



PROGRAMMA

A Newsletter for Graduates of the General Program of Liberal Studies

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University of Notre Dame

June, 1977

The View from 318

May 9, 1977

The view from 318 is much more pleasant now than in December. Outside the window, the intricate branching of the maple and its unpredictable mottling of the sunlight as its leaves shift with each breeze moderate the geometric shapes of the objects within the room. Inside, the constant hum and electronic timbre of the fluorescent lights add to their impertinence and immodesty as they light shadowless structures in an eternally rational roomscape.

Beyond the maple and the fluorescent hum, the pulsating throb of the pile-driver is a constant reminder of the chaos of new construction already in process, or shortly to come - the addition to the Engineering Building, and the new Art Gallery. The "Campaign for Notre Dame" was in the field before it was ever launched.

The comings and goings that articulate and yet weave together our common fabric of life have been most apparent here recently. In a short time we shall graduate a Senior class whom we shall miss most painfully and have loved, after our fashion, most dearly. The class included the University's only awardee of a Danforth Scholarship (Kenneth Taylor, of Sandusky, Ohio) - an event which has gone singularly unnoticed in official and campus publications for a month now. Today Otto Bird teaches his last classes, and an era ends. The prayers and accolade of all here go with him, great teacher and educational seer as he has been, as he begins a third or fourth career as semi-eremitic tiller and vintner in Southern Indiana. Last week Ed Cronin, the last of the "founding fathers" still teaching with us, was awarded the prestigious Sheedy Award for outstanding teaching. Our applause follows him as he enjoys his well-earned and long overdue public praise, and prepares for a sabbatical leave next Fall. Fortunately, he will be with us for many years yet. Two weeks ago a strikingly talented class of 31 Freshmen enrolled in the General Program of Liberal Studies (5 more than at this time

last year), while the enrollment in the College of Arts and Letters continues to shrink. Then, a month ago, we took on an impressive young faculty member. Mark Durham Jordan comes to us with a Ph.D. in Philosophy from the University of Texas, and with an outstanding undergraduate career behind that at St. John's College, Santa Fe.

In mid-April Walt Nicgorski and I attended a conference at St. John's designed to draw together practitioners of the liberal arts after the fashion of "great books" curricula. The conference, underwritten by a grant from the National Endowment for the Humanities, promises much for future cooperation and enrichment for all who are concerned with the future of the "innovation" which we have been carrying on now for twenty-eight years. Finally, at a significant faculty meeting in January, we decided to terminate the hitherto official relationship between graduate study in the history and philosophy of science at Notre Dame (enshrined in our Graduate Program in the History and Philosophy of Science) and the General Program of Liberal Studies. While expressing concern that such study was most appropriate at the University, our decision was that such a graduate program was academically inappropriate, administratively awkward, and disproportionately demanding of faculty time and energy within the General Program of Liberal Studies.

These comings and goings marking the synapses and nodes of the vital organism which is the General Program of Liberal Studies, and the launching of the "Campaign for Notre Dame," come at a critical time in the development of the Program, and, of course, in the development of the University.

Such campaigns as that "for Notre Dame," planned by seasoned warriors, leave some of the proposed beneficiaries perplexed. I suspect that I only echo the consternation of Mike Crowe, Fred Crosson, and Otto Bird before me when, as Chairman of the General Program of Liberal Studies, I comb the list of strategic objectives specified in the campaign literature in the hope of discovering some small field - a "champagnette," as it were - designated for future tillage for our faculty. But, of course, like previous chairmen of the Program, I am disappointed. We are once more officially relegated to oblivion.

We trust that the neglect of the General Program of Liberal Studies in the literature launching the "Campaign for Notre Dame" will be remedied in subsequent literature expanding the "Campaign," for we know the high regard in which we are held by those into whose hands the administration of the University has been entrusted. Father Hesburgh has recently assured us of the many times he has

praised us publicly, and has written to me of his singular esteem for the value of the liberal education which we, uniquely, afford Notre Dame students. Father Burtchaell, the Provost, has encouraged me to draw up a proposal for a "Faculty Development Fund," so necessary to the adequate functioning of a faculty as diverse in talents and unified in purpose as is ours. The proposal is now in his hands. And Dean Isabel Charles of the College of Arts and Letters has often expressed her genuine concern for our work, and has helped us at critical junctures with an affection that is deeply appreciated.

Thus, despite recurrent fits of academic Angst and vexatious Weltschmerz over "the administration's" apparent neglect (a neglect which can hardly be considered beneficial to us), we proceed in a hope nourished by personal reaffirmations of our work at the most significant levels of the University, and in the immense satisfaction which flows from working as intensely as we do with the liberal arts and humanities, and with those who will incarnate them to future generations.

The maple lisps, the pile-driver throbs, and classes come to an end once more. Many of you we hope to see over the summer. To all we send greetings, prayers, and wish you, if not peace, then "glory."

John Lyon
Chairman

PROGRAMMA (the Greek word meaning "public notice") is published toward the end of each academic semester by the General Program of Liberal Studies for its graduates.

Faculty Editor: Katherine Tillman

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The Renaissance Man

by Annemarie Sullivan,
General Program of
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Which professor at Notre Dame has served as an editor of the Encyclopaedia Britannica, has raised brussels sprouts and plans to raise the original French wine grape next year, designed his home library according to the divine proportion, has eight children, is a firm believer in classical, well-rounded education, and is an excellent model of such an educated man? He is Dr. Otto A. Bird, one of the most versatile and fascinating men at Notre Dame. He is also the author of Cultures in Conflict: An Essay in the Philosophy of the Humanities, which was recently published by Notre Dame Press.

Dr. Bird's interest in agriculture might easily be traced to his father, a gardener and a lawyer, and to his grandfather, a farmer. But to determine the source of his distinctive interest in education, literature and philosophy is more difficult. After high school in Arizona, Otto Bird studied in the English Honors program at the University of Michigan at Ann Arbor. Looking back, he once remarked, "As an undergraduate - at least as a senior - I was interested in two things: poetry and love. The connection is not always fortuitous. In my case, it led not only to marriage, but to my Ph.D."

Love and poetry were the basis of Otto Bird's master's thesis at Michigan on the medieval love lyric. His study of medieval literature led him to the University of Chicago to learn more about the philosophy and theology of the same era. In the fall of 1936, the University of Chicago was the center of a revival in research on St. Thomas Aquinas and Aristotle. The Committee on the Liberal Arts had just been established under the direction of Mortimer Adler, Scott Buchanan and Richard McKeon. The great emphasis on medieval studies and on the theory and history of the liberal arts influenced his later accomplishments.

