Fall 1992

The Exponent, Autumn 1992

Cedarville University

Follow this and additional works at: http://digitalcommons.cedarville.edu/exponent
Part of the Creative Writing Commons

Recommended Citation
http://digitalcommons.cedarville.edu/exponent/3
THE EXPONENT

An interdisciplinary review at Cedarville College

Volume 1, Number 1 Autumn Quarter 1992

Student editor: Scott Calhoun
Student co-editor: Jennifer Bartosiewicz

Student Editorial Board

Cinnamon Brown
Miriam Comegys
Christine Hayden
Jonathan Misirian

Eric Phillips
Jennifer Shriver
Lisa Winn

Faculty Advisors

Professor Brian Kennedy
Dr. James McGoldrick
Dr. Gary Percesepe

This premier issue is the result of the time and commitment of several students, most of whom have since graduated or are no longer on the student editorial board. I thank Jonathan Bird, Cinnamon Brown, Timothy Donaldson, Karen Miller, David Mills, Jennifer Shriver and Robert Winn. As members of last quarter's reviewing board, they assisted in selecting the materials which appear in this issue. Their ideas and assistance in the early stages of this publication are appreciated greatly. I also thank Karen Miller for designing The Exponent logo which appears on the cover.

The Exponent would like to thank Dr. Allen Monroe and Tau Delta Kappa, whose generous support has made this first issue possible.
An exponent is an advocate or a champion for a cause. Many causes receive their share of attention, while other worthy causes wait for someone to lend them a voice. The Exponent intends to be the voice for a cause especially unique to college campuses. Active students possess active minds, and often such minds actively seek a medium of expression. An undergraduate quarterly review is where the creative, curious, and concerned mind may share its ideas and expressions with the student body and beyond. The Exponent supports, and seeks to credibly and responsibly fulfill, the need for such a publication.

I believe that the Christian mind too, requires such a means of exchange and benefits from the intricate processes of thinking and expression. By this manner, one can strengthen convictions and develop sound critical reasoning skills which allow for a firmer stance in faith and for a better proclamation of a Christian world and life view. Artists, with the same God-and Christ-centered view, may also attest to their talents through a similar forum.

The Exponent is the first publication of Cedarville College where students may present their works with the intentions of their peers giving thought to what most concerns them. I am pleased to present this first issue and hope that everyone will come across something which they enjoy. I thank the student editorial board and our faculty advisors for their time, patience, and overall commitment. I would also like to personally thank my partner and friend, Jennifer Bartosiewicz. She has been a source of reliable help and dedication while (seemingly) never letting the work grind her down.

Scott Calhoun, editor
GALA
(poetry contest winner)

25 tomato plants.
All gone, washed up.
That was Joel—I told him,
Have you ever tried tomato paddles?
He might as well; the yards,
flooded, served the toasts the night before.

What a hangover! Mother’s men assume
DP & L chainsaws,
hacking away at the headache
of the next morning.
It is a little borough that crested the storm.
Mother must have drawn crowds.
Green confetti litters pavement,
like toothpicks;
(Mimicking Jerusalem at Passover time?)
Hope they enjoyed the entrées.

It’s busy downtown.
Detour ahead. Bridge out 5 miles.
Local traffic only.
The four-way stop sign
is grounded, upside down.
I don’t suppose they meant to
spoil her carpet.
Torn cables drape themselves
across buildings and branches;
doubtless streamers.
Oh, and Wind always delights in useless
light switches and mangled umbrellas.
Mother only lightly scolded him for that—
he’s one of her favorite guests.
Two boys ride by, a youthful investigation of the local destruction, like I.
It was that joke Thunder told. She laughed too hard then.
It didn't take much to fell that tree—hollow on the inside, strips of bark clutter its base.
I hear it struck Ambassador Hall on the way down. Seems like the consul is always ditched in these occasions.
Maybe Lightening crashed the party, though it was he who brought the fireworks.
They just got a little out of hand, that's all.

No parking here. Dead end. Prostrate signs signal a noisy gale.
Massey's Creek runs muddy today, But surely they never ran low on potables.
Rain's never scarce here. I think he is her butler.
At least it was all over before midnight. Mother's company always has around-the-clock appointments elsewhere. That's probably okay with Joel. Any larger cataclysms would have flung his tomato plants into the next county.
Then again, Mother still doesn't believe she's too old for a heyday now and again. Just behave yourself, Mother. Remember, your children are watching.

(Upon viewing a damaged Cedarville after a storm)

Christine Hayden is a senior nursing major from the great Arizona Northland. She is involved with the string orchestra and loves married life.
Wisely and carefully, the couple squatted down and distributed the toothpicks across the linoleum floor. She said that it was a reading. His eyes stopped on the corner of the table. This chipped corner kept the table from its perfection. She seemed that way also, one flaw away from perfection. His ulcer burned.

The darkness outside pushed on her so that she leaned onto him.

"There is nothing to read," she said.
"The sap is still slowly dripping from my carving." He pointed to the tree around which the house was built. Her eyes never broke from the stare at the floor.
"You are happy that the tree bleeds by your hand?" she spoke without feeling.
"The designer has died. Rather unexpectedly. Did you hear?"
She looked at the end of the table, and answered no. She was expecting a full diatribe, but had no desire to hear one because there was no reading.
"Apparently he had climbed up into the tree in another fit of rage, slipped, and fell."
"But we did not hear him hit the roof."
"That is because he caught his head in the fork of the trunk." She looked at him.
"The mailman mentioned it this morning." He fell back against the table leg.
"Our designer has been out there all week?"
"Well, yes."
"No one has removed him?"
"I guess not. I went out at twilight to see if it were true."
"And?"
"Yes. Although interestingly enough, I could not figure out how he got up on the roof, till I walked behind the grass heap. I found the ladder, but it was broken."
"I need to polish the floor."
"Yes, smashed to bits."
"That's why I cannot read, and the light is not even on."
"I am wondering how he got up."
"I will go see." She stood and exited the door in her bare feet and was gone a considerably long time. He looked out the window and saw her standing in the moonlight staring up over the house.
When she came back in she spoke softly. "The birds have had quite a feast."
"Your toothpicks are gone."
"I suppose we should get out more often. Then perhaps such things would not go so long unnoticed." He mumbled something about padded hooves. The minute hand moved faster than ever.
She looked over her shoulder at the empty floor, then at the corner of the table, and left.
He unscrewed the light bulb and put it in his pocket next to the toothpicks, then started out after her.

Jonathan Montgomery is a senior English major. Last summer he taught English in Romania.
TilE SOTERIOLOGY OF ST. FRANCIS OF ASSISI

Born into the family of a wealthy, middle-class merchant, St. Francis of Assisi lived by choice in abject poverty. He did so in an attempt to earn the favor of God and thus salvation. Francis' soteriology, which his writings and lifestyle demonstrated, is best understood in light of the accepted theology of his day.

