Religion On Campus

Chapel Library Open To All

By DICK VIEBIG
Thresher Religion Editor

On the north side of the Rice chapel, a small room with an inconspicuous sign on the door that says Chapel Reading Room has gone unnoticed by many students. Inside, however, more and more students and faculty members are finding Rice’s religious library one of the friendliest and most interesting places on campus.

Contemporary Library

This library was made possible by Mr. J. Newton Rayzor, and his annual gift maintains this as an unusually contemporary library, almost all of the 1600 volumes having been published between 1957 and 1959. The works cover philosophy of religion, psychology of religion, bible commentary, devotional classics, and studies of the various religions; and none of the books are duplicates of those in Fondren Library.

Growing Circulation

The growing circulation of the religious library seems to be indicative of the growing interest in all phases of religious life on campus, the library furnishing material for the study programs of the campus religious organizations.

Mrs. Leon Meeks is the helpful librarian in addition to her duties as secretary for the Religious Council.

To help in acquainting both students and faculty with the excellent material available in this library, the following review of one of the most popular books in the library (several copies are available) is presented. The review is by Mr. John Arnold, Presbyterian Associate University Pastor at Rice.

DYNAMICS OF FAITH—Paul Tillich
Harper Torch Brooks, New York; 1957

There are very few men alive today with the intellectual depth range, and integrity of Paul Tillich, University Professor at Harvard. He evidences a grasp of theology, philosophy, depth psychology, and contemporary art forms that is utterly astounding.

Perhaps there is no better introduction to Tillich’s thought than his little classic, “Dynamics of Faith.” Seldom does a book say so much in so few (127) pages.

The controlling idea of this book is that faith is not absence of doubt nor adherence to theological or historical affirmations. Rather it is “ultimate concern”—the beliefs, values, etc. to which man gives his ultimate allegiance. In this sense every man—atheist, skeptic or theist—has faith, be it in himself, progress, the nation, or what have you.

Yet faith has an objective as well as a subjective side, and the object of one’s ultimate concern is of crucial importance. Tillich sees life as the shattering of false faiths. When one’s ultimate concern is not rooted in the Ultimate Ground of Being, it inevitably crumbles.

No brief summary can begin to do justice to this work. It is heartily recommended for your reading and study.