

STABILITY AND CONFLICT IN COMMUNITY

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Willis E. Elliott.....New York Theological Seminary

INTRODUCTORY

response to Avery Dulles

Fellow-citizens of the Kingdom that is and is coming, as Father Dulles graciously sent me his cool, collected, comprehensive, and highly competent paper before I wrote this, I have the joy and advantage of being able to complement his work. Joy, because my mind delights in the solidity and clarity of his thought and my heart agrees with his conclusions; advantage, not in the dialectical sense--for the dynamics of this "Salvation and Community" Colloquium do not demand conflict between the two papers--but in the archetectonic sense: I can build on and alongside his work, throwing some beams across to my own and sharing a common foundation, which is Jesus Christ as Lord of the future. In process and event, however, I shall be grateful to him if he points out what he may consider illegitimate extrapolations from his building, as I shall try to be open to any among us who would in any way critique my building.

Roughly, the land-plots of our buildings are (a) his, authority and diversity in the church [with implications about home sapiens in any society]; and (b) mine, stability [an effect from the proper exercise of authority] and conflict [present everywhere because of diversity, howsoever little or much the authorities encourage, permit, or are unable to suppress the social expression of diversity; again, with implications for the church as social phenomenon, though my focus is wider: *the phenomenology of community in soteric perspective*].

Thus far and no further with complementarity! In style, the papers are so wildly different as to make some wonder whether they really do share a common foundation and spirit and Spirit. I claim

no superiority for the style of my paper over against Avery's: I would not prefer that he adopt my style in this writing or in life: one of me is at least enough. Rather, *vive la différence et diversité!* Nor do I feel any need to argue for what some may judge my too nonlinear, impressionistic, open, hot, and interrogative style--for it is where I happen to be just now, indeed where I believe the Lord has let this pilgrim to this moment--this pilgrim-participant in the Faith and Order movement as college and seminary teacher, as president of state and regional councils of churches, as pastor, then as national church bureaucrat (with special concern for inservice training of clergy), and now as seminary professor and as seminary director of lay theological education. To complete your orientation to me (as an aid to your reading, and perhaps discounting, my paper), I should mention forays into the ecumenical movement at levels below and above those mentioned, and into law and secular politics, and into the human potential movement (courses of mine appearing in several editions of the Esalen Institute catalog).... Very much a mixed bag, so count it no surprise if my paper is the same.

Now a protohermeneutic, nontheological (?) word about me and "stability and conflict": my genes were programmed in such wise that my body demands stability and my mind conflict; and as the latter is better attended to than the former, I am an expert in conflict and an amateur in stability. In fact, I am conflict-prone, conversion-inclined, and unstable--all virtues, I have convinced myself, though unstably. At least I am sure of this: I like you have been shaped by God, nature, history, life into what I am by the wanderings, sufferings, and ecstasies of my

journeyings; and I believe this paper to be an accurate reflection of who and where I am, i.e. of the truth/error, love/hate, hope/fear that I am. It's not the best news you could hear, but it's the best I have to give you now. It's a human thing, and I hope it reaches the human thing in you as well as your pure theological mind.

Words...and action. Words are action, and action speaks; but the fruitful, dangerous polarity remains....fruitful, for the words/action interplay creates decisional space, space called "freedom"....dangerous, for each pole, without the other's gravity, would spin off world-corrupting and man-crippling illusions, myths, idols, ideologies --all of them destabilizing man and nature, paradoxically while claiming to aim at stability achieving only sterile, wasteful, degenerative conflict.