Medieval theologians believed soteriology, and specifically justification, to be a process beginning with an infusion of grace and culminating in the remission of sin. During this lifelong process, humans could "... look towards the divine generosity and kindness for some recognition of their attempts to amend their lives in accordance with the demands of the gospel." The Church dispensed the sacraments to aid people in their attempts to meet God's standard. In medieval theology, "... justification is understood to begin in baptism, and to be continued in penance." God's grace, given through the sacraments, enabled people to live righteously before God. The semi-pelagian doctrine, which claimed humans had the ability to perform meritorious acts placing "... God under obligation to [them]", formed the foundation of this soteriology.

More concerned with the application of theology than the subject matter itself, Francis never produced a systematic discourse on soteriology. His own writings relate strict adherence to medieval soteriology as he perceived it. He does provide, however, a definitive example of an attempt to translate this theology into a life style.

Francis' conversion, the culmination of a series of visions, initiated a process of "... absolute submission to the Divine Will ...." The event which changed his life involved his treatment of lepers. Although generous to the poor, and when among them "... his heart was warmed with the thought that he was standing among the friends of Christ ...", Francis felt a natural repulsion towards lepers. God had promised Francis in a vision that what he thought bitter would become sweet to him, and God "... kept his promise that who should prefer bitterness to sweetness, that bitter should become sweet" by changing his attitude towards lepers. In his Testament, Francis stated,

The Lord granted me, Brother Francis, to begin to do penance in this way: while I was in sin, it seemed very bitter to me to see lepers. And the Lord himself led me among them and I had mercy upon them. And when I left them that which seemed bitter to me was changed into sweetness of soul and body.
God had enabled Francis to become "... the master of himself ..." in attempting to earn God's favor. Francis' "... overcoming of his natural shrinking from the lepers ..." symbolized "... the real turning point of his life...."

Francis' understanding of his conversion experience demonstrated his acceptance of the theology of his day. His concept of sin also enlightens a consideration of his soteriology. Francis indicated in his writings that disobedience had initiated sin, and this choice to obey or disobey is made by every human. He contended,

For the person eats of the tree of the knowledge of good who appropriates to himself his own will and thus exalts himself over the good things which the Lord says and does in him, and thus ... what he eats becomes for him the fruit of the knowledge of evil."

Because of this sin of self-will, humans "... are rotten, miserable, and opposed to good, but prompt and willing to embrace evil...."

Regarding sin as putting one's will over God's will, Francis remained congruent with the semi-pelagian based soteriology of his day by considering self-denial as the best way of undoing the effects of sin. He understood Luke 9:24, where Christ taught his disciples that an individual's life must be lost in order for it to be saved, to be proof of his belief. The grace given through the sacraments or the Church provided the necessary means for this activity.

This process of earning salvation rested on the sacrament of penance. Francis viewed the ideal Christian as an individual devoted to penance in an attempt to meet God's standards. He claimed, "Blessed are those who die in penance, for they shall be in the kingdom of heaven." Negatively, Francis insisted that if a "... man dies in the guilt of sin without doing penance and satisfaction, if he is able to perform some act of satisfaction and does not, the devil snatches up his soul from his body...."

Francis concluded that an imitation of Christ embodied the works of penance. In referring to past Christians, Francis asserted, "The sheep of the Lord followed Him in tribulation and persecution, in insult and hunger, in infirmity and temptation, and in everything else, and they received everlasting life from the Lord because of these things." In Francis' thinking, Christ had left "... us an example that we should follow in His footsteps."

Christ as a pedagogue seems to be of equal, if not of greater importance, to Christ as the atonement in Francis' thought. St.
Bonaventure related that Francis often taught that "... the Son of God had come down from the heights, and from his Father's bosom, unto our mean estate, to wit, that both by example and precept our Lord and Master might teach humility." Christ provided the way for salvation in his death and the example for salvation in his life. He humbly gave of himself completely, and those seeking salvation should do the same. To imitate Christ, therefore, demands a life of strict humility and poverty. Those who have possessions should give of them. Francis stated, "... let us give alms since this washes our souls from the stains of our sin." Those without possessions, however, could rejoice because "... poverty is an especial way of salvation ... and the root of perfection." The importance of poverty in Francis' soteriology should not be underestimated. St. Bonaventure recorded that Francis contended, "... the whole edifice of the Religion would so rest upon it as that, while it stood firm the religion stood firm...."

Francis also viewed the eucharist as a means of grace enabling one to live a life of penance and earn salvation. He asserted, "... the Lord of the universe, God and the Son of God, so humbles Himself that for our salvation He hides Himself under the little form of bread!" In his second Letter to the Faithful, Francis referenced Christ's words in John 6 by stating, "He who does not eat His flesh and does not drink his Blood cannot enter the kingdom of God."

Francis' preaching demonstrates medieval soteriology as well. He preached "... penance to all with great fervor of spirit...." Thomas of Celano claimed many who heard Francis preach, "... embraced peace, through the cooperation of the Lord, with all their heart and were made children of peace and seekers after eternal salvation." In instructing his disciples in their preaching, Francis taught them, "... in every sermon you give, admonish the people concerning the need of penance, and tell them that no one can be saved unless he receive the Body and Blood of the Lord." Francis' admonitions concerning an appropriate Christian lifestyle won many converts. Besides the original Order of Friars Minor and Clare's order for women, Francis also established the Brothers and Sisters of Penance. Francis initiated this order in Saburniano, after many of the town's inhabitants responded enthusiastically to his message. He proclaimed to them, "... I will ordain what ye shall do for the salvation of your souls." In his two Letters to the Faithful, Francis outlined the standards by which they should live. "These included such things as a frequent reception of the Sacrament, regular confession, almsgiving, abstinence in food and drink, simplicity, humility, and love." They were to "... busy themselves with pious actions and to flee from
the vanities of the world."^28

Francis showed little originality in his soteriology, but he did show creativity in applying it. His life and teachings provided a standard by which people could measure their own struggle for salvation. While Francis left no theological discourses on soteriology, his biographers leave a living textbook of applications to the medieval doctrine.

Robert Winn, a senior history major, hails from the Philadelphia area. Besides history, he enjoys skiing, reading, and playing the guitar.

ENDNOTES

2. Ibid., p. 91.
3. Ibid., p. 112.
5. Ibid., p. 8.
10. Francis, "Admonitions," Francis and Clare, p. 27.
20. Ibid., p. 344.
24. Ibid., p. 53.
25. Francis, "First Letter to the Custodians," Francis and Clare, p. 53.
27. Moorman, Saint Francis of Assisi, p. 60.
DRY, RUSTLING LEAVES FALL TO THE FOREST FLOOR

The trout swims downstream,
Never again to reach the headwaters.
Smoke, rising from the roof of the cabin,
Dissipates as it embraces the boundless sky.

The beauty of the forest is unchangeable,
For it was conceived out of love;
And from the womb of love
Sprang the hope of a humble man.

The fire receives all who choose
To warm themselves from its eternal flames.
But the fire grew cold,
And out of the ashes came forth
A wild man, full of savagery
With the mind of a warrior.

Beating the drums with fury and might,
And propelled by the hidden and unseen forces
Of desire; flies the warrior,
Questing for his dreams, hopes, and his love.

Yet all the while, the leaves, dry and rustling
Fall to the forest floor.

