

clashes, crises and crashings. The dæmonic sweeps away the soap opera dramas of the petty heart, but reveals the deeper drama, in which each of us personally and all of us together are caught up. The dæmonic brings the tower down, to reveal the pit beneath. This is dramatic and dynamic: it not only exposes, but exposes in order to change, to move things on. It overturns to cause things to turn over: to go through it and reach the other side. The dæmonic chases us in our places of hiding, dragging us out into an unwanted light. When we are not true to the dæmonic's truth, we cower in fear, shame and guilt.

5. The dæmonic wounds us to reveal the primordial and deeper wound pervasive in everyone. Only the killer of the false can be the healer of the true.

6. The dæmonic is mystical as well as existential: it 'grounds' us in the depth of the heart, where only what is true can 'stand' in the unfathomable abyss in the heart.

7. The dæmonic entrusts the world to us, believes in us, helps us in the impossible: the dæmonic ventures something through us, takes a real risk with us, and thus with the world. It encourages and dignifies us in this venture, in this risk. Spiritual power comes only to those who stand in the truth: whereas those who substitute 'force' for 'truth' never receive any spiritual power, inspiration, blessing for their action.

The dæmonic fights for justice, yet also bears the sister and the brother, is merciful, is compassionate, forgives, and suffers and carries what others have fled and put down. It gathers and includes all on the heart ground common to all. Nothing upholds me, alone; I am only upheld by what upholds all, when I uphold all. In Lakota, this is called 'putting the welfare of the people in my heart.'

8. The dæmonic redeems the wound it inflicts, by being wounded by it. In the end, not only humanity, but God, 'comes through.' This is the victory the dæmonic wins. It is done in time, over time, for all time. It is done in the world, for the world. It is the true story of the beginning, middle and end of all things. This story is terrible, dramatic, tragic, and finally wondrous. It is a story of the most extreme, moving passion and the most touching, aching pathos.

Neither the light of nous, nor the imaginary colour, multiplicity or balance of the soul, can comprehend the harsh ground, the dusty road, the tears, sweat, and blood of the agonised ecstasy of the deep passion of the heart. Passion is our spirit: passion is the fire Christ said He came to kindle, and wished it was already kindled.

It will be.

The fire is coming.

This is the daemonic's doing, and it is glorious.

The daemonic will wipe away every tear. Only by its fierceness will the tenderness of God be finally revealed.

The God we passionately love and hate, hope in and despair of, want and flee, is both tiger and lamb. So are we.

The daemonic passion of deep heart is bold and vulnerable. So it is for God, so it is for us.

It just is what is.

The daemonic is what is, in all its terror and beauty, in all its mystery and danger, its dynamism and irrationality.

Let what is be what is.

Jamie MORAN was born in the United States of America, of Red Indian and Celtic descent, but he married and now works in England. At 22, he converted from Tibetan Buddhism to Russian Orthodox Christianity; he works as a therapist and senior lecturer on counselling and psychology at a university in London. He is writing a novel on the conflict between settlers and indigenous peoples in the American West of the XIXth century, and he is a sub-chief in the Cante Tenze (Brave Hearts) Warrior Society of the Oglala Lakota (Sioux) at Pine Ridge, South Dakota. His email address is J.Moran@roehampton.ac.uk. This text is about the sacred masculine mystery, the masculine side of God; that is why the author uses "He" when referring to God.

RUTH ROUSE (1872–1956)

“Mission and Ecumenism Are Inseparable”

Ruth ROUSE helped forge WSCF and preserve its memory. She was active in the SCM in its early years, its first woman secretary and its historian thereafter. She was a passionate believer in the ecumenical movement that she discovered through SCM because she saw it as a force to bring people together and make the world a better place:

“Students could organise freely, and with common sense and divine recklessness combined, they dared ecumenical experiments undreamed of by the official churches ... men and women strongly evangelical in the best sense of that word, but ready to work with other types of Christian... They found themselves in the midst of an ecumenical fellowship in actual operation. ... It was through some such experience of Christian unity that leaders of many churches ... were prepared to play their part in the modern ecumenical movement” (ROUSE 1967, pp. 343–244).

FIRST WRITINGS

One of Ruth's earliest works was *Christian Experience and Psychological Processes*, written before the Great War, in which she attempted to defend the reality of Christian experience. Despite the real existence of “suggestion, autosuggestion, and the psychology of the crowd,” she argued that God himself is at work in the human soul. By the time of writing Ruth was halfway through her time as travelling secretary, and turning her energies to action rather than reflection.

After World War I, Ruth published *Rebuilding Europe*, the story of the European Student Relief Fund, which began within WSCF and developed into a worldwide independent fund. Ruth first had the vision that this work was needed, planned it and carried it out, distributing over 11 million Swiss francs of aid by students for students in the immediate post-war years. As John R. MOTT stated in his forward to her account, the student

relief enabled a new generation to “counteract the startling development of divisive forces in the field of industrial, international, and inter-racial relations.”