Dr. Bird then went to the University of Toronto, where Etienne Gilson had established the Institute of Medieval Studies, in order to complete his doctoral studies. He considers his teacher at Toronto to be one of the strongest influences in his academic career. Dr. Bird explained, "Etienne is my model and ideal of an historical scholar. I admire him and I owe much to him."

During World War II, Dr. Bird taught at St. John's University in Brooklyn and wrote for the Center of Information Pro Deo,

an international Catholic news agency. After the war, he returned to Chicago to work with Mortimer Adler on the Synopticon, an index of the Great Books of the Western World.

Because of Dr. Bird's reputation and experience with the great books and the liberal arts, Fr. John Cavanaugh, president of the University of Notre Dame, asked him to start the General Program of Liberal Education at the University. In 1950, Dr. Bird began as director and professor in the newly founded department; he served in both capacities until 1963. In 1963, he was presented with the Notre Dame Faculty Award for outstanding services.

"The 14th year after starting at Notre Dame was my first opportunity for a sabbatical, which I took in order to work on a book for Adler's institute: The Idea of Justice. From 1964 until 1970, I also served as an executive editor for Great Ideas Today (an annual publication by Encyclopaedia Britannica)." In the late 1960's Dr. Bird served as a member of the planning committee responsible for the new edition of the Encyclopaedia Britannica, also under the direction of Adler.

"Mortimer Adler is my other most important teacher," said Dr. Bird. "He gave me the opportunity for experience and provided outlets for me. Much of my work is the result of the outlets his institute provided."

Dr. Bird accomplished the actual writing of his most recent book, Cultures in Conflict, in 1973-74 as a fellow at the Institute for Ecumenical and Cultural Research at St. John's Abbey in Minnesota. In 1974, he returned to Notre Dame, where he is now a professor in the General Program of Liberal Studies. Since his arrival in 1950, Dr. Bird has seen many changes in the General Program's method of studying the classics. G.P. students used to have a language requirement of French and Latin, and they used to read more of the classics than they do now. However, Dr. Bird still values his experience in teaching and still appreciates the main objectives of the program which have not changed.

"My great delight in teaching in the General Program is that the common academic background of the students and the reading of the great books encourage really good discussion." Dr. Bird feels that the discussion in the G.P. classes is as much of a learning experience for himself as for his students. He began Cultures in Conflict by acknowledging that the G.P. experience helped shape the development of his book. His students unquestionably benefit from his experience and knowledge, and they enjoy his entertaining stories and unusual tidbits of information.

This is Dr. Bird's final year at Notre Dame. He plans to retire in southern Indiana where he will build, with the help of his family, a house which he has already designed. He will continue to pursue his avocation of agriculture and his vocation of intellectual culture by establishing his own vineyard and by writing. Otto Bird, like 19th century humanitarian, Matthew Arnold, is "above all, a believer in culture."

(Reproduced, with permission, from Scholastic, Nov. 5, 1976.)

Innocence in Warfare: A Debate

(On the evening of February 1, 1977, the General Program faculty and students gathered in the library lounge for a debate and discussion on innocence and non-innocence in warfare. Professors John Lyon and William Frerking were the main speakers. We share with you their presentations and invite you to enter into a "seminar discussion" by mail if you would care to comment or raise questions.)

Professor Frerking: Opening Statement

Life itself is one of the most basic goods of man, and its respect, protection and preservation is therefore one of the fundamental principles of morality. But human nature being what it is, there have always been, are now, and always will be those who are prepared to harm the good of others, sometimes violently, and sometimes to the point of killing, in order to get their own way. The question thus arises to what extent we should respect the good and the life of those who themselves harm the good and the life of others. It is, I think, quite obvious that for the protection and advancement of human life and good it is necessary that society be preserved, and that for the preservation of society it is necessary that at least some of those who harm human good be violently restrained, and, if they are prepared to resist to that point, be killed. But kinds of action which are strictly necessary for human good cannot be inherently evil or wrong, and an action of that kind will be right when performed under the proper circumstances and by the proper agents. (To think otherwise is simply to misunderstand the concepts of good and bad, right and wrong action.) We see, then, how a distinction between those who are innocent and those who are non-innocent arises, and how our fundamental principle that life be protected particularizes itself into an absolute prohibition on the killing of the innocent, together with a permission of the killing of at least some classes of the non-innocent, under the proper circumstances and by the proper agents.

In most places men live under governments who have monopolized the power of coercion and the power to decide when the coercive force shall be applied. Provided the latter decisions are made in accordance with a just rule of law, it is good that such arrangements obtain among men; the evils of anarchy, where every man is his own judge and policeman and executioner, are too obvious to need rehearsal. Under governments ruling by law a legal notion of innocence and non-innocence arises: the legally non-innocent are that class of the morally non-innocent who have been determined through due process to have injured the good of others in a way the government must make its concern in order to preserve society, and who are therefore liable to the application of the government's coercive power.

The government must also, however, protect the community from external enemies of its good. When another state unjustly injures the community's good, the government through its agents may without wrong attack that state. No doubt most wars have been mere injustice and savagery -- but there can be such a thing as a just war. But even in a war whose cause is just, the prohibition on the killing of any but those who are non-innocent remains stringently in force. Here indeed the notion of legal non-innocence has no application: it is not a question here of simply apprehending apparently criminous citizens of the state and then bringing them before a court of law for trial. Nevertheless, in this situation there are those who are engaged in an objectively unjust proceeding whose violent suppression by the government is strictly necessary for the preservation of the good of the state. The government therefore has the right to resist and if necessary kill these people with a view to stopping them; and they are those who are non-innocent in the sense relevant to warfare.¹

The concept of non-innocence applicable in warfare may be called a "causal" notion²; it is to be sharply distinguished from the notion of moral non-innocence. In war only those are non-innocent whose activity is actually part of the unjust belligerent operation. The only obvious group who are non-innocent in this sense are the military themselves, and perhaps such (limited) classes of civilians as armaments factory and supply line workers. But people who personally approve of the war, who have voted for those who favor the war, or who have advocated the war publicly, but whose actual work is not part of the belligerent operation, may be morally non-innocent, but are not non-innocent in the sense needed to justify attacking them.

¹ There may be other reasons besides the defense of one's own state which would justify one's government in going to war, and hence other classes of people besides those unjustly attacking one's state who would be non-innocent in the sense pertaining to war. But I shall not go into this here.