Jonathan Misirian is a history/political science major from Union Grove, Wisconsin. He is President of the Sophmore class and enjoys reading the poetry of Byron and Shelly.
MELTING THE GOLDEN CALF:
A CHRISTIAN RESPONSE TO TECHNOLOGY

INTRODUCTION

Jacques Ellul put it well when he characterized technique as

[t]he totality of methods rationally arrived at and having absolute efficiency (for a given state of development) in every field of human activity.¹

Unfortunately, there is a tendency among people to elevate those methods and their products to the status of godhood. Those who create new products, particularly products which are manufactured at a time of crisis, often see the products themselves as their "saviors."

Even though the ancient Israelites were a monotheistic people, they turned to the work of their own hands when their leader's absence created anxiety among them. Exodus 32:1-4 reports that the people brought their golden jewelry to Aaron, who used the best technology available at that time to fashion a golden calf which Aaron and the people acclaimed as their deity.²

The Nazi regime that executed theologian Dietrich Bonhoeffer prided itself on its efficiency, its utility—its technique. Those human beings who refused to be tools of the State were, like Bonhoeffer, eliminated by increasingly efficient techniques.

The Allied nations retaliated by increasing their efficiency in the art of war. They, too, brought technique to the forefront in their drive to bring a swift end to the World War Two. That swift end came—by a new and powerful technology.

Efficiency. But at what price? The hidden premises embedded in humanity's insistence upon viewing technique as a "savior" continue to work as we witness that this buildup of technology, which brought such a swift end to one tyranny, may very well prove to be the most ruthless tyrant of all. One brief "prayer" to this "god of the present age"³ can unleash the fury of the cosmos itself upon our fragile domain.

There is no retreat from this technological golden calf we have fashioned and elevated as our god. Indeed, even if every nuclear weapon, every computer were destroyed, the knowledge to rebuild them would remain. There is indeed a sense in which every remembrance of that knowledge would be a re-membering (i.e., a
rebuilding) of the destroyed artifacts. We cannot, then, solve the problem of technique by dismantling the achievements of the twentieth century, and collectively assuming a Third World standard of living. Rather, like Dietrich Bonhoeffer suggested, "[w]e must come to grips with [technology]. We cannot return to the pre-technical era."4

Thus, it is not the nuclear weaponry, not the computers which hold us in bondage. What holds us in bondage is our allocating technical thought a higher privilege than all other thought. What holds us in bondage is a god we have created with our own hands. What can release us is a God we have not created, One who has created all forms of thought, and who can show us the proper relationship between them: the theoretical and the practical, the technical and the ethical.

This paper, then, will attempt to come to grips5 with technique, drawing primarily from two twentieth-century thinkers: Dietrich Bonhoeffer, a German theologian, and Martin Heidegger, a German philosopher. Following Bonhoeffer, it will attempt to trace technical and all other knowledge back to their origins, to show that a crucial separation of knowledge occurred at the fall. Not only did humans come to know the separation of good and evil, but indeed the fall distanced humanity from the source of all knowledge. Without acknowledging the comprehensive frame of reference of an omniscient God, human thought became fragmented into categories which themselves broke apart from each other. Martin Heidegger will show that humanity has granted one category of thought—technology—a higher privilege than the others, a phenomenon Heidegger terms "one-track thinking." In medieval times, man granted that privilege to a narrow version of Christianity—an elaborate system of works, done in blind obedience to the Pope. In recent times, we have turned to technical thought. However, even the medieval peoples' privileged category included some concept of God. Today's system, however, gives that honor to the work of human hands—technology. With no higher court of appeals, humans are left with no retreat from this god which threatens destruction and promises salvation in the same breath.

Finally, this paper will draw on the wisdom of the Holy Scriptures to find the cure for humanity's fragmented intellect. They will reveal that the Creator has indeed provided us with a means to reconcile this separation of knowledge—this intellectual divorce. This means is the Logos,4 the Christ, He who provides the discourse, the dialogue, the mediation that can re-connect humanity's fragmented thought into a vision of the whole.

This is possible because the Logos is both the Text, the source of all knowledge—and the God-Man, He who became flesh to become
our Mediator.

Thus, this paper will show that only by the reconciliation of these fragmented forms of thought in the Logos, can one come to grips with technique.

SECTION I

When I was young, it seemed that life was so wonderful, a miracle, oh it was beautiful, magical. And all the birds in the trees, well they'd be singing so happily, joyfully, playfully watching me. But then they sent me away to teach me how to be sensible, logical, responsible, practical, and they showed me a world where I could be so dependable, clinical, intellectual, cynical.

Supertramp, The Logical Song

Occasionally we make a comment to which we assign little significance—perhaps even intending it as a joke. However, even these flip remarks can be flipped by others who see them as keen observations on the state of affairs in our culture—perhaps all the more profound because of their spontaneity.

Such indeed was the case with respect to a remark made by a mathematics professor in a lecture to his calculus class. "Within three years," quipped the professor, "computers should be around that will be able to do differential calculus and be about the size of a notebook. When students have such a computer, they will be tempted to shut their brains off and use the computer." 7

Technique. Use. A shutting-off of one's brain. A shutting-off of one's humanity. A computer the size of War and Peace without the delicious play of nuances, of differences that give War and Peace such scope. Rather, the computer's reduction to one dimension—quantification—limits this technical way of knowing to what Martin Heidegger aptly calls "one-track thinking." 8

This track splits, defines, de-limits. We have fragmentation without interaction, without the interplay in which we can "discern from the fragment . . . how the whole was arranged and planned, and what material it consists of." 9 We have, indeed, "forgotten thinking." 10

The thinking that we have forgotten is the integrative, the logos, the discourse between disciplines which reveals the relation they bear to one another. Logos, in the Greek, has the sense of discourse—that which "lets something be seen." 11
Without this discourse, a person becomes a specialist within a strictly limited domain of activity. Furthermore, this one-track thinking has spread, to quote Jacques Ellul, into "every field of human activity." Dietrich Bonhoeffer asks,

Where is there today an intellectual magnum opus? . . . The end of the eighteenth century saw the end of the 'polymath,' and in the nineteenth century intensive education replaced extensive, so that towards the end of it the 'specialist' evolved; and by now everyone is just a technician, even in the arts....

This tendency to specialize and to quantify that marks technical thinking is especially evident in the sciences. Papers in scientific journals describe severely limited areas of investigation. Very few take an integrative approach to learning. In his paper, "Computers, Technology, and Human Values," Gary Percesepe observes that quantitative precision has become one of the key factors which attract scientists to a new model. This high priority given to quantitative data "suggest[s] . . . that there is a certain abstraction which the physical sciences use as a technique." This abstraction, of course, is "view[ing] nature . . . as thoroughly mathematical," allowing scientists to "quantif[y] over nature" but sadly "overlooking the real object of perception. . . the life-world." From the scientists' perspective, nature is thus thoroughly objectified. Forgotten is humanity's relationship to the earth.

