

3-1965

Nexus, Vol. 5, No. 1

Pi Delta Chi, Valparaiso University

Follow this and additional works at: <https://scholar.valpo.edu/nexus>



Part of the [Christianity Commons](#), and the [Practical Theology Commons](#)

This Full Issue is brought to you for free and open access by the Lutheran Diaconal Association at ValpoScholar. It has been accepted for inclusion in Nexus by an authorized administrator of ValpoScholar. For more information, please contact a ValpoScholar staff member at scholar@valpo.edu.

NEXUS



MARCH, 1965

VOL. V, No. 1



**HOLY SPIRIT,
GIVER OF LIFE TO THE CHURCH,
NOURISH OUR LIFE
ON THE COURAGE OF CHRIST.**

A couple of years ago, (Vol. III, No. 2), we submitted some opinions in this column about the danger of the sloppy use of the Word by church workers, and the dishonesty involved in using the Word, and particularly the Scriptures, as a means of shutting a person up, or of vacuum packing ourselves from the hurt we may receive in confronting people. At this point, we would like to evade that rather embarrassing finality about words on a page in printer's ink, and take back some of what was said to have another go at it; but we suppose we must with Pilate say, "What I have written, I have written," and hope that the opinions were used for what they were worth and otherwise forgotten. But now, perhaps, we may be allowed to qualify some of what was said out of the experience of two ample years.

The position of that article was part of what is perhaps the outstanding trend in theology today, the search for relevance. Theology scholars these days are busy with the idea that the Bible stories are no longer relevant to the Twentieth century, that the old formulae of doctrine make no sense at all to that nebulous creature, modern man, that talking about God, period, is an unfortunate anachronism which should be dispensed with. On the specific pastoral level, the same urgent concern for relevance comes out in our dealings with individuals; we want to know what we can say to people that will be really meaningful to them. We say and hear said a lot of nice things and

a lot of nothings when the good Word begged to be spoken. The children asked for bread, and the fathers gave them stones—or lollipops.

One of the cues we have taken from our psychology colleagues is that truly meaningful communication takes place in the context of relationships. We are led to ask questions like these: How can you really communicate the Gospel without first establishing a relationship? If you enact the Gospel, just by being what you are, you can really communicate it with a person; but don't you run too great a risk of a person's turning you off as soon as you start talking about God and Church and salvation?

The universal concern for relevance must be seen as proceeding dialectically out of the abuses referred to above. Members of the Church are realizing that they have been swallowing a lot of sugar-coated vitamin pills from the lame and lethargic campfollowing of the pietistic heritage, without being able to enjoy the meat of real piety. But the concern is rather a reactionary movement, a reaction that has its place and value, but is not in itself the heart of the Church's mission. We suspect that much of the current talk about relevance is posing as the heart of the mission, and that is our objection.

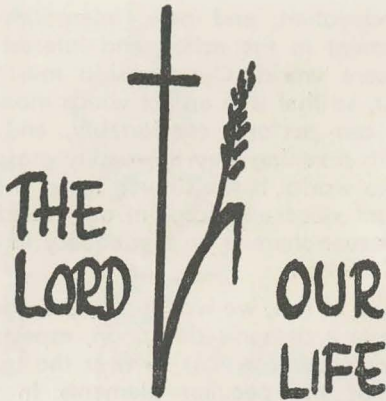
The concern for relevance in the Church rises out of a century of blunt and thoroughgoing secularization in a world that has lost any squeamishness about attacking and discarding what is outdated or unverified. It has come to a climax in the fast-fading complex of existentialist thought, the preoccupation with man's alienation, with meaninglessness, with the utter relativity of values, with the accusations and the solutions offered by a Camus or a Salinger. The Church has, to some extent, listened to their accusations and solutions, as well as to those of the social and natural sciences. The hearing that the Church gives the world is good and necessary. But there is a certain fatal mistake which is being made: in eagerness to hear the world out, many sons of the Church are accepting the world's expressed wants as its real wants, its diagnosis of the problem as the proper diagnosis. Peter Berger, in his **The Noise of Solemn Assemblies**, levels the criticism of sociology at the church, a legitimate criticism, we sup-

pose; but then he tries to use the Gospel as the solution to that problem, and that is a prostitution of the Gospel. In the process, he sets up an inner donatistic church, the real, "holy" Church, apart from the irrelevant, institutional church which must be shed like an old cocoon. The Gospel is shaped according to the law it answers; and if that law is the criticism of sociology, psychology, or philosophy, the Gospel must be bent and watered down accordingly.

For many people, the problem of relevance seems to rest simply in clothing the Gospel in a language more palatable to people than Elizabethan English or high German in translation; we just need some apologetic literature in the jargon of a Harlem jukebox and we've got our audience. Experimental efforts in such "translation" are certainly important and valuable, but that is not all the problem. Much more potent is the notion that because man has changed rather drastically in the last century, the Gospel must be changed to address him. We are not arguing the point of whether man has changed; the explosive growth in his knowledge, power, and population are making him into a creature significantly different from what he has been for centuries. But the changes have not released him from the condemning wrath of God—a wrath more imminent, perhaps, to this powerful man than ever before. But many modern theologians are saying that since God is not a part of most people's cosmology these days, we had better not try to force Him on them, but should try to develop a new communication of the Gospel on their own terms. We had better show God and Gospel to be in some sense verifiable propositions, since modern man demands verifiability. The theologians fear that if we don't give him what he wants to hear, he will turn his back on us, rejecting the Gospel because of the foolishness of our address. We are told that the reason we have forced men to turn their backs is that we have become so engrossed in our own little world of pious language and introspective meditation and esoteric cultic action that we are unconscious of our world and culture and the outlook and need of people outside the in-group. Therefore, what is utterly necessary for a relevant mission, we are told, is a de-emphasis of this meditation

and devotion, and new, energetic engagement in the action and interest of the sore world. Our worship must be recast, so that it is an act which modern man can perform comfortably, and so that its meaning may be readily grasped by the world. If the Church is not a significant voice and force in our world, it is because there is an inadequacy in our proclamation.