² Cf. Richard Wasserstrom, 'On the Morality of War: A Preliminary Inquiry.' Stanford Law Review, xxi (1969), 1651-2. Also in Moral Problems: A Collection of Philosophical Essays, ed. by James Rachels (New York: Harper & Row, 1971), pp. 315-6.

It is sometimes said that this distinction between the innocent and non-innocent no longer applies under the conditions of modern warfare. It is urged that it is the cities which today are the battlefields. But what if the armaments factories, the missile bases, and the control centers are in the cities? This is a ground for selectively destroying those sites -- not for obliterating the cities. Again, it is said that there is greater social and economic interdependence today, so that all the citizens of a belligerent state are combatants, part of the belligerent operation. As if in the twentieth century one could not distinguish between the man who is driving a tank or manning a missile base, and the nurse in the home for the elderly, or the cobbler down the street whose business goes on much as usual. The truth is that

the most radical and significant change of all in modern warfare is not the increased co-operation of civilians behind the lines with the armed forces, but the enormously increased power of the armed forces to reach behind the lines and attack civilians indiscriminately, whether they are thus co-operating or not....³

In war today, as in the past, there will be a very large class of people who are merely supporting the existence of the state, or who are merely themselves existing, and today as in the past killing them is murder. And so while there can be such a thing as a just war, and while killing in such a war can be free of moral defect, it is nevertheless the case that the kind of "total war" which is pictured these days as occurring between the nuclear powers would be nothing but monstrous wickedness on both sides. For the use, even by a belligerent whose cause is just, of a nuclear weapon whose effect is the wholesale destruction of a civilian population could never be anything but mass murder.⁴

³ John C. Ford, S.J., 'The Morality of Obliteration Bombing,' Theological Studies, v (1944), 281. This is an older article on the subject which is still much worth reading, and to which I am indebted.

⁴ Throughout my statement I have followed closely the argument to be found in G.E.M. Anscombe, 'War and Murder,' in Nuclear Weapons and Christian Conscience, ed. by Walter Stein (London: Merlin Press, 1961), pp. 45-62. Also in Moral Problems: A Collection of Philosophical Essays, ed. by James Rachels (New York: Harper & Row, 1971), pp. 270-83. This article is to be highly recommended to all who are concerned with this topic.

Professor Lyon: A Response

Assuming: (1) the possibility of a "just war"; (2) that one may not individually, nor may the state as a matter of policy, intend the death of the innocent nor take means to other ends which eo ipso necessitate their death as "foreseen" but not "intended" consequences; then, what is at issue in our discussion is the definition of "innocence", the distinction between "moral" and "causal" innocence, and the nature of the principle of double effect.

What is it, to be "innocent"? In The Genealogy of Morals, Nietzsche forewarned us: "For, do not deceive yourself: what constitutes the chief characteristic of modern souls and of modern books is not the lying, but the innocence (sic) which is part and parcel of ... intellectual dishonesty." Etymologically, "innocent" means "causing no harm or injury." And Nietzsche's point, of course, is that life is in its essence "violent" and "unjust" - and thus, essentially "harmful" or "injurious." To live is not simply "to defend a form"; it is a fortiori to destroy other forms (although these "forms" do not have to be human forms, perhaps). Generally, the Christian perception seems to have been otherwise. But just what one means by "innocent," or what can be meant by "innocent," is central to our discussion here.

When society was divided into castes or "estates," when its corporate nature was easily visible, it made some sense to call innocent those who were not kshatriyas or warriors, or those who were neither knights nor mercenaries nor citizen soldiers of a city-state. But the very principle of democratic society is the equal liability of all to every service necessary to the growth and preservation of the democratic state, including military service. Indeed, more are threatened than are struck by such service; and there may be some point in distinguishing between those who actively cooperate in the lottery but are not chosen for service, and those who actively cooperate and are chosen. (Of course, other variations are possible.) The former would lose their moral innocence, the latter their causal innocence.

But the question at issue is, why may not both lose their lives without serious guilt being imputed to those who slay them? Let us assume the outbreak of war between two states in the near future. Both have thermo-nuclear weapons, both have "conscript" armies; but state "A" is a "neo-fascist" corporate state, a state which "conscripts" the lower classes (which are de facto though probably not de jure politically disenfranchised) into military service as "atomic auxiliaries" only by those conscriptorial means well known to traditional "aristocratic" societies, e.g., by slipping the shilling with the sovereign's image on it into the palms of those whose service is deemed necessary, and "Shanghaiing" them. State

"B" however, is a Socialist people's democracy, with an elaborate selective service system designed to allocate "personpower" to the various industrial and military functions necessary for the prosecution of "modern warfare." Now traditional moralists would want to say that: (1) the civilian "Hawks," the political boobahs, the "captains of industry," of both states A & B may be morally guilty (but of what?), but are not causally guilty of the prosecution of the war, and hence, are innocent non-combatants whose killing would be murder; (2) the conscript soldiers of both States A & B are causally (but perhaps not morally?) guilty of the prosecution of the war, and hence their death may be brought about with relative moral (but not causal) impugnity; (3) certain indeterminate groups - e.g., "munitions workers," workers in aircraft and missile plants, etc., may be causally guilty, and their death might be brought about without moral obloquy.

What all this illustrates, I believe, is that the distinction between "moral" and "causal" guilt - and hence the eligibility for being killed in (of course, a "just") war without murder being imputed to one's slayer - does not rest at all on "intention" as some internally-prosecuted mental act, but rather on direct, material participation in military or "warlike" actions. To "intend" an action is to be physically complicit in its prosecution, according to the distinctions delineated above.

The only question, then, is, What are military or warlike actions?

Human industry and the waging of war are structurally tied together in a Gordian knot. Alexandrian moralists would cut that knot with formal distinctions. The real question is to what extent formal distinctions are disingenuous equivocations. If you take the King's shilling (and spend it), why shouldn't you bear the King's wounds? The King, today, is at war with "nature." International armed combat is but a series of skirmishes in a much broader war. To use the indelicate phrasing of Francis Bacon, we are engaged in putting Nature to the torture and making her tell us her secrets. When Nature, then, defends herself against the King - should not all shilling-savorers bear the marks of Nature's reprisal, even à l' Outrance?

When Nature was a "Mother," she protected against human and divine reprisals those privileged classes which saw her not in terms of lust. When she is a once-saucy strumpet, now to be stretched and tickled, universal human lust opens on universal natural reprisal. If Nature is dead, then everything is natural. Those who would maintain traditional moral distinctions regarding warfare should maintain "traditional" political distinctions regarding industry and "traditional" societal distinctions regarding class. Otherwise their moral

distinctions run the risk of being schizoid and presenting impossibles to man.