Forgotten, too, is humanity's relation to itself. Percesepe points out "the most offensive encroachment of technique possible" occurs when "we are seduced by technique into regarding our fellow man instrumentally . . . ." Forgotten are primal Adam and Eve—discovering each other in the Garden of Eden. The language of technique has changed the sons and daughters of Adam from the highly charged dialectic of the bride and bridegroom in the Song of Solomon into the clinical jargon of how-to manuals. The original sense of partnership, of companionship, between man and woman has turned into mutual objectification and hatred.

Furthermore, Adam develops more and more lavish techniques in the art of war—forgetting that his relation to the other Adam is such that destroying his enemy means the destruction of himself and the earth. By giving technical thought such a high privilege—to supercede all other thought—humans use each other as tools, as useful and efficient objects. Humans are thus degraded, so distanced from each other and from themselves that one could call them fragmented. The
tie which binds people as brothers and sisters is obscured. People can no longer see their own bodies as part of their own identity. Humans become objects for analysis, distanced from one another as observer and object. 19

Technique is not just a matter of computers and H-bombs. It is a manner of thinking. Technique has to do with method, with efficiency, and with distance. Thus, giving technique the privilege of near-deity is actually seeing humanity as god, humans apart from God, attempting to mediate their situation by becoming masters of a world which ultimately masters them by putting distance between each person and all others. Technique as fallen humanity's god determined it efficient for Cain to slay Abel. Technique as fallen humanity's god determined it efficient to crucify a Galilean rabble-rouser named Jesus. Technique as fallen humanity's god deemed efficient the horrendous slaughter in Auschwitz. Technique as fallen humanity's god determined the surprise attack by the Japanese on Pearl Harbor, and for some, made necessary the retaliatory effort that culminated in the first use of a nuclear warhead in history. Today the god of technique makes efficient the brutal killing of millions of unborn children. 20

In the name of efficiency, humanity stands at the brink of its own destruction. As we have seen from the wisdom of Dietrich Bonhoeffer, there is no turning back when it comes to technology. Any solution must deal with present facts and future developments.

SECTION II

See to it that no one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ.

Colossians 2:8, New International Version

In "The Logical Song," the rock group Supertramp echoes the perceptions of many members of the human race concerning the appropriation of knowledge—especially technical knowledge.

There are times when all the world's asleep, the questions run too deep/for such a simple man./ Won't you please, please tell me what we've learned/I know it sounds absurd/but please tell me who I am.21

A misuse of logic in the service of technology often leads to such confusion. Humans appear to be alienated—even from themselves.
However, it is not merely technology which separates humans from themselves and from the earth. One must go beyond technology to discover the roots of this separation. Martin Heidegger realized that one must go beyond technology to discover its own essence. Heidegger wisely pointed out,

[T]he essence of technology is above all not anything technological. The essence of technology lies in what from the beginning and before all gives food for thought.  

So one looks for nothing technical. Rather, what gives food for thought, Heidegger shows, is the loss of humans' "relatedness to Being" which occurred as humanity fell away from its origin in the Being of Beings. Thus, as humans attempt to locate their beginning through philosophy, through the sciences, and even through theology, they discover that they "point into what withdraws." Humans can never recover that lost relatedness to Being.

Furthermore, humans' finite thought leads them inexorably in a circle from which they, in their finitude, can never exit. Thus, as John Sallis, in Phenomenology and the Return to Beginnings, shows, even a radical philosophy is a peculiar return to beginnings, a turning towards what already determines it. It is a circling which sets out from the beginnings so as to return to them, which it can do only if in its circling it never really leaves them.

In a circle finite thought is necessarily bound to an arbitrary starting point. Humanity sees itself as its own starting point, yet is painfully aware that this perspective is finite. Human thought cannot exit the circle in a linear fashion and thus leave its beginnings. It sets out from the beginnings so as to return to them precisely because it cannot ever leave them, for, after all, humanity's starting point is finite. Humanity is thus frustrated. It points into what withdraws, and is led in a vicious circle.

Thus humans are frustrated and finite gods who can, by the limited perspective of their own assumptions and by the necessity of logical thought, have no beginning but themselves. Bonhoeffer wrote of this in Creation and Fall.

For where thinking directs itself upon itself as the original reality it sets itself up as an object, as an object of itself, and
therefore it withdraws behind this object again and again—or rather, thinking is antecedent to the object which it sets up. Therefore it is impossible for thinking to make this last predicate about the beginning. In thinking of the beginning thinking collapses. Because thinking desires to penetrate to the beginning and cannot do so, all thinking crumbles into dust, it runs aground upon itself, it breaks to pieces, it is dissolved in the presence of the beginning which thinking posits and cannot posit.27

Therefore humanity—who knows itself only in terms of itself—cannot escape the snare of its own thought. Humans are finite—thinking themselves gods, yet being ruled by the earth. They think themselves to be conquerors through technology, yet the essence of that technology rules them. As Bonhoeffer points out,

We do not rule, we are ruled. The thing, the world rules man. Man is a prisoner, a slave of the world, and his rule is illusion. Technology is the power with which the earth grips man and subdues him.28

Humanity has indeed made technology its god—a god who threatens with a nuclear judgement day unless it turns to newer technologies—which promise they will save humanity from annihilation. Thus humans turn to more technology to save them from technology.29 Humans are bound by this circle of their own finitude, as they distance themselves further from the "life-world" by this technological savior.

What is needed is to recover that lost relatedness to Being. Can humans, who exist in this vicious circle, recover this lost relationship? Humans cannot of themselves discover their origin and thus recover their lost relatedness to Being. They are bound to their circle. Such a circle can only be approached and broken into from outside its domain. The Origin, so it seems, must discover humans, and reveal to them the way out of this finite circularity. In Holy Scripture, such a revelation is offered.

Yet with nothing to mediate between the Origin and human's circular reasoning, humans interpret the Origin from within their circle—rigidly—dogmatically—technically. However, the Origin has provided an intermediary. This intermediary is the Logos, the discourse between humans and their Origin. This Logos appears in Word—the Holy Scriptures—and in the sacraments30—the works of the church.

Let us first look at the Word. Observe what this Origin reveals
about itself through the Word. "In the beginning God created . . ." begins the magnificent first chapter of the book of Genesis. There is no separation, no duality. There is only God, and God creating. Thought and act are one in the dawn of creation. For the Creator, to be is to create, to sustain, to exist for His creation as the foundation of their being. The Creator alone is the Beginning.

The primeval Adam came into being by God's thought merged into act—from the earth and yet from God. Adam was a derived being—but a being in the image of the Being of Beings. Adam, as a derived being, could praise his Creator because his unique relationship to this Being of Beings was one of sonship, of image. Adam was truly created in the image of God. God, the Source of all Being, was Adam's beginning and end. God, the ground of all being was Adam's sustenance in both thought and act. As Bonhoeffer points out, "[m]an at his origin knows only one thing: God . . . [h]e knows all things only in God, and God in all things."

Humanity, even in the midst of Eden's splendor, nevertheless harkened to the temptation—a temptation spoken by Satan, but answered from some insatiable curiosity: a lust for knowledge beyond its capabilities, an intellectual cancer growing deep within its consciousness. This first reflection split the unity of thought and act that marked a relation to the Being of Beings. In the first attempt to think apart from God, humanity yielded to the temptation to "be like God, knowing good and evil." Adam and Eve ate, and indeed became "like God" in that they then saw—and continue to see themselves as their own beginning. In doing so, they lost their relation to the Origin and Ground of all thought and being.