Two final introductory notes:

1....In my TEMPO article on last year's Colloquium, I said "The Fifth Colloquium will extend the theme of salvation into the corporate dimensions of lostness and savedness: 'Salvation and Community' is to be its theme. The planning committee intends that the cumulative force of the previous colloquia be applied to issues agonizing church and society and to the human potential for salvation from 'the principalities and powers' now threatening man's joy, fulfilment, and even existence." To be action-oriented, one must be world-oriented; to be world-oriented, issue-oriented; to be issue-oriented, power-(i.e., promise-and-threat-)oriented. I therefore choose the "radical" stance for this paper: its fundamental reference is to the psychosociodynamic root of "stability and conflict in community," viz. those tangible and intangible sanctions [positive and negative incentives, promises and threats] that move the masses and the man. For while my mind is pessimistic about the future of man, my will is hopeful for the emergence of a leadership appropriate and adequate to the new age that is upon us....hopeful that

*...all shall be well and
All manner of thing shall be well
By the purification of the motive
In the ground of our beseeching.*

For me, that "purification" both is and leads toward "salvation," by the power and love of God in Jesus Christ, for this corrupted and polluted planet.

2....Thanks to the planning committee for including in this Colloquium a new category,

"leaders and administrators as they focus on education of the laity for mission, service and witness in secular society."⁹ As administrator of schools for laity, including a Manhattan Saturday morning center, I could not be more enthusiastic about this innovation. For me, these "dedicated laity" are never out of sight, though for some of them some of my views are. Theology, as I see it, should be done from the ground up and not from heaven down; and it is the laity who occupy the worldly ground.¹⁰

A. WHAT IS A SAVING COMMUNITY?¹¹

It's a society that meets its members' needs, both delivery and deliverance.

1. What are these needs? This is how presently I see them, and I've distributed them over three levels of awareness in "the common man" (but hope you don't get hung up on this schema, which while flawed is useful because consciousness is decisive in "saving" action).

a. CONSCIOUS NEEDS:

- (1) A life-supporting environment (air, food and drink, clothing, shelter).
- (2) Protection from lethalties of nature and man: stability and peace.
- (3) Face-to-face relationships with one's fellows of both sexes and all ages.
- (4) Repair of ruptures in those relationships: forgiveness, reparation.
- (5) Physical and psychic distance from those relationships: oscillation between society and solitude (transcendence).
- (6) Protection from other members: "law and order."
- (7) Damages (legal requital, "justice")¹².
- (8) Rebellion (illegal demand-pressure on the ground that "the System" is incurably oppressive and impenetrable).
- (9) Protection from nonmembers: diplomatic, economic, and military sanctions.

b. PRECONSCIOUS NEEDS:¹³

- (10) Arousal, external stimulation: excitement, exploration, adventure, experiment, risk.
- (11) Play: fantasy, physical manipulation, contest.
- (12) Direction (by positive sanctions): group-and-personal value-¹⁴guided goals.

- (13) Discipline (by negative sanctions): group-and-personal correction of deviance from these goals.¹⁵
- (14) Freedom¹⁶ to develop the self in positive and negative orientation to these goals.
- (a) Order/chance¹⁷ as the polar context of this development.
- (b) Ecstasy: celebration, euphoria, eudemonia (happiness, joy), orgasmic and mystic experience, praise, thanksgiving.
- (c) Unruliness, rebellion, "liberation" from repetition (deliverance from dullness, from dull and dutiful routine).¹⁸
- (15) Freedom to develop relationships.
- (a) Availability of other members.¹⁹
- (b) Covenant and promise: covenantal security, shame, and guilt.
- (c) Will and skill to make strains on covenants creative.
- (16) Hope: faith and trust.²⁰
- (17) Love: touch, identity²¹, sensitivity, affection, tenderness, caring, loneliness, grief.

c. UNCONSCIOUS NEEDS: 22

- (18) Homeostasis, both physical (biostability) and psychic (tranquility, reverie).
- (19) Disequilibrium: challenge, threat, yearning.
- (20) Creation/destruction²³: positive and negative use of the human energy-systems (physical, psychic-imaginative, mental-rational, spiritual-decisional).
- (21) Depth nurture: awe, wonder, worship (religious response to the numinous), collective primordiality (primitive man within), personal primordiality (child of one's past within).