And yet, we are all asking, Are traditional moral distinctions "relevant" today? (If not, they were merely "conventional" moral distinctions, and one would face the task of separating the genuinely traditional out of its conventional encrustations.) Is all nuclear warfare inevitably indiscriminate, and hence immoral? Can only those wars fought by what were (up to 1945) "conventional" means possibly be "Just"? Are only those wars worth winning which can be won by the "rules" of previous warfare - by a sort of military equivalent of the Marquis of Queensbury's rules?

I do not think we know. The subject is immensely complex. My somewhat simple purpose has been to provoke thought. Yet I think that what we do all know is that if inspiration does not match aspiration, we may indeed all yet reach the stars - per aspera ad astra - but as atomic dust.

Our course is dust-to-dust, indeed, however we chart it. But perhaps our problem is how to trek our starward course without turning ourselves into "Stardreck."

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Professor Frerking: Reply to Professor Lyon

"The real question is to what extent formal distinctions are disingenuous equivocations." In my opening statement I have already called to your attention as an illustration of the crucial distinction in this matter the difference between the man who is driving a tank or manning a missile base and the nurse in the home for the elderly. Call the distinction "formal" if you wish (but what that means is not clear to me), say that human industry and the waging of war are "structurally" tied together (but then why not go on to say that everything is related to everything else?). But I submit that the distinction between those who are engaged in the unjust belligerent activity and those who are not, the distinction, thus, between, e.g., the military, and, e.g., farmers, dressmakers, bakers, paper hangers, piano tuners, clerks in stores, insurance agents, charwomen, patients in hospitals, old men and women, all children

etc., etc., etc.¹ -- I submit that this distinction is still obviously there to be made.² Nor does the making of it, in most cases, involve us in issues which are "immensely complex!" I agree that there are complexities in drawing the distinction between innocent and non-innocent in certain borderline cases. But making a moral judgment on the nuclear destruction of a city of millions of people -- people whose "non-innocence" consists in the fact that they were born in the age of nuclear weapons, and lived, as people are wont to do, in cities -- there is nothing complex about that at all. We can make the distinction between innocent and non-innocent in warfare, and make it we must. Because if we do not, then there are no longer any barriers of principle at all against the degeneration of war into a black night of barbarism and unlimited destruction, in which form there is not even any question of giving war a justification from expediency (who could ever be a "winner" in such a jungle, or in any case long remain one?), much less of giving it the only moral justification of which it is ever capable, viz., that it is an institution necessary for the protection of human good.

¹ These examples of the innocent are taken from a much longer list of classes of innocent people in Ford, 'Obliteration Bombing', pp. 283-4.

² In the discussion following the debate Professor Walter Nicgorski suggested the usefulness, in distinguishing the innocent and the non-innocent, of asking the question: "Would this individual still have been engaged in this activity had his state not been at war?" I suspect the question could only be used as a first step in making the distinction; the class of non-innocents it would recognize would probably still be (perhaps considerably) too broad. But calling attention to this question makes it very clear, I think, that the distinction between the innocent and the non-innocent in warfare is not arbitrary.

Professor Lyon: Reply to Professor Frerking

I, too, live in fear of the descent of the "black night of barbarism and wholesale destruction" which the failure to distinguish between the innocent and the complicit, or combatants and non-combatants, or military and civilian, would entail. As I see it, making all the traditional assumptions that Professor Frerking and I both do make, the issue resolves itself into this question: Will that black night descend more surely if we use, prepare for, or even contemplate the use of, tactical or "limited" nuclear warfare (even as a deterrent to its use, say, by Israel, India, - or even, in the future, Egypt or Uganda)?

If the answer to this question is "Yes!" then probably the concepts of nationhood, sovereignty, and those definitions of justice which matured in the bosom of Western Civilization are doomed, as are the realities which these concepts enshrine also doomed - personhood, personal autonomy, and propriety (in its derivative senses, from "proprium"). For then the world would belong to the most ruthless, the most barbaric, the greatest bullies, or the most desperate.

If the answer to this question is "No!" then limited nuclear warfare as a means of international combat will dictate its own tactics. The targets will hardly be "armies in the field." Armies, if they ever have the chance to get "in the field" will be largely diversionary, pseudo-combatatory agencies in such warfare. The real combatants are on the Potomac, or in the bunkers near Minot, North Dakota; and the Pentagon and the bunkers cannot be hit without also striking Washington and Minot.

Distasteful? Disgusting? Yes. Barbaric? Perhaps. Immoral? If morality is determined by taste, yes; if by "civil" "conventions," perhaps; if by "nature" - hardly: there is nothing man cannot make natural, Pascal suggested, and nothing natural he cannot destroy; if by "reason," only if no "ratio," no proportion, can be found to "inform" the action; if by "revelation"? If by "intuition"?

And we are here as on a darkling plain
Where ignorant armies clash by night.

WILL WHO WILL ON DESKS SHOULD BE NEGATIVELY SANCTIONED

Space time

AN EPISCOPALIAN IS A CATHOLIC WHO FLUNKED LATIN

Being must e experienced

Boromir lives and he watches all from the white tower.

Kathy

AT MY ANOMOLY



Philosophy is the study of one damn thing after another
Theology is the study of one goddamn thing after another

Early this semester, the College of Arts and Letters re-opened Room 331 in O'Shaughnessy Hall (that sunny classroom at the end of the corridor) turning it into an air-conditioned, carpeted faculty lounge. Even though we salvaged the large, well-pocked seminar tables, we fear they may someday be scrubbed or sanded down, and their invaluable inscriptions lost forever. So here we record for posterity some of the more memorable graffiti. Remember?

it's merely a physical manifestation of the true form of table
- NOTHING PHYSICAL IS REAL

11/12/76

10/67

COMPLY NICK 10/11/71

Why? when? (14)

Magnae res non fiunt sine periculo

L.B.

Great People!
from finals
E.L.O.

Tom '76



BEING IS HIDDEN THERE
OD
the table tables tabling

Sleep is mellow - J.C.

Sleep
Northwestern is a loser.

Bravo

THM '77
DAVE

Klaus

GINNY MONK

Ken (10) bored
~~0/0~~
~~0/0~~
~~0/0~~

God is a simpleton - St. Thomas Aquinas
Thomas Aquinas is no saint - God

Stranger in a strange land

Whither the why?

Spring break!

Pain heals souls.