In some sense lost to us, humanity's very genetic code became corrupted such that Adam's flaw passed on to all people. So people regard themselves as gods, yet a finite, frustrated god-in-a-circle, with only an arbitrary starting point. Human thought is thus separated from its origin in God.

Since only through this relation to God could humans ever know themselves, others, and nature, then through humanity's separation from the Origin, people have a bifurcation of thought into dichotomies. Thought is split into the either—or, the subject and object, the knower and the known. The original communion with God in which each person sees each object as having the same meaning which God has given it—was severed. Meaning became relative—because humanity now saw itself as its own and only origin. Thus people everywhere view objects as having different meanings, yet by being unmediated by a relation to the Origin, they never arrive at the same meaning nor the meaning intended by God.
Because the fall distanced humanity from the origin of all thought and thus provided no unifying factor, knowledge became shattered into fragments which continue to distance themselves from each other.

For example, Aristotle categorized human knowledge into three broad categories—the theoretical, the practical, and the productive or technical. Aristotle, however, still conceived of these categories as related to one another. None of the categories were given privilege over the others. This harmony among the disciplines soon became lopsided, because fallen humanity's thinking continued to move away from its origin. Humanity, needing a starting point, began assigning greater value to one category of thought over all others as the needed "absolute."

Today, we see technology—the productive mode—as the privileged category of thought. This most valued category indeed betrays humanity's estrangement from the Origin. Through technology, humanity has attempted to master nature. Humans construct idealized, mathematicized objects that they can control and call these objects "reality"—in order to have control over their own destiny. Humans create their own meaning, "interpreting themselves according to their possibilities . . . ."40 Humans can control that which they can quantify. In their own eyes, they see their creation—technique—as god.

Separated from God and from itself, humanity has "lost [its] beginning."41 Humans, because they were created "in the middle,"42 could have known their beginning only through the revelation of the Creator—an infinite, eternal God, who is the Origin and Ground of all else. However, the link to that beginning has been lost. Apart from the Origin, there exists no standpoint from which to view the whole of thought. Humanity stands condemned to point into that Being which withdraws in the vicious circle of human thought. This thought is thus, in St. Paul's words, "hollow, deceptive."43

Because humanity views itself as its own starting point, it has elevated the work of its own hands—its technique—into a god. However, because this starting point is arbitrary, the drive towards efficiency leaves humanity far from being in control. Adam may believe himself to be in control, but rather, he is in humble submission to this deceptive "god of the present age" who entices him to think that through technology he will find his beginning. When the beginning withdraws, however, this "hollow and deceptive philosophy" falls apart44 due to an inherent flaw in the system—the arbitrary nature of all thought apart from God.

We must allow this technological deity to "collapse [and] crumble[e] into dust."45 In its place, we must look to the One who is
the source of all knowledge. Only through the source of all knowledge can we hope to reconstruct an integrative vision of the whole of thought.

SECTION III

He [Christ] is before all things, and in him all things hold together.

Colossians 1:12, New International Version

St. John's Gospel speaks to us of a Word—a Logos—that was with God in the beginning, and therefore was that God. This Logos became flesh for us. This Logos took on Adam's finitude in order that he might truly be the logos, the "discourse" between the Creator and the created which allows our relatedness to this being of beings to once again be realized.

This Logos is also characterized as "truth." A-letheia, the Greek word we normally translate as "truth," could be better conveyed as the un-hidden, the not-concealed. The alpha privative in a-letheia negates the once-hidden. It takes humanity's intellectual blinders off. Herein lies St. John's declaration of the Logos—Jesus Christ—as the "Light of the World"—for indeed the Logos brings out of hiding humanity's lost relation to the Origin. This Light reveals that humanity's beginning, end, and sustenance depend solely upon the thought and act of the Creator.

Humans can now accept their existence in the middle—for they now see in this Logos their beginning and end, their Alpha and Omega. Only by this infinite God taking on finite flesh can such a mediation between the infinite Creator and finite humans take place. Hence, humans can regain their beginning only by discovering their beginning and end in the God who is without beginning and end.

This Logos is this discourse between God and humanity who became " . . . the Lamb of God, who takes away the sin of the world." In that solemn moment of reconciliation upon the cross, as our Lord breathed his last, the sin which separated Adam's thought from his God, from his true self, and from his earth was taken from Adam and placed upon his Mediator. Thus the Logos, in order to become that discourse which again un-conceals man's relatedness to the Being of beings, literally became sin such that communication with the perfect God was for a moment made impossible. Without such communication, even our Lord's resurrection seemed impossible. Yet
the Creator of the universe—the one who created out of nothing—burst through that impossibility, through the sin which rendered the Mediator void, and raised the Logos from the dead. God the Creator destroyed death itself, giving back to humans not only their beginning, but also their end.50

The resurrected Christ has become our Logos, our discourse with the infinite. What was once hidden to us is new revealed through Christ the Logos who lets-be-seen, through Christ the A-letheia which un-conceals. Christ the Logos becomes our text through which we interpret all our knowledge—for, indeed, he is the Source of all knowledge. He becomes our Court of Appeals, because "he stands between us and all other men and things . . . a Mediator, not only between God and man, but between man and reality."51 In this, indeed, "man's origin is given back to him."52 Christ the A-letheia unconceals the beginning apart from the circle of humans' finite thought. Through the discourse of the Logos, humanity has found their elusive beginning in the Being of all beings—in the Creator.

Yet this re-discovered Origin is also un-concealed by the Logos to be the sustaining source of humanity's being and knowledge. Having such a channel to the source of all knowledge—and knowing that humanity's beginning, sustenance, and end lie in the Origin—humans can, through the mediation of the Logos, begin to evaluate their world in the perspective of the whole. Humanity, through Christ the Logos, can begin to think through this Logos and thus begin making the connections that relate all knowledge to its Source, thus giving all knowledge common ground.

Humans, through this Logos, can rediscover their relatedness to being. Because the God to whom humanity now has a direct channel is Himself the Ground and Source of all being, so humans can now see themselves once again connected with the whole of reality.

If human thought could be directed at and mediated through the Source of all knowledge, humans would not give one form of finite thought a higher position than others, would reserve that place of privilege for their Mediator.

By focusing on and existing though the Logos who lets-be-seen, humans realizes once again their relatedness to Being. Thus humans sees themselves so intimately related to the being of each other, to the being of the earth, that they will not so exalt the work of their own hands so as to disregard their fellow creatures. Humans have regained their relation to their god and to each other. Focused on the Logos, humans will no longer regard his brother as tools.

Thus the work of one's hands, technology, is placed in the focus of a redeeming vision of the whole. Focused on the Logos and firmly
rooted in the Being of beings, the menacing "god of the present age" is turned into a co-laborer as indeed all thought is brought "into captivity" in Christ.

Thus, the link is found—humans can dethrone the "god of the present age" and place that "god" as well as themselves in the humble service of Him who underlies all thought, being, and action.

