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STUDENTS WILL PRESENT RECITAL

AT 4:30 TODAY IN SANTEE CHAPEL

Music by the seminary quartet, an organ selection, and several other numbers will be presented in a half-hour recital in Santee Chapel in conjunction with the seminary's Festival of Religion and the Arts, which continues through this week. The recital will begin at 4:30 p m.

Emphasis on the relationship between form and function in the arts was the keynote of the address by Dr. Marvin P. Halverson on Monday night in Santee Chapel. "The Arts and Protestant Experience" was his theme, officially opening the week-long festival.

Particularly in architecture, said Dr. Halverson, it is necessary that the form of the work stem from its function, and not vice versa. Architecture has long ignored this principle and sought merely to copy a form from another situation. The current trend toward contemporary design in church architecture may be an indication that this principle is being reawakened, according to Dr. Halverson.

An exhibit in Alumni Hall of various types of art and craft work opened following Dr. Halverson's speech. The exhibit has been open throughout the week and will remain open until after the Chancel Players' presentation of "The Offending Heart" tomorrow night. The day-time hours are 9 to 5.

Paintings in oil and water color, chalk and ink drawings, linoleum block prints, embroidery, croquet work, hand-woven cloth, knitting, silver pieces, and hand-molded flower arrangements are among the works of art on exhibit. All have been created by members of the seminary family.

During the chapel period on Monday, the choir presented the program from its tour, which this year extended westward into Ohio and Michigan. Featured in the concert was Frank A. McConnell's composition of the Statement of Faith of the United Church.

CHANCEL PLAYERS TO PRESENT

'OFFENDING HEART' TOMORROW

Tomorrow at 8 p m the Chancel Players will present "The Offending Heart," a one-act play written by James Santo. The Players will attempt to illustrate a way in which drama can be used within the local church.

Edwin O. Wenck is director for the performance. Playing the lead role will be Cal Wolfgang, with Ron O'Reilly in the role of the Stranger. Supporting them will be Virginia Sommers and Bill Wealand as Ella and Harry Abbott, a well-to-do couple who have built their own fortune. Mary Wenck will portray Mrs. Edith Whiston, a flightly young widow who has fastened her attentions on John Grundy, acted by Sam Fogal. Marian Gable will play the role of Miss Sybil Deam, the teacher of a Sunday School class attended by all the others.

Following the performance, a reception in Alumni Hall will officially close the Arts and Crafts Exhibit which has been on display during the past week.

MRS. PAUL IRION WILL SPEAK TO WOMEN,
ASSOCIATION ELECTS CAROLYN TOTH

Mrs. Paul Irion will speak for the closing worship service of the Association of Seminary Women for the current year. The service will be the association's last meeting, and will be held at 8 pm, May 9, in Santee Chapel.

During the service, the group's newly-elected officers will be installed. Carolyn Toth will head the association for next year, succeeding retiring president Sandra Hampshire. Also to be installed are Betty O'Reilly, who will replace Bea Riu as vice president; Susan Landis, who will take Pat Groff's place as treasurer; and Diane Koller, who will be treasurer in place of Sue Beck.

Following the service there will be a

EDITORIAL...

The Dec. 15 issue of the "Presbyterian Life" contains an art feature entitled "The Face of Christ". "Fourteen examples, from the first centuries of the Christian era to the present day, show in symbol, image, and abstraction the artist's attempt to penetrate a mystery and portray the appearance of Jesus."¹ This article has since proved to be the center of controversy with some readers damning it and others celebrating it.

This article and the wake it leaves behind are typical of the religion-and-art storm of our day. And it is in this scene that our Festival of Religion and the Arts appears. The need for such a program is brought into sharp focus by Walter M. Askin, assistant professor of art at the Los Angeles State College of Applied Arts and Sciences, who writes:

"...As a painter, I have long been annoyed by the attempt either to eliminate any visual iconography from the Protestant church, or to exclude any contemporary spiritual imagery. It has at times seemed as if there was no place within the church for the products of the inquiries of the artist, and, therefore, no place in the church for the artist..."²

Roger Hazelton scores the situation nicely in another way: "...there is not only a deep gulf between art and faith—a gulf of four long centuries, with its freight of isolation and suspicion to be overcome; there are the internal tensions between artist and critic, as between believer and thinker, to be bridged."³

Because of this wound inflicted by some Reformers of the 16th Century the Church is seldom any longer the "patron of the arts" and church artists are seldom "prophets of the time". This wound will continue to fester until there is more communication between artists and theologians; until then theology and art each will continue its own journey like a cripple on crutches in a footrace.