In all of this, we would like to suggest, there is a demonic deception, especially demonic because it is so near the truth. One of the peculiar elements in the whole argument is the underlying supposition that it is a particularly modern problem. But it is as old as Jesus Christ Himself. He was crucified because He consistently refused to use the contemporary God-picture, because of His drum-fire condemnation of the people who demanded of God a sign of His significance. He was crucified because His piety was so intense, His submission to the real Law so devastatingly thorough that His world couldn't put up with Him. He was crucified because He gave away all Heaven to people, not for their discernment or decision, commitment or engagement, but merely by His own assertion and their taking His Word for it. And that courageous and outrageous assertion is the one true mission of the Church, as irrelevant and as totally relevant as Jesus Christ. It happens by simply telling a story to this modern man. Certainly he is approached with the love of Christ and as much understanding as may be achieved; but the crux of the matter lies in the bold, bald assertion of the Word of justification by grace through faith in Jesus Christ. Of course we work through relationships—the mere fact that one person is speaking to another implies that—but to worry about the depth of the relationship is, if our reader will pardon the expression, irrelevant. Of course the language and the people change, but the silly proclamation remains, and remains, we must insist, in the story of Jesus Christ, in the words that come out of people's mouths when they tell it and when they forgive their brothers' sins. It is neither easier nor harder than it ever was to speak that Gospel. We shall find no guarantee of its value in its immediate or visible effect, but only in the promise of our Father that it will not return to Him void.



**THE OFFICE OF THE
TEN COMMANDMENTS**

Hymn 325

- V. I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son."
- R. Help us, O God of our salvation, for the glory of thy name; deliver us, and forgive our sins, for thy name's sake!
- V. "Yet even now," says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments."
- R. Out of the depths I cry to thee, O Lord! Lord, hear my voice!
- V. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love.
- R. Let your ears be attentive to the voice of my supplications!
- V. Who knows whether he will not turn and repent, and leave a blessing behind him?
- R. I wait for the Lord, my soul waits, and in his word do I hope.
- V. Between the vestibule and the altar let the priest, the ministers of the Lord, weep and say, "Spare thy people, O Lord."
- R. O Israel, hope in the Lord! For with the Lord there is steadfast love, and with him is plenteous redemption.
- Martin Luther's Hymn on the Ten Commandments (Lutheran Hymnal, #287)
- V. God spoke all these words, saying: I am the Lord thy God; Thou shalt have no other gods before Me.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt sanctify the Sabbath-day.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt not kill.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt not commit adultery.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt not steal.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt not bear false witness against thy neighbor.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt not covet thy neighbor's house.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.
- R. Lord, have mercy upon us, and incline our hearts to keep this law.
- V. Heavenly Father, we confess that we have sinned against thee and our neighbor. We have walked in darkness rather than in light; we have named the name of Christ, but have not departed from iniquity. Have mercy upon us, we beseech thee; for

the sake of Jesus Christ forgive us all our sins; cleanse us by thy Holy Spirit; quicken our consciences; and enable us to forgive others; that we may henceforth serve thee in newness of life, to the glory of thy holy name.

R. Amen.

V. Hear the gracious word of God to all who truly turn to him through Jesus Christ. Come to me, all who labor and are heavy laden, and I will give you rest. God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. If any one sins, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not ours only but also for the sins of the whole world.

V. Almighty God, our heavenly Father, who of his great mercy has promised forgiveness of sins to all who forgive their brethren and with hearty repentance and true faith turn unto him have mercy upon you, pardon and deliver you from all sins, confirm and strengthen you in all goodness, and bring you to eternal life, through Jesus Christ our Lord.

R. Thanks be to God.

V. May the Almighty and merciful Lord, the FATHER, the SON, and the HOLY GHOST, bless and keep us.

R. Amen.

The Collegiate Chapter
of Valparaiso University
Memorial Chapel

PLEASE NOTE

The staff wishes to extend many thanks to those who have contributed so generously to the financing of NEXUS. If you would like to see the publication continued, please help by sending money to:

NEXUS

Deaconess Hall

Valparaiso, Indiana



FAMILY BREAKDOWN AND THE CHURCH

Little question is raised today as to the importance of the family in our society. People in a variety of fields are speaking and writing about the importance of strong family life in the shaping of individuals and society. It has been said that the family is the fountainhead of the personality and character of every individual. What the family is today—and will be tomorrow—determine, more than anything else, what life is like for us and what it will be for our descendants.

Among the tasks commonly ascribed to the family are:

1. The basic biological function of reproduction.
2. The provision of physical security and protection and of material opportunities for living and for growth.
3. The provision of a place where enduring and deep emotional, intellectual, spiritual and social development can occur.
4. The development in its members of socially desirable character traits.
5. The maintenance of order, the distribution of money and other material things, and the division of labor and responsibility among its members.
6. The development of sound relationships between the members of the family and the outside community.

If these tasks, then, are the functions of the family, it becomes obvious that large-scale family breakdown could and does lead to a chaotic society.