In Christ, humans can melt the technological golden calf which keeps them in bondage to themselves. They can then see technology as merely raw material with which they can work in the service of the one true God.

Cheryl (Johnson) Groth graduated in 1986 from Cedarville College with a Bachelor of Arts in math. She now serves as Choir Director at Old St. Carl's Evangelical Lutheran Church in Newton, North Carolina. Her husband, John Groth, serves as Pastor of the church.

ENDNOTES


4. Dietrich Bonhoeffer, Ethics, Tr. Neville Horton Smith (New York: The Macmillan Company, 1959), 99. Here is a fascinating perspective which may offer help in solving many of today's ethical questions. To Bonhoeffer, it is not the technology used to kill a person that constitutes the problem. Rather, it is the misappropriation of that technology for evil purposes which constitutes the true problem.

5. Note the technological language. "Grips" has to do with hands, and hands with the work of one's hands, technology.

6. Percesepe, "Piaget and the Logo-Centric Tradition" (unpublished paper, 1979), 8. Percesepe explores the meaning of Logos in the Greek. Logos has the idea of discourse, a discourse which "lets something be seen." Closely associated with this Logos-as-discourse which "lets something be seen" is the concept of aletheia—which we normally translate as "truth." the alpha privative in a-letheia reveals the "un-hidden," the "not-concealed." In Holy
Scripture, these two Greek words are closely associated with the person and work of our Lord. Returning to the sense of the original terms allow us to bring to light Christ's work as Mediator, as one who stands between the Creator and the created in discourse, in a dialogue which un-conceals, which "lets something be seen."

7. Professor Edwin Braithwaite, during a class lecture delivered in December, 1984, to the Advanced Calculus class, Cedarville College, Cedarville, Ohio.

8. Martin Heidegger, What is Called Thinking?, Tr. J. Glenn Gray (New York: Harper and Row, 1968), 26. The passage admonishes readers to "... rid [themselves] in time of a habit which I call 'one-track thinking'... Track has to do with rails, and rails with technology... This one-track thinking, which is becoming evermore widespread in various shapes, is one of those unsuspected and inconspicuous forms... in which the essence of technology assumes dominion—because the essence wills and therefore needs absolute univocity."

9. Dietrich Bonhoeffer, Letters and Papers From Prison, Tr. Reginald Fuller (New York, the Macmillan Co., 1967), 121. Hereafter this work will be cited as LPP.

10. Martin Heidegger's phrase from What is Called Thinking?


15. Ibid.

16. Percesepe, "Thomas Kuhn and the Proliferation of Technique," 9-10. "Life-world" is a term coined by Heidegger which refers to man's perception of the world, and his relationship to the world in the process of living.

17. Percesepe, "Thomas Kuhn and the Proliferation of Technique," 11.

18. Some feminists, among them the prominent theologian Mary Daly, believe that the differences in men's and women's thought are so pronounced as to make clear communication between men and women nearly impossible.
See Mary Daly, *Gyn/Ecoloc* (Boston: Beacon Press, 1978) for a fascinating treatment of this issue, as well as a compelling indictment of the gynecological profession for being a particularly heinous example of the anti-woman bias among most men and even many women.

19. Even as the writer prepares this paper on this topic, she is frustrated by the "proper" technical method for academic papers—the third person—which is creating distance and objectivity, when what the writer really wants to do is to cry out on paper, "And this 'he' is really "we!" We, from our detached perch atop an ivory tower, need to figure out how to get humanity back into our very style of doing academic work. We are the ones who are separate from our brothers—and ourselves! The writer is not without historical precedent. While St. Paul's theological essays included brilliant insights fueled by astute reason, St. Paul always managed to interject the "us" into the argument!

20. Abortion claims the lives of 1.6 million unborn children each year. In other words, one out of every three children conceived are slaughtered by unspeakably cruel methods. See Thomas A. Glessner, *Achieving An Abortion-free America by 2001* (Portland, Oregon: Multnomah Press, 1990) and George Grant, *Grand Illusions* (Brentwood, Tennessee: Wolgemuth & Hyatt, 1988) for abortion statistics, history, and descriptions of procedures. Feminists will take note that Grant's book is particularly enlightening with respect to the degradation and mutilation women themselves have suffered at the hands of abortionists.


22. Heidegger, 22.

23. "relatedness to Being" is a term used by Heidegger and many to indicate a human's awareness and relationship to his own existence. As a Christian, this writer believes that humanity's origin is in God. From a Christian perspective, Adam's fall separated humanity from God, and therefore from a relationship with an absolute Being from which one's existence derives.

24. Man's existence and maintenance—his being—comes from God. God, who is the fount of all existence ("in Him we live and move and have our being . . . ."), is Himself the always-existing One. ( As the Athanasian Creed states, "neither made nor created nor begotten" *Lutheran Book Of Worship* (Minneapolis: Augsburg Publishing House, 1978), 54. Hence, the term, Being of Beings, can be properly applied to God by orthodox Christians.


29. Observe how "Star Wars" technology (Strategic Defense Initiative) replaced the H-bomb as our "savior" from threatening powers, which replaced the A-bomb, and so on down through history as one form of technology displaced another as the current "messiah." "Star Wars" has the unique advantage of being a non-violent method of dispersing with an incoming threat, destroying bombs but not people. Our focus must, though, not be on the technology itself as what saves us, but on the determination of the people themselves to stand against tyranny. It is the determination and ingenuity of the world's free people and their freedom-loving counterparts who were once behind the Iron Curtain, not the technology itself, which produced an end to the Cold War. Of course, many threats remain, some of which may produce even greater problems than the stalemate of the Cold War.

30. Sacraments, literally "holy things," are observances commanded by God (hence the title given them by some segments of the church, "ordinances."), which use an element of creation (e.g. water, wine, and bread) in conjunction with the word of God in order to communicate spiritual truth. Robert W. Jensen, in his book *Visible Words*, Philadelphia: Fortress Press, (1978), defines a sacramental mandate as "a command to draw some 'element,' some item of the object-world, into our gospel-address to each other: to use the object in a communal action that speaks promise in Jesus' name."


32. Bonhoeffer, in CRF, treats these themes both elegantly and thoroughly. A thorough treatment of just these themes is of course beyond the scope of this paper.


35. Genesis 3.
36. Genesis 3:5.

37. Romans 5:12 states, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

38. "He maintains an illusion of autonomy."

39. The difference here is seeing as, as opposed to just seeing an object. For example, God sees Jesus as His Son, and the only mediator between Himself and humankind. Redeemed and unredeemed humans alike saw Jesus as an object in their field of vision. However, the redeemed saw Jesus as God's Son, and the only mediator between God and mankind. Unredeemed humans saw Jesus as just another man, or perhaps as a dangerous revolutionary. Both kinds of humans see Jesus, but only the redeemed see Jesus as having the same meaning that God sees Him having.

40. Bonhoeffer, Ethics, 18.

41. Bonhoeffer, CRF, 14.

42. Bonhoeffer's term, "in the middle," refers to the fact that humans are not infinite. They were created. They did not exist at the beginning, nor do they have confidence, without Christ of their end. Humans exists, therefore, "in the middle."

