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sible and bound to fail. As Poles themselves know that violence never gained them freedom in their past experiences with foreign aggressors, and Solidarity avoids it now, so we must stick to words as our weapons against the oppressions of the Soviet-backed regime.

Temptation two, in Carls' view is to do nothing, to forget about Poland. It would be easy to accept the Soviet line that the current crisis is strictly an internal Polish affair, in which Solidarity broke the known rules in a mad quest for power and must now pay the price. This temptation is a special American problem, for isolationism has been a rather common phenomenon in this country's history.

Several reasons were advanced against succumbing to this appealing temptation. First of all, Carls cited historical precedents to show that whenever America has ignored such moral issues it has had to pay a greater price later. She argued that for our own survival against future Soviet imperialism, we cannot ignore the issue. Second, Carls noted, we should care about Poland because it is a Christian necessity to care about justice and freedom for others. *We may not sit on the sidelines.* In the Third place, the United States is morally bound to defend human rights by its signature on the Helsinki Accord, which obliges us to respect and defend civil freedom in the world. Specifically, here, we are obliged to do something about violations of human rights

in Poland, a country which signed the same document. A fourth reason is the subtlety of the repression and propaganda in and about Poland. This subtlety requires a careful and constant concern for the truth, as well as a constant reiteration of it in order for us to avoid being manipulated by official Polish and Soviet media. Without care, we can soon fall into the trap of believing what the oppressors say about Solidarity, opposition, the church, or Polish history. So much of what they say sounds plausible but is a subtle distortion of the truth.

Finally, declared Carls, Americans must become consistent in denouncing atrocities wherever they occur. Critics of U.S. behavior in Viet Nam, for example, should be just as eager to denounce Soviet repression. Russian-Polish excesses, she insisted, are far more insidious. It is high time to restore the balance of consistent criticism, rather than let the critics always picture the U.S. as the only sinner.

Carls closed with a passionate plea to her listeners to respond to the crisis with concern, to keep the situation alive and in the public eye and to beware the siren song of Soviet propaganda. Poland is "entering its purgatory," she said, and must not be forgotten. The pressure of world opinion must be maintained in order to make the Soviets think twice before trying anything like this again.

Arnold Koekkoek

Dr. Emory Griffen

Under the title, "The Christian and Communication—a Perspective," Dr. Em Griffen lectured to Dordt College students and faculty about man communicating with a suffering world, involved in interpersonal intimacy, and receiving the messages of mass media.

Dr. Em Griffen, professor of speech at Wheaton College, Wheaton, Illinois, and author of *The Mind Changers: The Art of Christian Persuasion*, came to Dordt College as part of the Staley Distinguished Lecture

Program, established in 1967 by Thomas F. Staley to "provide scholarly evangelical speakers for religious emphasis programs at small Christian colleges.

More than 400 passages in Scripture speak about the poor, and it is harder, said Jesus, for the camel to go through the eye of a needle than for a rich man to enter heaven. Griffen spoke in his first lecture on "The Struggles of a Bruised Camel," emphasizing that we in North America are the rich. He referred to the five humps of the camel:

relinquishing surplus for the poor, following a life style designed to conserve unrenewable resources, relating directly to the poor in our vicinity, and influencing the political process to achieve justice for the poor. These four humps will not vanish unless we are changed within, the fifth hump.

In his second lecture, Griffen emphasized interpersonal relationships, likening friendship to a spiritual child, who needs to be nurtured. Lack of nurture stunts growth and produces a dwarf-child.

Friendship, interpersonal intimacy for anyone, especially Christians, does not occur automatically. On the contrary, deep genuine friendships during a lifetime are relatively few. Time commitment and reciprocity, coupled with a strong ethic of the golden rule, are vital, and the need to trust, to share, and to risk must contribute to

any growing and lasting relationship.

Finally, Griffen examined the mass media as media whose effects are extensive and felt, good or bad, but precisely how and how much are still not precisely authenticated. In the ethics of mass media, Christians must be concerned with the ends as well as the means. The effectiveness of television in spreading the Gospel and in teaching Christian living is debated openly. Griffen quoted Malcom Muggeridge, the British TV journalist: "You can't present the gospel in an entertainment medium." Griffen added that in television, "the picture is more important than the information, and the picture dictates what is the news." Griffen concluded by recommending use of 30-60 second "spots" as one effective use of television.

Lillian V. Grissen

Art Lecture Series

An encounter with the fine arts! For students and faculty early November provided a two-day festival of listening and learning, looking and experiencing, and understanding and appreciating the fine arts with Dr. Calvin Seerveld of Toronto and Dr. Paul C. Vitz of New York City.

"How does man respond to art?" asked Seerveld. "Man must respond sensitively," he said in his opening lecture. For man "not to respond to art as a piece of art, imaginatively, is to miss the meaning of the artistry."

Man's ability to respond imaginatively to art took on deeper and clearer meaning and could be seen as another amazing gift of the Creator when students and faculty heard Vitz explain the two hemispheres of man's complex brain. Man has learned, said Vitz in the second introductory lecture, that the action of the left hemisphere of the brain is verbal and analytic, and that of the right hemisphere is wholistic and intuitive, which makes appreciation of the arts possible.

Understanding, appreciating, and responding sensitively are not learned in a vacuum. Students and faculty participated with the

visiting professors in carefully planned activities designed to deepen everyone's awareness of and sensitivity to fine art.

Art students displayed acrylics and water colors, pottery and sculpture. A student-directed play, *Hopscotch*, was presented in the New World Theatre. A ten-minute film, *Closed Mondays*, preceded a lively discussion, after which, by audience request, the film was repeated.

Professor Gerry Bouma directed the band in a mini-concert in which two styles of music were contrasted. Richard Resch concluded the art event with an organ recital.

After each presentation the guest lecturers participated with students and faculty in open discussions during which the speakers responded to questions related to the viewing process itself and the deepening of appreciation of the various arts.

Dr. Seerveld, well known at Dordt College and father of three students studying here, is a senior member in philosophical aesthetics at the Institute for Christian Studies in Toronto. Dr. Paul Vitz is an associate professor of psychology at New York University.

Lillian V. Grissen