness by practitioners of "faith healing" and "exorcism." These issues remain sticky for Jorstad even after he calls upon twenty-one different new Pentecostal resource persons to unstick him. It quickly becomes clear that new Pentecostals have enough differences of their own to work through with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace.

Jorstad's handbook is helpful, since it makes readily accessible sources which illustrate differences within the new Pentecostal camp as well as those which represent the most thoughtful and responsible criticism from outside the camp of followers. Greater clarity, however, would have been achieved if he had more carefully distinguished between the two basic wings of the Pentecostal movement. Although it is true that in general all new Pentecostals distinguish themselves from old-line Pentecostals by blunting the cutting edge of the old movement, namely, the insistence "that speaking in tongues be considered the necessary proof of the Baptism in the Holy Spirit" (p. 19), nevertheless, it is also true that new Pentecostals divide basically into two wings: those who particularly esteem the grace of conversion and those who emphasize the grace of the sacraments. Jorstad represents the former by such men as David Wilkerson (Teen Challenge), Don Basham (Disciples of Christ), and Ken Sumrall, whereas the latter are given voice by Dennis Bennett (Episcopal), Larry Christenson (Lutheran), Edward O'Conner, Kevin and Dorothy Ranaghan, Donald Gelpi (Roman Catholic). The failure to make this distinction explicit (the two groups do not share the same theology as Jorstad suggests they do—p. 21) accounts for much of the confusion in interpretation, as for instance when "Spirit-baptism" is confused with the reception of the Holy Spirit rather than correctly distinguished as the manifestation of spiritual gifts. Non-Pentecostal critics cited by Jorstad, such as Anthony A. Hoekema (Calvin Theological Seminary, Grand Rapids, Michigan), W. A. Criswell (Southern Baptist Convention), and J. Daniel Joyce (Disciples of Christ), all rightly attack an understanding of the "Baptism in the Holy Spirit" which confuses it with the reception of the Holy Spirit. Those who emphasize the grace of conversion are more easily misunderstood in the direction of confusing the reception and the manifestation of the Holy Spirit, since conversion itself so easily lends itself to such a confusion, whereas the high esteem of sacramental grace emphasizes passive receptivity rather than active manifestation. The critique stemming from the three non-Pentecostals mentioned above hardly touches the position of "sacramental Pentecostals."

It is high time that Lutherans confront not only the "conversion" wing of the new Pentecostalism, but more particularly also the "sacramental" wing. Toleration is not enough. For as Father Kilian McDonell (Pope Paul's appointed advisor on new Pentecostalism in the Roman Catholic Church) says, after comparing the Pentecostal movement with the liturgical movement: "The goal of the charismatic movement is not to import the movement into the church where it will be tolerated. Rather its end is a church which is renewed charismatically and no longer needs a separate movement" (p. 143).

THEODORE R. JUNGKUNTZ

POWERLESS PEDAGOGUES. An Interpretive Essay on the History of the Lutheran Teacher in the Missouri Synod.


Stephen Schmidt has written a book that is not only provocative and challenging but one that is also carefully documented and easily read. His style is lucid, his analysis scholarly, and his interpretations sound and insightful. In the opinion of this reviewer, Schmidt's book deserves to become the benchmark for future studies of the teaching ministry in The Lutheran Church—Missouri Synod.

The author identifies many of the major issues that have confronted the Lutheran teacher in his attempts to structure an acceptable professional image. As one reads the record of teaching ministry during the past 125 years, one is drawn into the agony and the ecstasy of a dedication that became its own nemesis. Powerless to rectify his impotence to
determine his own essence in the governance of the church (lack of franchise) and fractured by the absence of a pragmatic professional cohesiveness (aggressive association of teachers), the Lutheran pedagogue was—and continues to be—assigned to a subordinate rather than a creative role in the political structure of the Missouri Synod. The devastating consequences inherent in such a discriminatory classification and the need for a redefinition of the role of the teaching ministry in the church constitute the integrating threads of Schmidt’s essay.

The author warns the reader that an interpretive history is usually plagued with an inherent bias—one that influences the selection of materials agreeable to the thesis and colors the observations suggested by such materials. The bias in this case is clearly that of a Lutheran teacher (R.F. ’55) who has personally shared many of the recent events recorded in the essay. The standard checks and balances required by sound historiography have been applied by the author, and as a consequence, the bias factor in this case is held to a tolerable minimum. The author does not anticipate total agreement among the teaching ministers, but there is a decided fracturing among Lutheran teachers concerning the appropriate means required to achieve the desired end. In an oblique way, Schmidt is calling the reader’s attention to Michels’ Iron Law of Oligarchy which states that there are no persistently democratic organizations. A resistance to the natural tendency of institutions (religious, political, social, academic) to become repressive and autocratic needs to be cultivated for the common good. Behnkens’s comment “If they want leadership they are going to have to seek it themselves” (p. 62) is a realistic bit of advice for the Lutheran teacher.

It is interesting that Schmidt subscribes to the principle: “We can never educate outside the limits of our circumstances and these circumstances are defined by the context of our culture.” and yet he fails to square his critique of the leadership in the teaching ministry with the principle to which he subscribes. Obviously an individual in any given society represses the awareness of those feelings that are incompatible with the thought patterns of his time. The force eliciting this expression is the fear of being isolated and rejected by one’s contemporaries through having thoughts and feelings that few would share. The “margin of tolerance” toward innovative ideas incompatible with the polity of the established order in any given culture at any given time determines the parameters of prudent operation available to an effective leadership. To exceed this margin of tolerance is to run the risk of censor by one’s peers and to forfeit the role of leadership. Usually the choice of such a drastic alternative is resisted if the compromise is not too high. One cannot separate man as an individual from man as a social participant—and if one does, one ends up understanding neither.

It is precisely the empirical evidence that shapes the welter of diverse opinions into knowledge common to many minds. To act on such knowledge is the burden of polity. Powerless Pedagogues provides the evidence; who will provide the action for the new polity? If needed change is to be nudged into action, then there must be a will to act, a logic for action, and a counter-proposal for adoption. This is the message Schmidt’s book offers the teaching ministry. One hundred twenty-five years is a long time.

Paul W. Lange
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