43. Colossians 2:8, New International Version.

44. A term which is perhaps more descriptive of what is at work here is "deconstruction." Jacques Derrida, who coined this term, characterizes deconstruction thus, "... [T]he task is... to dismantle [déconstruire] the metaphysical and rhetorical structures which are at work in the text, not in order to reject or discard them, but to reinscribe them in another way... If in the process of deciphering a text in the traditional way we come across a word that seems to harbor an unresolvable contradiction, and by virtue of being one word is made sometimes to work in one way and sometimes in another and thus is made to point away from the absence of a unified meaning, we shall catch at that word... It must be emphasized that I am not speaking of locating a moment of ambiguity... ultimately incorporated into the text's system of unified meaning but rather a moment which threatens to collapse that system." The quote is from Derrida's Of Grammatology. (Tr. G. C. Spivak, Baltimore: Johns Hopkins University Press, 1974). The irony of technology—and indeed the inherent flaw which threatens to collapse the technological system—is that it speaks of "hands-on" control, but is itself controlling mankind.

46. John 14:6, "I am the way, the truth, and the life."


49. John 1:29.


53. 2 Corinthians 10:5.
The first man stood at an arched window high in the east side of the great Library and watched his first sunrise. It was a wonderful thing. It was new, and bright, and unspeakably fascinating. How different it was from the sun he had glimpsed the day before in the Library atrium! The sun had been full and round, like a golden apple. Now it was a glowing arc, a shining curve that rose gently above the horizon and slowly grew in size and brilliance. Soon, he knew, it would be as he had seen it the day before, upon his first awakening. Soon it would be full and round, would leave behind the sheltering horizon and sail the open skies. Soon.

He felt a warmth at his back, and the room in which he stood filled suddenly with a softer light. Turning eagerly about, he found himself staring into the kind and gentle face of the Maker. For a long time he stood and stared, eyes feasting on the sight before him. Here was He whose hand was generous, whose arms were open, and whose eyes were filled with love—and something else. The man had asked yesterday what that something else was, what emotion was hiding in the corners of those great luminous eyes? He could not place it. He did not know it. What was it? And the Maker had gravely replied that it was a thing better unknown, and he need not worry himself about it, and the man had accepted this reply. But he still wondered.

The Maker smiled and spoke in his deep, majestic voice. "What do you think of the sunrise, Man? Does it please you?"

The man returned his attention to the sun which had almost escaped the horizon, and listened for a moment to the birds noisily cheering it on. "You know it does," he answered quietly. "Everything pleases me—more than I can possibly say."

For a moment, the unnamed emotion left the Maker's eyes and pure joy shone forth. "Come," He said, extending a hand, "Walk with me and I will show you the Library."

Hours passed as the two walked the long corridors of the great building. In one room, the man was shown a stack of shelves on which sat books that told of the Maker's city, and of the bright winged beings that flew through the streets and paid homage to Him in His great palace. In another room were books that spoke of animals—of their natures and makeups, of their habits and habitats. Other rooms were shown to hold the secrets of plants, of minerals, of music, of art, of...
words, of the stars, of the planets, and of the atom.

Once they came to a room that contained books of medicine, of salves and antidotes, and of powders that cured poisoning and roots that made one whole and well. This greatly puzzled the man, and he asked what the books were for, and what was this "sickness" they spoke of? And the Maker shook his head gently and told him that he would not understand, and that he was better off not understanding, and the man did not ask again. But still he wondered.

Finally, they came to the central chamber of the Library, a large and beautiful room in which there were only two books. Side by side on a long, sturdy table lay the ponderous tomes, one white and one black. The White Book, explained the Maker, was the Book of Love, and of all the books was the greatest. The Black Book He did not name, for the name would mean nothing to the man. Curious, the man reached his hands toward the nameless book, but the Maker's strong, gentle fingers closed firmly on his wrist. "Do not open it," He commanded simply. "The Library is yours, but this book is not. Read the White often, but leave the Black to those who have already claimed it." As he spoke, the other emotion was plainly visible in His eyes. The man wondered what connection the two had, but did not speak his question. He knew that he had already heard the Maker's answer.

Later, much later, when the Maker had left, the man returned to the central room and opened the Book of Love. With eyes wide, he read of beauty, of truth, of helping those in need, and of forgiving those who harm you, and though he did not know what need was or what harm might be, he understood most of what he read. Beauty and truth, after all, were all around him, and the need for help and forgiveness he would, perhaps, discover in time.

Spellbound, he read, and as he did, he felt an entire race stirring in its sleep. The generations of humankind to come lay curled inside this first of their kind and learned as he did. The words of the Book of Love floated down the chain of future humanity and took root in the hearts of a man who would be called Barnabus, a woman whose name would be Dorcas, brothers whose name would be Mayo, and a woman who would be called Mother Theresa. As he felt this happening, the man's pace quickened, and his fingers turned the pages automatically, without his knowledge. To read this book cover to cover! Oh, how he longed to devour the entire massive encyclopedia at one sitting and then to turn back to the first page and read it all again!

But then, he felt a presence enter the room, and he looked up in surprise, because he knew at once that it was not the Maker. His
eyes swept the chamber, searching for the intruder, and alighted on a glowing, winged form standing in one of the doorways.

"Who are you?" he asked, curiously, "Are you a messenger of the Maker?"

The shining being stepped forward, a half-smile curling his lips. "In a manner of speaking," he replied, in a soft, melodious voice, "I have come with a very important message for you."

"Yes?" the man asked, closing the great White Book before him, "What is it?"

The bright messenger strode up to the table and lightly rested one hand on the White Book and the other on the Black. "I have a message," he continued, "but not from the Maker you know."

"Not from..." the man began, and broke off in confusion, "There is only one Maker."

The other showed his perfect teeth in a wide, amused smile. "Only one? My, how He has deceived you already! Listen to me, Man. The potential for Makers is limitless. Why, you yourself could be one, that easily!" He snapped his long, dexterous fingers playfully under the man's nose.

"What do you mean?" the man asked. "How could I..."

"How?" the stranger echoed, sitting easily on the table between the two books. "It's all a matter of knowledge. If you know what the Maker knows, you are one!"

The man considered, "But that is impossible! The Maker knows more than all the books in this Library could tell. I could never hope to learn that much."

"Oh, would your Maker ever love to hear you talk that way!" breathed the winged form, leaning his glowing face close to the man's. "But it's not true! The only knowledge the Maker has that you are forbidden is the knowledge of one book." The hand that had rested on the White Book left it, and with his other hand, the stranger stroked the cover of the Black.

The man jumped back, as if snake-bitten. "No," he said, very firmly. "My Maker has commanded only one thing of me, and that is that I do not read the Black book. I will not disobey His one demand, no matter what secrets it contains."

The shining being began to laugh—a light, silvery sound that pricked at the man's ears, mocking his foolishness. "Oh, He has you right where He wants you, right where He wants you! And right where I'd want you too if I were the kind of tyrant He is. Why do you think He told you that? Because the book might harm you? Ha! How could knowledge harm you? He banned the book because He wants
to maintain His superiority. If you read that book, He will no longer be able to lord it over you. You'll be equals! Equals! Is it any wonder He said what He did?"