Ft. Lauderdale, Fla. 1 week

God a masochist? NO, A SADIST

KIN ESA

Shaton

Being in G.P. in hell
I owned South Bend and live



Hot Rats
Hot Tun
Hilda Dama

King John the Lyon-hearted

AM General Program

ANY GREAT BOOKS LATELY? **TRAMA OF DREAM** conquer a philosopher-king

15 Nietzsche is dead - God
- Nietzsche

S.F.B. '71

Blue meanies!
Socrates had a fixed jury.
Geoffrey

ADELO

Raul McCartney is not dead
He should be!
How do you know? Maybe everyone is dead

LOVE
The Void is Full

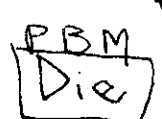
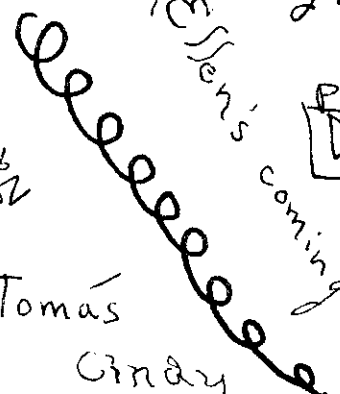
I bark therefore I AM

GOOD-BYE OTTO AND THANKS



JAPES
Viva le weekend!

What is reality? Reality is a catch why?
C.S. Lewis's coming



Another Mask

B.B.



WAX MA
LHIO

Metaphysics is funny.
June
G. Piers are cosmonauts

WHY THE WHY? BECAUSE THE BECAUSE JUNE

Tomás

Cavanaugh rules

Grady
Hal Moore speaks truth.



A.J. - closer to the sacred cow

Et tu Isabel?
June
The plight of every philosopher: spending much time deciding what things he ought to do that he has no time to do anything else. This obviously ought not to be. OR OUGHT IT?

Wie geht's.

lego

DNA
Uncle Perdy

1 2 3 4
Burn your birth certificate

Special Ed

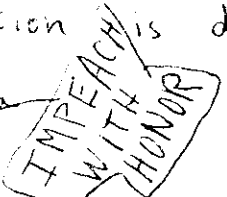
Potential

Imagination

de generation. #HI
Go Providence College Friars

Help me baby!

%!



Norma
Aristotle did not know Jesus Christ.

M.J. is a dunce.

It was a very good year.

Socrates was a wonderful man.
N N N BORED N N N
N N N

Now that I'm arguing the position I'm starting to believe it

TRANSCEND BOOKS (Socrates never read)

The personal life is dead.



Rangers

Does this constitute...

IN QUIET

STEVE RUNDE 15

there is no such thing as gravity.

The E.

THE FORM OF A SERVANT

(The following selection by the late Willis Nutting of the General Program faculty is taken from his unpublished manuscript, My Neighbor and Myself, with the permission of Mrs. Eileen Nutting and of Reverend John Reedy, C.S.C., editor of A.D. Correspondence, in which the article appeared in the copy-righted issue of March 26, 1977.)

"Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" Phil 2:5-8.

Being a servant and a blessing, loving with a self-sacrificing love, is not simply a matter of a series of actions. It is a matter of character, a matter of being a certain kind of person. You act in a certain way because you are that kind of person. You act as a loving servant if you actually are a loving servant. And you are this when, like your Lord, you have emptied yourself and have taken the form of a servant.

In the Gospels we see Christ preparing his disciples to take upon themselves the form or the character of servants, to get rid of the old and natural longing to be master so that they may become true followers of him. All the teaching about losing self (or life) so as finally to save it, which we find in all the Gospel traditions, the teaching that the first shall be last and that the truly first is the servant of all-- all this is given to form the character of the disciples so that they can become true servants. Nietzsche is right. Christianity is a servant morality. Let's face it. But Nietzsche and those who think with him have not seen the glorious status of the person who serves God and man not by compulsion or from weakness but for love.

That collection of the sayings of Jesus known as the Sermon on the Mount gives a kind of outline of the character and actions of the person who will live in the world as a loving servant and a blessing to those he comes in contact with. In this Sermon, the Beatitudes give the most concise picture of such a man; we will speak of one of them in some detail so as to see more clearly what it means to be a true servant. It is the drumbeat of these Beatitudes that the Christian follows, and as we study them we will see why he is so out of step with the people he lives among.

Blessed are the meek (or gentle). This is the Beatitude that the rest of the world sympathizes with least, and meekness is the element in character that is hardest for the Christian to attain and maintain. Yet the teaching of Christ is laced with it, and so is his life. He came among us as a servant and told us that if we were to follow him we would have to recognize ourselves as servants of other men, not their masters. He did not fight back, and told us not to do so. Because he has said so, we try to believe that the meek are blessed, that they are on the right track, but this is hard -- hard to be meek and hard to see why we should be meek. It takes some study to understand it.

Deep down in every man there are a desire and a need for recognition, a need to know that he is important and not simply a unit in a table of statistics, that he is somebody. This is a good desire. Man is the head of visible creation. He really is somebody and he needs to be assured of it.

In our messed-up nature this good desire has twisted in two directions. One direction is that of pride, a characteristic of some strong people. It is a self-recognition. I am good and I know it, and I don't need any recognition from anyone else. I am completely self-sufficient, and go on my way not caring what God or man thinks of me.

Assurance of personal worth -

They tell this story of the head of the MacGregor clan. He was invited to a dinner and when he got there found that he was seated pretty far down the table, not at all in a place of honor. After the meal, some of his friends commiserated with him because he was not placed nearer the head of the table. He replied, "Where the MacGregor sits, there is the head of the table." This man was so sure of his own position that he did not need any recognition from anyone else. When a man has this attitude toward the opinion of other people we call it independence, and it has its uses. When this attitude extends toward God it is the sin of Satan, and it separates a man completely from God.

But most of us are not so strong. We need the good opinion of others, for we have in ourselves no assurance of our worth. So we want desperately to be thought well of, and we even have a profession which ministers to this wanting by claiming to create for us a favorable public image. And for those who can't afford professional services, the magazines are full of advertisements showing forth drugstore products guaranteed to make a person attractive. The ancient sin of pride seems to be giving way to its weaker brother, vainglory.

But Christ has warned us not to give way to this longing to be approved of or to this claiming of self-sufficiency.

When you do a good thing, he says, do it secretly, so that no one will know that you have done it. Don't even let your left hand know what your right hand is doing. When men approve of you and speak well of you, look out! That is just the way they have thought of and spoken of the false prophets since the beginning. And the man who thought that by his own providing he had made himself secure found that on that very night his soul would be required of him.