But this is not as it should be. Albert E. Bailey writes: "Religion is man's need for friendship struggling for expression. Art is man's expression striving consciously for beauty. When religion finds an expression that is beautiful, art has arrived. Thus stated—

CHURCHMOUSE...

"We have found second-hand equipment to be unsatisfactory," said Moss to students. But these NEW old sweepers ain't no improvement!

—Richards Hall Griffin

—The trouble with the chronic borrower is that he always keeps everything but his word.

—Those things that come to the man who waits seldom turn out to be the things he's waiting for.

and the statements are true though not exhaustive—the relation of religion to art is seen to be that of cause and effect. Because man is religious he becomes an artist. And while it is not true today as it once was that all art is religious, it is always true that religion creates art. Art is the eldest daughter and most constant handmaid of religion."⁴

But **there** is hope as conversation takes place between art and Christian faith. Perhaps the two will be reconciled to their rightful positions by the help of such men as Hazelton, Maritain, Scott, Wilder, Tillich, and Halverson. It takes men of their calibre to point out:

"In this struggle we have been learning things which theologians should never have forgotten—for example, that a novel by someone who, like Faulkner or Camus, does not wish to be known as a Christian believer may come closer to the biblical and churchly truth about man than a Sunday-morning sermon; that a sunflower painted by van Gogh may be more religiously meaningful than a head of Jesus by Sallman of Hoffman; and that the artist's way of life, in its unique strictness and dedication, has surprisingly much in common with that of the saint."⁵

FOOTNOTES

¹"Presbyterian Life", Dec. 15, 1959, p.3.

²Idem, p.4.

³"Theology and Life", I, 4, p.269.

⁴BAILEY. "The Use of Art in Religious Education", p.13.

⁵"Theology and Life", I, 4, p.267f.

IT SEEMS TO ME...

By Don Kelley

...THE PROTESTANT PREROGATIVE

Durban, Johannesburg, Deerfield, and Louisville have been very much with us in the last few months. It was just a few days ago that the Philadelphia Inquirer published an edition which had some item pertaining to the racial upheaval around the world on every one of the first dozen pages! The non-white peoples of the earth are on the march, but not even the echo of their steps seems to reach us here at the Seminary.

We are, of course, called upon to develop a "high disregard for color." Our attitude should be something like that sublime telegram which Harry Golden received from one of his friends shortly after his long-forgotten criminal record was dredged up: "What else is new?" A person's color is neither here nor there, and our response to a description of someone as a Negro should include this attitude: What else is new?

But we can never let our disregard for color lapse into complacency. The world, the Negro world especially, is too much with us! Whether we wish to recognize it or not, we are in the midst of a gigantic social upheaval. We are being forced into taking a stand--and the "Go slow" or "We can't change human nature over night" position is being swept aside in the rush toward dignity and justice.

I do not mean that we must all join the NAACP, or form a committee, or hurry up to the next Negro we meet and shake his hand. It just seems to me that this whole subject does not appear to be **burning** within us as a fire in our bones. I sincerely hope I am wrong and that we all shall seek to proclaim the message of reconciliation to a world suffering the agonies of yet another revolution.

"Let a man once overcome his selfish terror at his own finitude, and his finitude is, in one sense, overcome."

* * *

"Perhaps the only true dignity of man is his capacity to despise himself."

— George Santayana

THE ALTAR

By Herb Davis

The renewal of the Church is a key idea in the Christian Community. Almost everyone has a new technique to revitalize the "Body of Christ." The plans of men include all types of endeavors from cell groups to mimeograph clubs. If a congregation is really dead, some maintain that a new building program sparked by a fund-raising organization will really "inspire the people" and "bring life to a parish."