The man opened his mouth to reply, but the other cut him off before he could begin.

"No, don't say anything else. Just listen. I was like you once, Man. I was weak and foolish and ignorant. I worshipped the Maker just as you do, blindly, without thinking. Then I read the Book of Woe! Yes, that is what it is called, and you don't even know what woe is, do you? My poor, poor, blind Man, you're missing out on so much knowledge! I read the Book of Woe, and it opened my eyes. Yes! Then I knew that the White Book told only half the story. There is more, there is so much more! How can you resign yourself to never knowing?"

The man swayed a bit where he stood, groping for arguments with which to fight back. "If the Maker doesn't want me to know it," he said finally, with all the resolution he could muster, "then I don't want to!"

The stranger laughed harshly. "You lie!" he declared. "And the worst part is, you don't even know what it is to lie, do you? Face the truth, Man. You want the knowledge in this book! You crave it just as I once craved it! There are many things you would like to know. Why is it necessary to have books detailing cures and remedies? Why does the Book of Woe even exist, if not to be read? Your Maker is hiding knowledge from you—facts that you deserve to know? Doesn't that call his motives into question? Doesn't it make you even a little bit suspicious?"

The winged being rose to his feet, still atop the table, and looked down at the man as if from an inconceivable height. "No, I forgot," he sneered, "your mind cannot even grasp the concept of betrayal, of deceit. How sad! How hopelessly, desperately, stupidly sad!"

The man wanted to ask what "sad" meant, but felt suddenly ashamed to admit his ignorance. Instead he forced himself to say, "You had better leave now. My Maker would not want me to be talking with you."

The glowing face convulsed with scorn. "No indeed! He would be most displeased. He wants you sheltered, Man, sheltered from the harsher realities, cringing like a gutless dog from truths He would not have you face! And why? Because He thinks you are too weak to stand up to them? No! He knows you are strong enough, but He makes you think you are weak! He keeps you hidden away like a
Wings extended, the tempter leaped backwards from the table and glided smoothly to the floor. "Am I weak? No! I am strong, Man, strong and tempered by the revelations of the Book of Woe. I can use the knowledge of either book as I please. I am a god!

The man stared, speechless, as the shining creature cavorted in the middle of the room, lost in the ecstasy of knowledge and power. Finally, the strange dance stopped, and the glowing being leaned over the table to whisper in the man's ear, "you could be just like the Maker, Man! Think of it!"

And then, as abruptly as he had come, the winged figure vanished. The man turned slowly from the chamber and began to walk back to his room, but with every step he thought of the Black Book, and from every room he passed came the whisper, "just like the Maker, just like the Maker, the Maker! Oh, think of it, Man!"

And when he had walked for what seemed a long time, he found himself back at the central chamber.

"To look at the Book of Love," he murmured to himself, "not the Book of . . . of . . . whatever it was. Not that book ....."

Against his commands, his hands opened the Black Book. Ignoring the cries of conscience, his eyes began to read.

And what knowledge he found! What great and terrible knowledge! He read of death, of disease, of betrayal, of sorrow, and of sin. His eyes were wide and his jaw slack as he learned of theft and hatred and grief and madness and blasphemy and bloody red, bloody murder. He discovered shadows and dark pits and poisoned traps and fear in lonely places and dark-stained daggers hidden away, away from the light where none would ever find them. And as he read, the race of beings yet to be stirred within him revelled in the flow of knowledge! The dark and deadly words crept into the hearts of a woman whose name would be Jezebel, a man who would be called Nero, a man whose name would be Stalin, and an entire brotherhood of souls who would one day call themselves Nazis.

The man read, and read, from the first page to the last, and then slowly closed the book and stepped back, his head spinning. Such knowledge! Such power! He gathered breath to cry a victorious whoop, but it came out as a sob. He wiped his eyes, tried again, and collapsed on the Library floor, crying, crying, crying.

He heard footsteps and looked up through streaming eyes to see the Maker staring down at him. The other emotion that had always hidden in those tender eyes now dominated them entirely, leaving the joy to scramble for the corners. And the man knew what that emotion
was called now, and cursed himself for knowing. It was called sadness.

Bending from His lonely height, the Maker lifted the weeping man to his feet and propelled him down dark, fearsome corridors, past rooms of books that would stay unread, past a thousand, thousand wonders he would never know, and when they came to the great iron door that led to the outside world, the Maker opened it and pushed the man outside.

The sound of the lock falling was very, very loud.

Eric Phillips is a junior history/political science and English major. He enjoys reading, writing, and playing sports and wargames.
IT IS INJUSTICE

A spring day
children at play
in a sand box of mud and clay
imagining a World in which they wished to stay

Across the block
in reality time tick - tocks
other theys throw rocks
that no man can block or stop
"we'll beat the rap, after all we're the . . ."

peacemakers' unjust fights
it is black and white
it is enough to fright
we see the sight
of justice's plight
so clear
so real
so harsh in all its might

Deaf and blind to what's right,
the other theys say "so what"

"Pictures say more than words"
yet it seems so absurd
we see the pictures
the truth is obscured
justice is blurred,
if not gone - unheard
Someone said "it looks like war"
  it was silent before
  it was what we tried to ignore
  but it comes back like a sore
  amidst the sheep it is a lion's roar
  so we close the door
  but its wounds just open more

"what's the score?"
"is the team winning yours?"
The flagpole is bare,
while injustice ripples in the air

A spring day
we play
in a sand box of mud and clay
we see a disillusioned world in which we stay.

Don Erickson is a junior social work major from Albany, New York. He enjoys: writing poetry and non-fiction, writing, performing and/or listening to music, art and literature, and athletics.
EDITORIAL POLICY

The Exponent is a student publication dedicated to the interdisciplinary exchange so essential to understanding and appreciating humanity. Students from all studies are encouraged to submit quality papers, articles and essays of an analytical and inquisitive nature. The unique viewpoint or unusual field of pursuit is especially welcomed. The Exponent is not opposed to controversy, provided the arguments are coherent and substantiated; inflammatory language or undocumented assertions are inadmissible. Sexist and gratuitous language should be avoided.

The Exponent is equally committed to publishing works of short fiction, poetry, line art and book reviews. All material should conform to the style manual of its respective discipline. Submissions should be limited to 3000 words. Contributions are to be typed, double spaced and submitted in duplicate. Clean photocopies are acceptable. Submissions may be sent via intra-campus mail on 3.5 inch disks using the IBM Word Perfect format only. The contributor's name and file title should be clearly identified. Disks will be returned. Please include name and phone number, or off campus address with each submission. Line art will be returned when accompanied by a self-addressed (stamped, for off-campus) envelope.

The Exponent is published by an editorial board consisting of undergraduates and faculty members. Publications do not necessarily reflect the opinions of the editorial board or of Cedarville College. Responses in support of or in opposition to the contents of this publication are encouraged; all such responses should be limited to 500 words. All submissions are subject to final approval of the editorial board. Please send all materials to Scott Calhoun via intra-campus mail or to: P.O. Box 601, Cedarville, Ohio, 45314.