Perhaps our first thought is to assume that the problem of family breakdown is an ailment of the lower class of society—a bed-fellow of crime, vice and poverty. Further consideration, however, forces us to note that symptoms such as the rising divorce rate or juvenile crime in the middle class or upper class indicate that family breakdown is also a serious problem in the middle class in America today. The problem of family breakdown actually occupies a great deal of space in popular print today. Hardly a Sunday passes in which one of the Sunday supplements does not run an article asking such questions as: Parents, do you Understand your Adolescents? or, How Happy is your Marriage?, etc. Such articles are usually accompanied by a self-analysis quiz which enables the individual to fool himself into believing that he, at least, is not suffering from family breakdown.

The existence of family problems or breakdown in a broken or separated family is obvious; but many families may be physically intact and still be broken. It is not unusual, for instance, to find a family in which each of the members is totally unaware of the activities, goals and aspirations of the other members. They go through their daily tasks as if they lived alone and use their houses for a night's lodging and an occasional meal. The outward signs of family life may present a picture of "all is well with us," but any scratching of the surface will reveal the family to be in serious trouble. It may be well, at this point, briefly to consider some of the common symptoms of family breakdown which may be encountered in the daily task of the parish worker.

The family in which communication between the members has broken down is one such as the family described above. In such a family the relationships between family members are virtually non-existent and one wonders what it is that is actually holding them together.

What church worker has not been faced with the child who is a constant behavior problem in the Sunday school or the confirmation class? We become very much annoyed with this child, disciplining him in a variety of ways and finally, perhaps,

becoming totally frustrated. This "problem pupil" may, however, actually be shouting at us, shouting in the only way he knows: look at me, please pay attention, I'm in trouble!"

We may be faced with an entirely different problem—one which rarely shouts so loudly at us—the child who is withdrawn, who does not have any friends and does not seem to know how to make them. This kind of behavior should also warn us that his difficulty may be only a symptom of far deeper problems.

Other warnings suggest themselves: the overly-protective mother, the rebellious teenager who acts out sexually or through alcohol, the family members who are constantly bickering over small, apparently unimportant things, etc. The list could become quite lengthy, but these should serve as examples of those situations in which we should become suspicious of possible family breakdown in one of more areas.

Symptoms may, of course, denote other problems than families in trouble, but frequently family breakdown lies at the root of the surface difficulty. The church worker should be able through training to recognize such symptoms and to make some distinction between the degrees of difficulty they represent. The church actually is in an ideal situation to aid those families who are in trouble and may use a variety of programs which would be helpful in preventing family breakdown. The church is closer to the home than most institutions in the community, since the family is, in a sense, the basic unit of the local congregation.

The local parish can, through a variety of educational programs, offer preventive services in the area of family breakdown. Through "Family Life Education Programs" the congregation can help every family to become by the grace of God a spiritually growing, responsible Christian family unit. Discussion groups, lectures by experts, and other programs can offer to the family a background in family life which is based upon a life in Christ.

If the church truly functions as the Body of Christ, then it can provide the atmosphere of love in which families can securely discuss problems and seek appropriate help if they find themselves in trouble. The church should be that group which "closes ranks" behind those people who need an extra measure of love and understanding.

The local congregation, through its pastor, can also offer families counseling for their special problems. The pastor particularly may bring the full meaning of the Gospel to bear upon a particular family's particular problem. The pastor or deaconess often is able to see the evidences of family breakdown before there is a crisis. If help can be offered at this point, the chances of reestablishing that family are far greater than if they wait for the crisis to occur. Where possible, these people can be offered help through pastoral counseling. Many pastors, however, find that they do not have the time and/or the training to offer intensive help in marital or child-parent difficulties. The congregation may not have the resources which would enable the pastor to deal effectively with the problem. At this point it becomes necessary to seek help from another source. It has been said that the ministry of referral is an important tool for the parish pastor.

In order to help this family in a meaningful way, it is important that a referral be made to an appropriate agency. The pastor and deaconess should be well enough acquainted with their community to make such a referral. Some communities have a church related agency which may be of help in these situations. Often there is a community council (occasionally a Lutheran council which will direct a pastor or deaconess in the appropriate agency. The workers in such an agency have received intensive training in family dynamics and modes of family therapy, and often have available to them a wide variety of services which may be of help to the family in crises.

Once a referral has been made, however, the role of the pastor or deaconess does not end. Because the agency is a new place with new people, the family often needs a great deal of encourage-

ment and support before they can truly involve themselves in family therapy. Some family members, particularly, may be very apprehensive of "going for help" and the known, familiar person of the pastor or deaconess can be of great help in reassuring them of the values of seeking help.

The fight against family breakdown is a many-pronged battle. We need to be ready to attack the problem and supply help on as many levels, in as many ways as possible. Creative use of existing resources might lead to many more methods of attack and treatment. We need to throw off some of our traditional prejudices and our comfort in doing things as they were done before if we are to succeed in an effort really to be of service to the family in trouble and prevent possible future difficulties. That such a program is important, is almost universally acknowledged and there is probably room for every possible mode and method of attack on family breakdown. As church workers faced with specific problems, we need to be secure in the knowledge that we do indeed have the weapons as well as the mandate to be of service to families in trouble.

Hertha Fischer

NEXUS

Published by Pi Delta Chi. Editorial offices in Deaconess Hall, Valparaiso, Indiana. Financed by donations.

Editor-in-chief Becky McGrew
 Managing Editor Carol Sokofski
 Business Manager Jan Kosak
 Faculty Advisor Prof. Arne Kristo

Editorial Staff

Louise Williams Marilyn Likeness
 Susan Wendorf

Cover: THE RESPONSE

In answer to the question, "Whom shall I send?" the Christian answers, "Here am I, send me."