The desire to accomplish something, to create something, to make things better, is good in itself and in its place, but on this desire to accomplish something there always rides another desire, a longing to get credit for what is accomplished. This little rider-desire can be simply a wish that the truth should be recognized--that if we do something that is really good, people should recognize that it is good and that we did it.

But it almost always happens that the rider becomes the driver. The desire for recognition and not the goodness of the thing becomes our reason for doing the thing; and if we see that recognition is not coming we change our action so that it will come. It often happens finally that the thing we started to do because it was good and ought to be done turns into a thing not so good that we keep on doing because we are praised for it.

Once we come into the arena of praise, popularity and fame, we come into contact with other people playing in the same arena. Then we want to get more praise than they get. We are jealous when they get any, and we are always trying to arrange things so that we are in the limelight. By this time we have almost forgotten our original reason for doing things, and our activities and attitudes are valued for the amount of praise they will bring. We have become different people in the process, people who have completely lost the form of a servant in our lives.

There is another desire that rides on our ambition to accomplish something. It is the desire to overcome obstacles that stand in the way, to win through to the end. It is a valuable "drive" in itself because it keeps a person at his task. It prevents him from quitting when he is tired or the going is rough. But this rider-desire, too, can easily become the driver. This zeal for overcoming, so valuable when it pushes a person to surmount difficulties that stand in the way of accomplishing something good, can so easily become a zeal for overcoming people. First I want to overcome people who stand in the way of the good thing that I want to bring about, and there will always be people like that. Then I want to overcome people who stand in my way in anything, good or bad. And finally I come to regard life as a contest between myself

and others, a contest in which my sole aim is victory. Victory as a thing good in itself, winning purely for the sake of winning, then becomes the great aim of my life, the thing that occupies my chief attention and uses up most of my energy.

But this is poison. Of all the aims that men have, what aim could be farther from Christ's teaching of love? The lust for victory when there is no overcoming of evil involved, is itself evil. My chief goal in life is then an evil goal. I have excluded Emmanuel from my life.

The high price of victory -

If I am to love my neighbor as my Lord loves him -- and that is the Christian way -- how can I possibly want to win a victory over him unless he is doing something wrong or trying to hinder something good? In all my dealings with him I must be concerned with his welfare rather than mine; how then can I want to defeat him? (And my victory must mean his defeat.) The whole atmosphere of this competition purely for the sake of victory is unholy, poisonous. It makes a right estimation of any situation almost impossible, forcing a person to get into a struggle just because someone else is in it. It twists good actions into bad ones, right motives into wrong ones. It puts love in the background, or pushes it out altogether. It is a heady, exciting atmosphere that inspires people to go farther and farther away from Christ's kingdom once they start to breathe it.

The desire to win in competition, or to be a big shot in any other way, is an insidious thing. It sneaks up on you. If you are doing anything worthwhile it haunts you. It turns your eyes from the good and fastens them on the praise that will come from victory. It is like a man-eating tiger. It lies in wait along your path, and if you fight it off in one place it goes ahead and waits for you again. Some kinds of temptation, once they are conquered, leave you alone. Not this one! You have to deal with it all your life long, and more so if you are doing something really good.

It is not only when you are acting that it comes. It comes to twist your planning and your daydreaming, so that in the midst of your deliberation on how to do something good you find that you are actually thinking of how you will impress people more in doing it. And you dream of winning all the battles that you have in fact lost.

If you are uniformly successful in competition, if victory becomes the usual thing for you, you become sure of your self-sufficiency. You assume that it is your own intrinsic excellence that makes you win. You are sure that you deserve what you are getting. And finally you elevate all this into the spiritual

realm. You come to believe that you are a person whose superiority even God would have to recognize, and that you deserve the good fortune that he gives you.

They tell the story of two ladies at the court of Louis XIV, king of France. A great noble who had lived a notoriously evil life had died and the ladies were discussing what his future would be. One of them finally settled the matter thus: "You must admit that God himself would have to think twice before damning a person of such quality." The man who has been a continual success in competition and whom people have been continually praising is likely to have a sneaking suspicion that he is of a quality that God would not care to meddle with.

Discontent and resentment -

If you are usually unsuccessful in the competitions of life, and if people refuse to recognize you as someone of importance, then your desire to win leads you to develop a jealousy and hatred of those who are successful, and a resentment against the ones who will not recognize you as a Very Important Person (and this includes practically everybody). You feel you are not getting what you deserve. You are glad when anything unfortunate happens to your competitors. You rejoice at their sorrows and grieve at their joys. You are just as far from Christ's kingdom as is the man who wins all the time, for you are a mass of discontent and resentment. Win or lose, the atmosphere of competition is poison.

The desire to be first, this longing to shine in comparison with others, is perhaps the most deeply ingrained characteristic that we have, and perhaps the most widely approved. And it is perhaps the thing in us that is farthest removed from the Christian ideal. That is why Christ treats this characteristic so severely. "The last shall be first and the first last." "He who exalts himself shall be humbled." He tells us in many ways that the Christian lives in this world not as a master but as a servant, whose aim can never be his own glory or even his own welfare, but always God's glory and the neighbor's welfare. As a servant he must put himself in the background in every situation, and let the foreground, the limelight, be occupied by someone else. This is what is meant by meekness in the Beatitude.

Thus the Christian life if lived in its completeness can look like a terrifying prospect. To live a whole life without trying to gain any recognition from my fellowmen! To live out my whole life trying to serve God and man without ever seeking the comfort that comes from the approval of other people!

The desire for praise is so strong that we Christians

twist and turn to try to find some way to get it legitimately. If I do a good thing and then, following Christ's command, hide it so that no one will know that I did it, wouldn't it be wonderful if someone should find out about it without my giving away the secret? The fact that it was known would not be my fault, and I would get double credit from people -- credit for doing the thing and credit for trying to hide the fact that I did it. I think how wonderful this would be and then I find myself wishing, with a kind of smuggled-in wish, that it would actually happen. And then, by a kind of smuggled-in action, so that my right hand does not know what my left hand is doing, I drop a devious hint to somebody that I have done the thing. It becomes known and I get double credit. I have received the reward that I really sought. The case is closed.

The whole thing is spoiled.

What started out to be a service to God and my neighbor came to be a service to my own reputation. I have found myself seeking glory again, refusing to be a servant. And I ask the Lord, "Can't I ever seek the least grain of praise and recognition in my life? Can't I ever do anything to win approval, to establish a good public image? Must I look forward to a whole life without this sweetness? Must I always be willing to be set at naught? Must I always seek to appear as the servant instead of as the boss?" And the Lord answers, "Yes, always, if you are following me." This medicine is hard to take. But we are called to be servants.