A VISION OF STUDENT ACTIVISM

This gave Ruth hope for the future—her vision of student life in Europe in ten years’ time. “We have seen the students of the intelligentsia reading GOETHE in the coal mine. We shall see the coal miner in the university teaching his fellow students of the intelligentsia how to read his life and understand his thought” (ROUSE 1925, p. 204).

She knew that the students who had been involved in relief work would go on to be ecumenical and political leaders of the next generation. “Students of the world united can put though a big thing; this we have seen. May they not accomplish far greater things if, in the same spirit as they have already shown, they turn to yet more difficult and critical tasks? ...

“Today the race problem is the crucial question of the world. It will be so in greater measure in 1935. Three great race questions may at any moment plunge the world into war: the race frictions around the Pacific Basin, the problem of Black and White, and the age-long strife between Jew and Gentile. Yet in the cause of student relief we have seen, albeit under great difficulties, Jew and Gentile working together, black and white contributing to each others’ welfare” (*idem.* pp. 207–208).

THE GREAT COMMISSION

On the eve of the Second World War, Ruth wrote her *Commonwealth of Man*, calling for the need to build a “world-wide fellowship” of mutual understanding, which she believed was possible through the advancement of a shared Christian faith.

“When Jesus Christ commissioned His followers, He started them on a course leading towards a world community. He sent them to be His witnesses ‘in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of all the earth.’ There they are to be found to-day: Eskimos in the Arctic Circle and Greenland, Indians furthest south in Tierra del Fuego, Pygmies in the tropical forests of Central Africa, ex-cannibals in the islands of the south Pacific.

“The Christian Community, despite its lamentable divisions, carries the marks of a real community. Its members bear the same name, revere and follow the same Master, read each in their own tongue the same Book, and pray the same ‘Our Father’ prayer. In their many differing forms of worship they employ the same symbols: the Cross, the Water, the Bread, the Wine, and by the use of that bread and that wine in the common meal they recognise that they belong to one Family” (ROUSE 1939, pp. 16–17).

THE CHRISTIAN EXAMPLE

She had seen it and made this family happen in WSCF and the YWCA, where, for example, Chinese and Japanese Christians could encounter each other in a way that seemed impossible. “In this world of fevered nationalism and white-hot radicalism, Christians, through their common understanding of Jesus Christ, can learn to understand one another, can forgive and find fellowship” (*idem.* p. 22).

Christians could thus offer hope for all peoples: “The Christian community is not only advancing throughout the world, and manifesting a power to reconcile, but it is conscious of having a message for the world and of a corporate duty to give that message. War is the most crying of the social evils which afflict mankind” (*idem.* p. 38). Yet she admits that “the Church is *not* one ... the crucial weakness of Christendom, its shame, its crying reason for penitence and amendment” (*idem.* p. 44). Its hope for the future lies in the ecumenical movement and in Christian mission throughout the world.



In her later years, when Ruth composed her history of WSCF and of the ecumenical movement, she did not rely on her own memory but undertook painstaking research, delving into the archives in Yale and Geneva.

She wrote these stories down to encourage others to mission and ecumenism. “We are living stones, builded together for a habitation of God through the Spirit. Are we not now prepared to add to our creed the clause—‘I believe in a God of purpose,’ and in reverence for His plan to seek the path before prepared for us to walk in?” (ROUSE 1935, p. 41).

Since Ruth was active in WSCF, mission is a perhaps a more difficult concept, but we in WSCF today still share her “Bible-and-newspaper” concern for God in the world, and her belief that when people meet, pray and act for justice together, fellowship and understanding can be fostered, making God’s Kingdom come.

—written by Dr. Kate WILSON

Suggested Reading

ROUSE Ruth, ed., *A History of the Ecumenical Movement 1517–1948*. London, 1954. She also wrote the section on voluntary movements.
 ROUSE Ruth, *The World’s Student Christian Federation: A History of the First Thirty Years*. London, 1948.
 ROUSE Ruth, *The Commonwealth of Man*. London, 1939.
 ROUSE Ruth, *God Has a Purpose: An Outline of the History of Missions and of Missionary Method*. London, 1935.
 ROUSE Ruth, *Rebuilding Europe: The Student Chapter in Post-War Reconstruction*. London, 1925.
 ROUSE Ruth, *Christ and the Student World: A Review of the World’s Student Christian Federation, 1920–21*. London, 1922.
 ROUSE Ruth and MILLER H Crichton, *Christian Experience and Psychological Processes—With Special Reference to the Phenomenon of Autosuggestion*. London, 1917.