Statuette — a gift to Deaconess Hall from Deaconess Kathleen Ehlert, Christmas, 1964.

PONDERING THIS POINT



THE CHURCH, THE DRAMA, AND A MISSION

To interested and observant parties, professional or lay, it seems apparent that the great breach between drama and the Church — in fact, culture and the Church — is showing signs of being closed. From the seventeenth century until contemporary times, with some few exceptions, the modern theatre and the Church have been at ideological odds if not active combat. The pendulum swings, however, and the Church has been forced to turn its attention from the state of the soul of the individual to the world in which the Christian moves and lives. This has naturally led to a re-evaluation of the dichotomy between the Church and the world, the sacred and secular, Christianity and culture; and theologians have been led to re-examine the doctrine of Incarnation with the result that the Church is at a point in history where she has the opportunity to emerge once again as more than a cultural museum or storehouse of esoteric thought and ritual. The tremendous interest in drama and theatrical presentations evidenced by all major denominations of Christendom is indicative of the change in theological climate mentioned above. What does this mean for those who are actively engaged in the work of the Church?

One of the continuing problems discussed by theologians, theatre enthusiasts, aestheticians, and liturgical scholars is: what is the place of drama in the Church? Can it be more than simply entertainment for young people? Can drama possibly be worship? Can drama aid in the propagation of the Gospel? Is there such a thing as Christian drama?

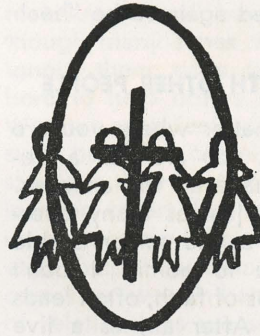
If we may presume that, despite differences of opinion regarding the exact nature of the relationship between drama and the Church, there is a place for drama in the total life of the Church, then I would like to submit that drama is an art form by which and in which and through which the Church and the serious intellectual of the Twentieth century (and perhaps even the not-so-serious of the species) may meet. Men of worldly wisdom and inquiring minds have proved to be problems — if not thorns — for the Church in all generations. One can ignore them, condemn them, quote Bible passages at them, or invite them to Church and very likely little will be accomplished. Inasmuch as we have the imperative to preach the Gospel to all men, it seems incumbent upon those of us in the Church (especially at Valparaiso University) to support a mission to the intellectual with the same, if not more, enthusiasm, skill, and concern, as we support missions to the less sophisticated peoples of the so-called pagan lands. To elaborate upon the reasons for such a position would be bludgeoning the obvious. A person with minimal perception can see that the Church must speak with and to the modern world in terms both can understand or the Church is lost — or, at best, remains as an interesting curiosity in the culture. Many feel that the time is past, the opportunity lost, the condition beyond hope. This is a possibility. But as mouth-to-mouth resuscitation has renewed and revived life in a person seemingly dead, so must the Church by such extreme and intimate means breathe, in a give-and-take fashion into the body of truth she possesses in order that it may be kept truly alive, in order to communicate with the world today. One concrete example of how this is being done: Dr. Werner Jentsch, German educator and churchman, during a visit to this country, reported that one of the major problems of the Church in Germany today was to find a **means** and **place** to confront the serious non-Christian student. The church-building and the church-oriented discussion groups were unsatisfactory because, just as in international negotiations, a neutral place and atmosphere were necessary before any confrontation could be precipitated. As things now stand, the most satisfactory meeting place, physically and psy-

chologically, has proved to be the theatre. "Here," says Dr. Jentsch, "all of us can come to grips with the existential situation. In the theatre, through drama, conversation can begin and questions can be raised." Dr. Jentsch went on to explain that original plays were written and produced in addition to the production, study, and discussion of significant plays by established playwrights.

As the wonders of the modern computer remain negligible until a rather highly trained technician operates the machine, so the potential power of the theatre remains dormant until someone who is both imaginative and trained in the art form makes use of it. Is it too much to expect the deaconess to be as well trained in theatre and drama as she is in music and philosophy? There are parishes who have full-time drama directors but these are few and far between. It seems perfectly logical for the deaconess to be the individual who could best instigate the proposed mission to the intellectual through drama. The philosopher, Gabriel Marcel, in his essay **On the Ontological Mystery** states, "I remain convinced that it is in drama and through drama that metaphysical thought comes to grips with itself and defines itself **in concreto.**"

In the theatre and through drama we have a meeting ground for the Christian, and the non-Christian intellectual; a place for questions, not answers. The Church, we feel, has the answers, but they do no good until one has the questions. We are well aware of what happens to seed, no matter how pure and fine the quality, which falls on the bare rock. The theatre, therefore, provides the soil and fertilizer in which germination is at least possible. It is not assured that the seed will come to fruition but there is a chance, and this chance must be taken.

Professor Van C. Kussrow, Jr.



SHARING HIS SERVICE

SERVING IN THE INSTITUTION

The deaconess within the institution, a mental hospital for instance, finds herself within a compressed and compact society. Within a relatively short time she finds herself faced with troubled people of all kinds and degrees. She finds herself called upon to provide these people with a message of hope and comfort. But so many times she comes face to face with the questions: What can I do? What can I say? How can I enable these people to help themselves? How can I communicate God's love in a meaningful way? In trying to answer these questions, the following guidelines distilled from three years of experience may be useful to those who will work closely with people whether in an institutional setting or not.