Blessed are the meek, the people whose whole seriously recognized scale of values contains no reference to their own glory or their own victory.

Blessed are the meek, the people who can find real joy in being thought nothing of.

Counterfeits of meekness -

There is a counterfeit meekness that is one of the most hypocritical of human poses, a meekness that heralds itself and uses itself as a tool for getting ahead. Such is the "umbleness" of Uriah Heep in Dickens' David Copperfield.

There is another counterfeit that is not so disgusting. It might be called "becoming modesty." A person does not assert himself aggressively, does not boast of his attainments, is kindly and considerate of others, etc., and all this with a view to presenting to men the kind of character they will approve of and praise. This modesty is of course an attractive thing. It deserves human praise and gets it. But it is far from a Christian thing. Its actions and attitudes do not rise out of love of God and neighbor. It is still based on the poisonous

desire to be thought well of, to present a good image. The man who sincerely follows Christ's commendation of meekness is not the same as a pagan gentleman. In their superficial appearance they may be somewhat alike but in their inner intention they are miles apart. And in a final showdown, in cases where their reputations with men are at stake, their actions will be miles apart too. The modest pagan will act to maintain his status as gentleman. The really meek man will act as the servant that he is.

The pagan, in ancient times and today, looks at the Christian meek man and thinks him a Casper Milquetoast, a most ineffectual joiner-in in the battle of life. Could an earth which such people possess ever hope to keep on operating? Isn't this Christian characteristic a splendid excuse for laziness, indifference and even cowardice?

The servant of all -

But this meekness is not the same as timidity. It is the form, the essence, of the man who is to be continually the servant of God and neighbor. Once he acquires this form, he can join in the battle and fight not for himself but for his God and his neighbor, to do his best to bring about the kingdom of God on earth and to bring his neighbor into the kingdom. The man who is trying to become meek (and this is his hardest job) is also trying to be a peacemaker, to show mercy and love to his fellows; he is hungering and thirsting to bring about justice on earth. But he is doing this as a meek man, a servant of all, rather than as a self-assertive or competitive man. He is working for these things in order that they may get done, not in order that he may be recognized and praised for getting them done.

They tell the story of one of the saints, an eloquent preacher, who was preaching so successfully one Sunday that the devil got worried and decided to stop the proceedings. So he put into the mind of the preacher the idea that he was doing very well and that the congregation was praising him, hoping that the preacher would become fearful of getting too proud, and would stop the sermon. The saint knew perfectly well what was happening, and he said to the devil, "I didn't begin this sermon because of you, and I won't stop it because of you, either."

The genuine servant who is hungering and thirsting to help bring justice about in the world is not going to stop his work when there is danger that he will be praised. He will simply keep on with the work, aiming at its accomplishment rather than at the recognition he may get for it, and trying sincerely to direct the praise away from himself to God. Christ does not tell us to avoid doing good because we might get praised for it. He does not tell us to hide our light. He tells us to let

it shine before men, but to do it in such a way that when men see it they may glorify their Father in heaven, not us.

The United States of Competition -

We in these United States are attacked by a special form of this temptation that comes to us from the very ideals of our society, and makes it specially hard for us to take on the form of a servant. Here in this country, more than anywhere else, competition is regarded as a wonderful thing, the thing that has made us great. If we are Americans we are supposed to "get in there and fight"; and getting in there and fighting means getting into business competition, or intellectual competition, or athletic competition, and fighting to win against other men. This is thought to be the core of the American way of life, and from this all the other good things of American living are supposed to have come. Free enterprise is taken to mean the opportunity for everyone to enter into this competition.

The competitive life begins early for us. Most of the learning in our schools goes on in an atmosphere of competition. But this atmosphere is most evident in what, for most of the students, is the most important activity of the school -- athletics. "Varsity" sports are creeping down the grades and are getting hold of the students' spare time. School teams playing other school teams, and neighborhood teams playing other neighborhood teams, are features of the life of children from the age of nine or 10 on up. And all the accompanying paraphernalia are present, too -- uniforms, pep sessions, professional or near-professional coaches, large-scale betting on the results, parents urging their children on and reproaching them when they lose. Children can't remember when they were not in the clutches of competition. Our religious schools are not much different from others in this matter, nor is the out-of-school atmosphere created around them much different. I have heard a priest urge parents from the pulpit to take a greater interest in the Christian competition (whatever that means) that is taking place on the football field on Saturday afternoon.

Our American life is thus shot through and through with the spirit of competition, and it is regarded as a holy thing, a holy war in which it is one's duty to become involved. The universal human desire to stand out and be important is reinforced for us by this social command to be competitive. This is not the place to show that the American myth of the wonderful effects of competition is pure hogwash. Hogwash or not, the myth is with us, and it makes a special problem for us when we sincerely want to carry out Christ's command to be a servant.

It is a most difficult problem for the young person who

has caught a glimpse of what it means to be a follower of Christ. What should a high school boy, say, who wants to be as good a Christian as he can be, do when he finds himself in a football game? How is he going to bring his meekness into operation? How is he going to show his love for that neighbor who is in the line opposing him? To ask these particular questions seems ridiculous; they don't seem to have any relevance in a football game. But can we say that there are situations in life in which the Christian scale of values is so irrelevant as to be ridiculous? Perhaps it is the situation rather than the scale of values that is ridiculous to the Christian. Perhaps an enterprise in which victory by itself (and not as a means to some other goal of real value) is what is striven for is ridiculous. It is certainly hard to see why a person who is trying to make himself a true servant of God and neighbor should be willing to get himself into such an enterprise. And yet all the pressure of school life unites to push a strong young man into it. It is a problem!

Victory without defeat -

When there are so many strenuous activities that are cooperative -- activities where the work of each one helps the success of all, where there is no opponent for whom our victory brings defeat, and where no one has to stand out as a big shot -- it might be better for the student who is a Christian to concentrate his attention on these, and for a Christian school to provide them.

Of course, when such a line of conduct is suggested, most of the students, along with the alumni and parents, the townsmen and some of the teachers, will tear their hair in rage. What are you doing to the school spirit? What kind of weaklings are you trying to make of our boys? What red-blooded American would listen to such talk?

We have already said that this servant form which Christ asks us to take on is not exactly popular. No person, young or old, who adopts it is going to receive much shouting acclaim. But the person who is aiming at being a servant is not aiming at shouting acclaim. He would be worried if it came his way, although he might never be able to get over his emotional desire for it. The young person who is following Christ must make up his mind that he is probably not going to be a school hero.