The great danger involved in OUR efforts to renew the Church is that they must be successful. The prophets of group dynamics and snappy parish publications are ready to guarantee membership increase. Too often when attendance at worship improves, budgets double, and pious attitudes develop we point to our program and remind the world, "See what we did!" Do we forget that we are slaves of Christ? No one recommends a program that will cause a loss of members, a decrease in the budget, and persecution and suffering for the faithful. We seem to think that God is on the side of the successful and wouldn't permit His children to know their helplessness.

A story is told of a young Roman Catholic priest who came to a small rundown rural parish. He spent most of his time in prayer and the remainder in preaching. The parish, which was on the verge of becoming pagan, became truly Christian. Some will say this won't work today. Perhaps not; we are too busy organizing groups to find time to pray; we are too busy giving advice, to preach.

Yet there is still hope, for maybe the next brilliant idea for renewing the Church will end in utter failure. Maybe after all our efforts and endeavors, after all our plans and programs, after all our running around in circles we will find ourselves completely unsuccessful. Maybe instead of turning to a fund-raising organization we will have to turn to God. Then we might realize our sinfulness, admit our foolishness, fall on our knees and ask God to give us the strength to believe His promises.

God give us faith to be unsuccessful. If we must boast let us boast with St. Paul, "I will boast of the things that show my weakness (2 Cor. 11:30)."

NEVIN COWAGER HARNER
1901-1951

By Bill Bleckley

(Editor's Note: The following article concludes the series of monographs on professors for whom the new dorms are named. Dr. Harner is representative of the Recent Period in the seminary's history.)

Dr. Harner, the son of a Reformed minister, was born in Somerset County, Pa. After attending public schools in Maryland and Virginia, he was graduated from Franklin and Marshall College in 1921 and from here in 1924.

From 1924 to 1928 he served as Director of Religious Education at Zion Reformed Church in Lehigh, during which time he earned the S T M degree from Union Theological Seminary. After serving as instructor in Religious Education at the seminary for one year, he received his Ph D from Columbia in 1930.

It was in 1930 that the Rahauser Chair of Christian Education also was established at the seminary and Dr. Harner became the first to fill it. He continued in this post until 1945 when he left the seminary to become president of Heidelberg College in Ohio. However, after two years, he returned to the seminary and resumed his former post until his death in 1951.

During his lifetime, Dr. Harner devoted most of his activity to the fields of Christian education, youth work, community welfare, international missions and the ecumenical movement. While teaching in the seminary, he supervised the field work programs for juniors and middlers. He also was active with church schools and youth fellowships throughout the E & R Church and others. He was a member of the Federal and National Councils of Churches, the Board of International Missions, and was a representative from the Denomination to Ecumenical Councils at Belfast, Ireland, in 1933 and Oxford and Edinburgh Universities in 1937.

Dr. Harner, a great teacher and counselor of youth, also wrote several books. Among them are: "Educational Principles of Church Work", "Religion's Place in General Education", "Youth Work in the Church", "I Believe" and "About Myself".

THE GARGOYLES

Gargle: Here's an interesting quote from Mark Twain: "Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education."

Argyle: Image what he would say about a seminary education!

* * *

Gargle: Argyle, how are you doing with the new prof?

Argyle: O.K. I got up nerve enough to come from under the couch last week.

* * *

Gargle: Why are all those people bringing their Green Stamps here?

Argyle: They heard that this was a redemption center.

* * *

Argyle: This is an invitation to join the WASC.

Gargle: What is it?

Argyle: The Well Adjusted Sinners Club.

* * *

Argyle: Who's the new Society of Inquiry president?

Gargle: Homer Tcmlinson.

* * *

Gargle: Why are all the students saving Green Stamps?

Argyle: To that they can get a NEW vacuum cleaner!

* * *

Have you heard?

The New Liturgy:

Pastor: Let us pray.

Congregation: Why?

* * *

The New Seminary Yell:

'All the way with Yah-wah!!

* * *

The New Hit Song:

"They Turned Tables On Me."

by The Temple Money Changers

The dormitory nearest Richards Hall--the place where students live and learn--has been appropriately named for this man, for in point of time and in understanding he seems to have lived closest to the youth of this and of the last generation.