1. BE YOURSELF

You may not yet know what this means completely, but most of us come to an understanding of the type of person we are after a few years of living with ourselves. You may see yourself as aggressive, gregarious, quiet, retiring, patient, impulsive. More often you see within yourself a mixture of varying attributes and abilities. Be honest with yourself as to where your talents and limitations are. Many times another person can be most helpful in this area. It is much easier to be honest with yourself when you realize that in Christ's forgiveness of you is the means by which you can forgive and live with yourself. When you come to the patients, be natural, for you come to them as "health." This means that you should react to them as you would to ordinary people. If they tell a joke, enjoy it; if they insult you, be insulted; if they compliment you, be grateful. This way you can remind them that they are ordinary people so that they

might be encouraged again to be "healthy" people.

2. BE HONEST WITH OTHER PEOPLE

Remember, no matter where you are in the life process, you are still a student. You do not have all the answers. You probably have just as many questions to ask of God as the person beside you. Your courage to admit "I don't know," even in areas of faith, often leads to healthy results. After all, as a live and growing Christian, you know that faith means going where you cannot see the outcome but still trusting Him who has promised to be with you always.

3. DO NOT CARRY OTHER PEOPLE'S BURDENS

Many times you can help another person by being with him in the midst of his troubles, saying nothing, but letting him know by your presence that he is not alone. But you are not helping when you yourself shoulder his burden. You can be a supportive person who enables another to help himself. You can aid him in coming to a workable solution to his problem by offering suggestions and alternatives. You can help describe the pros and cons of various solutions. But you are not God. You cannot solve his problems. If you are honest, you will have to admit that you cannot even solve your own problems. You can only live with them. So let others also see this; let other people be themselves. The Lord has given you this freedom. He forgives you when you are not as He wants you to be. Do not impress the people with whom you work by attitudes or actions that say you will not accept them unless they behave as you want them to.

4. LEARN TO LISTEN CREATIVELY

At least keep your mouth shut until you know more about a person and his problems. The troubled person has taken a lifetime to reach the point where he now is. Do not expect him to unravel his life's puzzle all at once in one sitting. Also, when you come to the first problem or difficult area, do not conclude that this explains everything about the person. Growing to know another person takes months, not minutes. So often you will feel you must say something in dealing with a person, or you are not doing your job. Especially keep your mouth shut

if you feel you **must** say something. This might be your own need speaking out so loudly that you will completely miss the need of the other person. You can be of much help to someone by the way you listen to him. Much of the problem of "unhealth" seems to be centered in feelings of unworthiness, or guilt. By listening to a person in a concerned way, you communicate to him a sense of his value. The individual begins to feel that he must not be so bad if you are willing to listen to him.

The people within the institution will come to know without your explanation that you are serving them as a religious person. Indeed, they may caricature what a religious person should be. They may see you as a reciter of religious rigamarole, a pusher into parish pews, a layer down of the law, a dame who is good for a dime, a nice person who does not want to get messed up with people's problems, or one who has given up on life. Sometimes you may find a devilish pleasure in tearing down their caricatures, but this can too easily be carried to extremes. Just being yourself as one redeemed in Christ does damage to most of the caricatures.

5. REJOICE IN YOUR RELATIONSHIP WITH GOD IN CHRIST

The joy in living which comes as a result of your faith will also go far in breaking down the caricatures. People will see that you are serious about the privilege you have been given to "love others as Christ has loved you." You should be a person who infects people with the joy of being alive, and loved, and forgiven in Christ. This free gift of yours should be freely shared. This underlying and undergirding attitude will come out in all your actions with people from playing to praying and working to worshipping.

6. TALK OF WHAT YOU HAVE SEEN AND HEARD

This is how the news first got around from the disciples. You have inherited their work. Certainly God may not speak to you directly, but if you are a person of faith, you will have seen and recognized His hand at work within your life. When we see how God has helped us in the past, we have courage to face each

day no matter what challenges may come. We should not deny this source of courage to troubled people. Many times when we talk about God, we feel He is divorced from real life as we are living it. This feeling of divorcement can be especially true for troubled people. It is difficult to refute a personal witness, and such a witness may be comforting, for it is not a conjecture of what God can and might do, but a report of what He has already done.

However, you must leave people free to reject what you say. Christ has not forced you to accept His invitation to serve Him and be under Him, and you must leave this freedom to the people you serve. They can and will turn you down when you invite them to find and share a meaningful life in Christ. This rejection will hurt, but you can undermine it by praying for them and bringing the power of the Holy Spirit to bear in their lives.

7. DO NOT SEPARATE YOURSELF FROM THE GROUP

Someone has said that the mentally ill are people like us only more-so. This is very true. It is a frightening experience to work with troubled people and to come up with the truth that "They are not so much different from me." Their problem may be that the same feelings you share about similar life situations have carried them so far from reality that they can no longer control their emotions but, for the time being, have become slaves to them. Do not stress that there is a difference between "you" and "me," but remember that even here you are part of the community. You are in a "we" relationship. This is particularly true if you are going to witness to God at work among people. You may be free from the world, but you are also bound to the world. For in Christ you have become a redemptive yeast to bring love and life into a loveless and dying world. As you are bound in faith to Jesus Christ, so in Him you are bound in service to all the people He loved and died for in this world.