But he must not try to be unpopular, either. He must not try to get even with society by becoming a hippie or beatnik, for that is a backhanded way of seeking to become an outstanding person. No, he must choose his way and go about it quietly, being kind and considerate of his neighbors, and trying to raise as little fuss as possible.

But what about the adult person in the adult competitive world? Can he survive, can he provide for his family, if he refuses to enter the competition? If he enters the fierce life of the world without a burning desire to win a victory over the others, won't these others trample him down?

To a competitor, other competitors are fierce. If you go into the world as a tiger you will find other men tigers as far as you are concerned, and your struggle with them will be ruthless, a real fight for survival. To a large extent the world will be for you as you think it is going to be.

But if you go into the world with genuine love, with the intention of bringing about justice, and without even the smallest competitive chip on your shoulder, you will be surprised at the number of those supposed tigers who will band together to help you. Not all the tigers, of course; some men can apparently do nothing except be tigers. But enough of them will stop being tigers toward you so that you can get along. They will stop tearing one another to pieces long enough to assist you, and then will cheerfully go back to the fight. You will find cooperation in the most unlikely places, among some of the most hard-boiled competitors. Sometimes they will help you surreptitiously, as though they were ashamed to be anything but a tiger, and did not want their left hand to know what their right hand was doing. This is simply the way things happen. At the most unexpected times goodness shines through.

Therefore you can take it for certain that if you go into the world to serve it, without the least intention of trampling or triumphing, you will not be trampled by ordinary competitive people. Whatever trampling you receive will come from supporters of out-and-out evil that you are interfering with, or by earnest followers of an ideal opposite yours.

I found an interesting example of what I have been saying one time long ago when I was on a walking tour through the hinterland of Greece. The people of the Near East are bargainers by nature, and the Greeks perhaps the most skillful of all. It is very hard, indeed impossible, to get the better of them. In fact, it is very hard to keep from being completely and humiliatingly cheated. At first, when I needed food or lodging, I used to ask the price of it. Right away I was in the field of dog-eat-dog bargaining. But I soon found that I did not have to enter that field. These people, who would cheat you out of your eyeteeth if you tried to buy anything, would give it to you if they simply saw that you needed it. If you came to them as a buyer they were merciless bargainers. If you came to them as a friend they were considerate friends.

So you do not have to enter the field of competition in this world. If you enter you take the consequences.

Enjoying things -

The Christian's attitude toward things is involved in Christian giving and Christian receiving. A person who gives away his wealth can view this wealth and the things that it buys in two ways. He can be an extreme ascetic and have a contempt and even a hatred for things. They are of no value. They are a hindrance to the spirit. He doesn't want them.

If he thinks this way there is no particular credit to him in giving them away. And if he gives them to his neighbor because he thinks that the neighbor is not on a high enough plane to despise them, he is treating the neighbor with contempt, not love.

Or he can regard things as good, but not the highest good. They are so good that he has no right to monopolize them so that the neighbor does not get his share, so good that they must be distributed justly.

Francis of Assisi was a wonderful example of a man who had the right attitude toward things. Being poor was the goal he aimed at. He loved poverty; he also loved things. He did not despise them. He loved things without the slightest desire to own them or control them. He could rejoice in a beautiful thing without wanting to get it for himself.

We all of us are able to see a beautiful sunset, and to be very happy in seeing it, without wanting to own it. Well, Francis would feel the same way about a beautiful house, or a fine piece of land, or a jewel, or a mink coat (if he ever saw one) as we feel about the sunset. He could rejoice in the beauty of these things without wanting to own them or without having the least resentment toward the people who did own them, although he would try to persuade these people to share them. He did not turn away from things with scorn.

Having without possessing -

Being absolutely without property, he lived on what people gave him from day to day. If they gave him a crust of bread he thanked God and them, and shared it joyfully with the man who didn't even have a crust. If they didn't give him anything he joyfully went without eating. If someone had given him a turkey dinner with pumpkin pie he would have called in the hungry and eaten it with them, rejoicing because it was so good.

This man for whom things were so beautiful and so valuable, but who was not in the least concerned with possessing them, had the key to the right relationship of the Christian disciple to things. You could say that he would have been just as happy if the turkey dinner had been eaten by someone else as

if he had tasted it himself. It was a good thing and a joy-bringing thing. Whether it brought joy to him or to someone else was unimportant, or rather, what was important was that it should bring joy to somebody.

That is what things are for.

Francis also had an attitude toward people which is a shining example of Christian love. Things, or the lack of them, were never a barrier in the way of love. He could love the leper and kiss his sores. But he could do what was even harder for a man who was completely poor: He could love the prince. He could honestly believe that the prince or the rich man was living a kind of life that was not the best, and could still not only love him but like him.

This man who lived so long ago and whose outward life was so different from what ours has to be can be a very effective example for us, even for us married people, in our trying to follow the Lord as loving servants of him and of our neighbors. He did not have an established and respected organization to make rules for him and to hold him up, and neither do we. He had to work his relations with God and man from scratch, and so do we in this age of renewal. He lived closely associated with all kinds of men, and so do we. He worked out his problem in the light of the gospel so well that he still shines for us laymen after 700 years, when we want to find out how love shares its wealth.

The character of a Christian -

We mentioned earlier that there is a real human need to know that one is important, that one has a dignity and a worth in the universe. The person who does not know God looks for this dignity in the opinion of other men. He wants to be noticed, to be thought well of, to be respected; and sometimes he wants to be feared. All these attitudes on the part of other people show him that he is somebody.

The person who is trying to be an instrument of God's love as a servant of his neighbors has this need of dignity as much as anyone, but he knows that if he looks for it in his own self-sufficiency or in the opinion of other men he is looking in a direction where he will not find anything really good. He knows that his Lord has put a Do Not Enter sign at the beginning of this road. Therefore he looks somewhere else for it. He finds it in God's love for him. God has loved him even when he hasn't deserved it, and therefore he must have a dignity and worth that is much higher than anything that could be given by men's opinion or by one's own self-confidence or pride. All these other kinds of recognition seem pretty worthless compared to the recognition

that is shown by God's freely given love for us.

To take the form of a servant, to give one's self completely to God and neighbor so that one lives only for God and neighbor, is a drastic thing, as we have said. But that is what is meant by being a follower of the Lord. Without constant reliance on God's help it can't even be begun. With this help it can come nearer and nearer to being done.

The nearer a person comes to being a servant in his essential character, the more consistently he is able to love others as Christ has loved him. And that is what he is called to do.

CONGRATULATIONS TO:

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