8. LEAVE YOURSELF OPEN TO HELP

Working with troubled people will enable you quickly to point out weaknesses within your own psychological

make-up. We all have such weak spots though many times we feel we should ignore them since we are supposedly here to help others and not ourselves. We may even feel guilty about receiving such help for ourselves. But as living stones in the House of God we, too, must lean on others for help in growing. By understanding those relationships which were helpful or damaging to us in our own lives, we can better see which kinds of relationships we should foster to be sensitive, understanding, supportive persons. Many times we can find this help through personal therapy or by making use of learning opportunities available within the institutions where we serve, such as clinical conferences and group seminars on specific topics.

We leave ourselves open for help in working with troubled people when we accept help from them. Perhaps we need direction in a certain area or are troubled about our attitudes toward some things. As long as we do not further burden the people, we can make use of their intelligence and experiences. To be well is to be capable of helping others; so we should give them the opportunity for a healthy reaction. Be honest in your need for help. Do not pretend that you have all the answers!

9. PRESENT JESUS CHRIST WHEN YOU TEACH

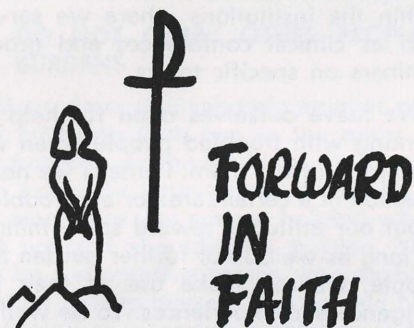
Christ has made the difference in your own life and in your relationship with God. When you teach or conduct worship services, make use of those stories and lessons in which He is shown as the Center and Source of God's love and forgiveness. Many times people see themselves so clearly under the law in their trouble and sickness that they need to be shaken up and awakened to the truth that Jesus has conquered sin, death, and the devil and won the battle for all of us. We all need to be reminded that Jesus loves the unloveable and forgives the unforgiveable.

10. LEAVE THE PEOPLE IN GOD'S HANDS

When you leave the institution, leave the people there. Do not take their troubles home to mull over and worry about. By your joyful and loving attitude you will have been a help to the troubled

while with them. When you are away from the people you can no longer be a direct help by means of the relationship which you have with them. You can, though, by prayer bring God's power to bear upon their situations. Also by praying for them, you remind yourself that these people are in God's hand. They, too, are part of His work. He will prosper it. He will forgive your failures. And you will find it easier to sleep if you trustingly leave the people you serve in God's hand.

Margaret Heine



GOING AND COMING

It seems as though there are many times during the school year when students are prone to get discouraged with studies, throw up their hands and say, "What's the use of all this reading, writing and thinking? I'm not a human being any more but a machine that keeps consuming information and rapidly producing paper after paper; all I am is a printing press, either striving to produce a good theme, or straining to get the right answers written on the test sheet!" Many times we get so weighed down with the mechanics of lessons that we fail to see the true value behind them.

The negative attitude that students have toward studies stems, no doubt, from many sources, a few of which we shall briefly ponder here. One reason may be sheer fatigue; many times the student is so physically, emotionally, intellectually, and spiritually spent that he does not care about books at all. Secondly, he may be simply uninterested in some subjects which do not fall in line with his particular field of endeavor but are required for graduation. And last, but certainly not least, he may feel un-

happy with studying because it does not give him much time to socialize and get to know those around him as well as he would like to know them. So this feeling is not an abstract negation, but it results from concrete reasons and problems.

When faced with such feelings, we students look forward to our interne year and the opportunity to apply some of our knowledge. This is a time for some down-to-earth application when we can, for the most part, leave the world of textbooks and paperbacks in order really to see how the things we have been taking in for so long can actually do some good. During the interne year we have basically three relationships in which we must make definite decisions, in which we must face certain inadequacies, and in which we must grow daily and sometimes painfully. These three areas are our relationships with God, with other fellow Christians and non-Christians, and finally, our most difficult relationship, with ourselves.

In the first area, our relationship with God, we really grow in understanding of what this personal connection with Him means. Thanks to His Son, Jesus Christ, we can go humbly but confidently before the Father time and time again for strengthening, forgiveness and love. Gradually we come to the bitter realization that we are really quite incapable of managing things on our own. Our Refuge helps us overcome the difficult days and fully appreciate the good ones. He is the one thing we can hold when all else seems to have fallen away and left us bare in our mistakes and failures. On various occasions when we are faced with other people's problems and are expected to have a "magic answer," we have at least the strong foundation from which to work and on which we can stand firm while we attempt to pull a faltering brother out of the mire of sin and fear. Thus we experience much more fully the love of Christ shown to us on the cross. We find that whether helping a mentally retarded child to understand that Christ loves him with his limitations, or attempting to strengthen a parishioner who is sick and afraid of death, we can draw from our knowledge of Christ's love to pull others to the cross and Resurrection. We actually experience its power in our lives as well as in the lives of

those with whom we come in contact. We actually see Christ in those around us, and know His love as a living thing.

Secondly, we consider our relationships with others. Day after day we read about love, generosity, and forgiveness and see in our studies of society the lack of those things. In five degree weather, a small Negro girl very scantily clad gives us a terrifying but true look at the need for aid to those who have not been blessed so richly as we have been. The blank eyes of a schizophrenic give us a shocking look at the end to which a person can come who has not yet found the love of Christ made manifest in His death and Resurrection. The longing cry of a small oriental infant who has just been placed back into the arms of a social worker after the prospective parents decide they could not manage such a "mistake" makes us think twice about the problems arising not only from racial strife but also from low moral standards. Where will we ever find an answer to all these problems? We remember many things that were discussed in a race relations course which helped us become a little more broadminded about the entire situation. We want to help others realize the basis of their prejudices just as we have come to discover them in ourselves. Some knowledge of the human psyche and its relationship to the whole human being may be a starting point in drawing a schizoid out of his shell. So many things could be done or said for a person who is finding it hard to maintain that vital balance between sanity and insanity! Surely people who know minority groups for what they really are, children of God and brothers in Christ, will never be able to allow the poverty and pain among abused minorities to run rampant without a considered attempt to help check them. Every phase of the interne year will bring the student deaconess closer to the realization that life is a constant struggle for the human against the devil, the world, and the flesh, a struggle which can be won only by Christ's blood and His Resurrection.

And last, the interne will come to know herself as a weak representative of Christ's love who constantly needs renewal and regeneration by means of the Body and Blood of Christ. She will come

to understand how very little she really knows about people, including herself, and will see how important it is to approach others on the human level before she can ever broach them with the Gospel. She will need to face herself as a human being and to accept the weaknesses and strengths within herself before she can try to help others know themselves. She will, perhaps for the first time, see herself as she really is -- her desires and dislikes, her inner man and her new man. Many times self-knowledge comes as a shock to one who has previously felt secure and safe in her own little world that has been so sheltered up to this time. She sees herself as a creature of God, and yet she rebels when she faces His judgment. It is a true comfort to know by the resources gained previously that this "self," this rebellious being, is accepted through Christ's mediation. No longer does the interne feel lost because of her human-ness, but she knows that Christ's love has freed her from the fear of death. This light of Christ's love also makes her life here and now different, and she can actually accept this self who at time does things in opposition to the Father's will. So the interne grows in knowing herself as both saint and sinner. Because of her rebirth, she is now free for her one goal in life: to bring others to the love which Christ has made available to us to accept in repentance.

Thus, during the interne year the student deaconess really begins to see how the things that she has been learning are applicable to real-life situations, and how she may use them in her relationships with God, with others, and with herself. She realizes more fully than ever before, that the things she is learning are preparing her to go and witness Christ's love to others and to herself. Her studies take on a new meaning. They are no longer just a mass of books and papers, though at times they still seem to get the best of her; but now there is a real reason behind all of these tasks. Even though there seems to be a neverending rush to get things done, the routine of fulfilling assignments on time is difficult to adjust to, yet the returning senior delves again into her studies in an attempt to eliminate the gaps and holes in her understanding which she recog-

nized the previous year. She tries harder to comprehend the truths which the writers of the Confessions fought to bring to the fore, so that the true Word becomes clear to her, and she in turn can make it clear to others. Now she realizes the import of knowing the human as a complex organism which, if not handled properly, can become unable to cope with the problems of life. All of these studies better qualify her to go and minister to her human brother as a fellow human who has come to see some of the complexities of life and can apply the Gospel to these difficult areas in an effective way so that she can bring others to the Light of life. There is now a new zeal carrying the returning deaconess student forward into her lessons. The hours of studying are now, more than ever before, a key to understanding the way in which she as one human being can bring the love of God in Jesus Christ to other human beings in various situations. This knowledge helps to make her a more effective servant of the Word as she ministers to those around her during her final year and in the years to come.

Sandy Wehking
Janet Maynard

"We may be sure that the characteristic blindness of the twentieth century—the blindness about which posterity will ask, 'But how **could** they have thought that?'—lies where we have never expected it, and concerns something about which there is untroubled agreement between Hitler and President Roosevelt or between Mr. H. G. Wells and Karl Barth. None of us can fully escape this blindness, but we shall certainly increase it, and weaken our guard against it, if we read only modern books. . . . The only palliative is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books."

— C. S. Lewis

"The action of Pity will live forever: but the passion of Pity will not. The passion of pity, the pity we merely suffer, the ache that draws men to concede what should not be conceded—that will die."

— C. S. Lewis

"'And the shepherds returned, glorifying and praising God for all the things that they had heard and seen . . . ' This is wrong. We should correct this passage to read, 'They went and shaved their heads, fasted, told their rosaries, and put on cowls.' Instead we read, 'The shepherds returned.' Where to? To their sheep. Oh, that can't be right! Did they not leave everything and follow Christ? . . . They did not despise their service, but took it up again where they left off with all fidelity and I tell you that no bishop on earth ever had so fine a crook as those shepherds."

Luther

"Still with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
Came on the following Feet,
And a Voice above their beat—
'Naught shelters thee,
Who wilt not shelter Me.'"

Francis Thompson



A WOMAN UNDER LAW

"... And Jesus said, "neither do I condemn you; go, and do not sin again."
John 8:11

Here is a woman who was caught in a rather embarrassing situation, to say the least. But perhaps she deserved to be caught; for her sin was a serious one. She had made a vow to be faithful to one man—her husband. And now she had left him. She had taken off her wedding ring, hidden her marriage license, and pretended she had never made that vow to serve, love, and obey. Perhaps she had grown weary of the responsibilities of married life. Perhaps her husband had not been all she had expected of him. Perhaps the other life just seemed overpoweringly attractive—

here she could have the pleasures without the burdens of marriage. Perhaps she was tired of fighting her lust and desire and gave into temptation. She forsook her husband, her family, her home for a life of adultery.

God's Law and the people who lived by it caught her, and they demanded her life. But first they wanted to use her to test this man Jesus. For He preached love, but the Law said she must die. What would He say? They dragged her before Him. "Here, Jesus, is one of the sort with whom you customarily associate. She is a sinner, an adulteress. We caught her in the act. What should we do with her — stone her as the Law says?" There is but one force which can silence the accusations of men — the Word of Christ: "Let him who is without sin among you be the first to throw a stone at her." Confronted with their own sin, the self-made judges slipped away.

The woman was left alone with the only person who could cast the first stone — the only person who had the right to judge her and demand her life. In response to His question, "Has no one condemned you?" she made her confession: "No man, **Lord.**" She realized His Lordship in her life, and she acknowledged His sovereignty. It was He who could give meaning even to her humdrum existence; it was He upon whom she could depend; and it was He whom she must obey. But perhaps she was being too presumptuous — He could still demand her life. Yet in His love and forgiveness He sent her away uncondemned, to sin no more.

We like the adulterous woman have broken our vows to be faithful. In our Baptism we were incorporated into the Church — we became the Bride of Christ. Our life is not easy; the demands are high, and we look for a way out. We hadn't really planned to have to accept such responsibilities — to "love our neighbor as ourselves" is not easy. And in a sense Christ isn't really what we had expected either. He doesn't always speak up for Himself when people laugh at Him and even spit upon Him. He does not always obviously win out in the battles that are fought about or over Him. And He gives the same amount of "pay" to the guy who works one hour as He does to the man who works ten. This wasn't exactly what we had in

mind! The life without Him looks much easier and it seems to be more fun — the rewards are more immediate. And besides we are tired of fighting, and we succumb to the seduction of the world and our flesh. We want to tear the patches from our sleeves, rip off our clerical collars, secularize our conversation, act just as tough as the next guy, or hide whatever else would identify us as the Bride of Christ. In our thoughts, actions, and words we leave Him who has loved us; we leave Him to find our satisfaction in another way of life.

We too are caught in our sin. The people who live under the Law point the accusing finger at us. Among our accusers we find those pious people who clearly see that our lives do not follow their strict standards. We find there the people outside the Church who can see that we do not live up to those laws which our religion sets forth. And perhaps standing most prominently in that crowd of people ready to hurl stones are ourselves; for we realize our sin only too well; we know that we have been unfaithful. Not only can we not do what God would have us do, but we cannot do what we require of ourselves. We find ourselves before Christ, and the questions are being flung at Him: "Here is one who promised to be faithful to You. You even called her Your own! Look what she has done! How can you say that she should get anything less than the death which the Law demands?" And the silencing Word of God comes back to the would-be executioners: "By what right do you condemn this one; no one can judge but God."

Void of human judges we stand before Him who does have the right to judge us. In acknowledgment of our sin, our failure, and our wretchedness we call to Him, "My God and My Lord!" He receives us back unto Himself. He calls us again to live with Him and for Him. For He has chosen us — in His loving generosity He has made us holy people, set apart from the world. He had made us victors over sin and death. He has made us heirs to His riches and blessing. In the cross He has made us captive to Him and His love. He is our Lord, we are His servants. Thus we live out our lives. "Neither do I condemn you; go, and do not sin again."

GUIDES FOR GROWTH



For the Life of the World, Alexander Schmemmann, National Student Christian Federation, New York, N.Y., 1963, (paperback), \$1.45, 86pp.

The veil of mystery surrounding the Eastern Orthodox Church has in recent years been partially lifted to define for the West the meaning of Orthodox Christianity. This lifting of the veil has in large part been due to the appearance of the Eastern church in the Ecumenical Movement. In the dialogue between East and West, the Eastern church has first of all attempted to interpret itself for itself, and then for its Western brethren, and finally to contribute its own uniqueness and perspective to the growing understanding of the diversity of the Catholic Church of Christ.

Although the veil of mystery has in part been lifted, a deeper mystery remains in the character of the Eastern church — the idea of mystery itself which pervades much of the life and thought of Orthodoxy. Alexander Schmemmann, who is a leader in Orthodox participation in the Ecumenical Movement, has written a deeply penetrating meditational book for the National Student Christian Federation, in which he pursues the "mysterious," joyful quality of Orthodox and indeed of all Christianity. His main emphasis in **For the Life of the World** is the sacramental character of the Christian life.

It is first of all through the Eucharist that the meaning of mystery is made clear. God is present in the world, but our perception and conception of this Presence is at best blurred, and at worst distorted and unknown, since we live in a fallen world. We live in the world as though there were no God. Only a

radical change in us and in the world can make the things of the world truly sacramental and truly eucharistic as they were created to be. "The Eucharist is the entrance of the Church into the joy of its Lord. And to enter into that joy, so as to be a witness to it in the world, is indeed the very calling of the Church, its essential **leitourgia**, the sacrament by which it 'becomes what it is,' " (p. 13).

The Church becomes the Church through the Eucharist, the journey to the Kingdom of God, the "liturgy of ascension" which "alone makes possible the liturgy of mission," (p. 30). Schmemmann begins with this joyful journey of the Church in the world and for the world as the Kingdom in action. He writes of the Church's time — the Christian day (Sunday), the Christian year, the Christian's daily cycle of time. He speaks of "water and of the Spirit" — the meaning of Baptism and the Orthodox practice of Chrismation (or Confirmation). He discusses the "mystery of love," and the necessity for marriage in this fallen world to be not "solemnized" but restored in Christ. He extols the victory of Christ and of Christians over death. Finally he reminds us of our call to a mission — "... to live in the world seeing **everything** in it as a revelation of God, a sign of His presence, the joy of His coming, the call to communion with Him, the hope of fulfillment in Him," (p. 85).

Schmemmann is unabashedly Orthodox in his perspective, and fearlessly Christian in his emphases. This is a book which every Western Christian desiring to lift the veil of Orthodox "mystery" will appreciate, and which every Catholic Christian seeking in Christ to give his life for the world will revere.

Meri Christianson