2. How does a saving community meet these needs?

a. By providing a pro-human environment for its members. It has adequate power²⁴ for their and its surviving and thriving, i.e. for obtaining life-maintaining resources and for protecting both its members and these resources against nonhuman and human predators.²⁵

b. By structuring order (an instrumental value) in the interest of freedom (socially, the ultimate value).²⁶ Here are the problems of individual/collective²⁷ and of authority²⁸.

c. By mythologizing its existence and common values (space-transcendence).²⁹

d. By sacralizing its myths and thus solemnizing its common values.³⁰

e. By defending its sacralized value-world against pollution, erosion, and substitution (replacement).

f. By interiorizing its sacraments in the interest of its members' inner freedom. Prayer, meditation, mysticism; religious education.³¹

g. By extrapolating this inner freedom in the forms of innovation³² and hope (time-transcendence; eschatological community).³³

h. By affirming the community's solidarity with and potential contribution to mankind.³⁴

i. By purifying and renewing its vision and institutional life in the light of the community's origins and potential contribution to mankind. This is the prophetic-theological task, requiring re-mythologizing.

B. THE CHURCH AS SAVING COMMUNITY. In the light of all the above, what does our traditional-classical Christian doctrine of "salvation" look like? And what, in the light of Christian existence today, does Christian "lostness" and Christian "savedness" look like in its communal expressions?

1. Freedom from fate³⁵, hate³⁶, and fear.

2. Freedom to share in the feast of Love³⁷, to receive a divine mission³⁸, and to renew one's self-understanding as the church renews its in changing circumstances.^{39 40}

C. RIVAL SALVIFIC MOVEMENTS AND INSTITUTIONS. "Salvation" in the Christian traditions is in cultic competition with movements and institutions more or less effective in their counterpromises and counterthreats. How shall we rate them, each of them, as to (1) their coalition-potential,

(2) their corruption-potential, and (3) their conquest-potential--vis-a-vis (a) the Gospel, (b) the Church, and (c) the churches? I.e., can we work with them toward pro-human goals--or will they not let us, or will they corrupt us beyond endurable corruption, or will they take us over or quit cooperating on failure to do so? Do they encompass the entire "world" as exclusive of the Church, or is it paranoid to imagine so? Do they offer only other "salvations" and/or fraudulent substitutes thereof, or do some of them have power to encourage and even nurture "Christian salvation"? And what is "salvation" in the competing lifestyles of contemporary America: what is "a lost hippie" or "a lost business executive"? How can "Christian salvation" speak to the increasing Apollonian/Dionysiac polarization in our country? Shall we consider heresies and schism (if, indeed, we identify such) as full-fledged "rivals"? Can we divide the rivals into religions and ideologies? perhaps not, but let's try:

1. Religions

- a. Old religions⁴¹
- b. New religions⁴²
 - (1) Romantic-mystical
 - (2) Romantic-educational⁴³
 - (3) Romantic-political⁴⁴

2. Ideologies

- a. Tribalism and racism⁴⁵
- b. Nationalism⁴⁶
- c. Secularism⁴⁷
 - (1) Philosophical-ethical
 - (2) Philosophical-political: dialectical materialism

D. SALVATION AND CONFLICT⁴⁸

- 1. Ethology and human conflict⁴⁹
- 2. Roots of conflict⁵⁰
 - a. Unresolved interpersonal tension⁵¹
 - b. Racism

c. Poverty and hunger

d. Oppression

e. Dissent⁵²

f. Coercion⁵³

3. Revolution⁵⁴

E. SALVATION AND STABILITY⁵⁵

- 1. Creation and stewardship⁵⁶
- 2. Christian unity⁵⁷
- 3. Global unity⁵⁸
- 4. Peace⁵⁹

F. THE FUTURE⁶⁰

A few questions, with only one answer (among many possible) each:

- 1. What makes human survival improbable? Uncontrolled population-growth and therefore uncontrollable detritus-pollution.⁶¹
- 2. What gives man a fighting chance? The new youth.⁶²
- 3. Will conflict increase? Yes, if only as an inevitable concomitant of rising pluralism.⁶³
- 4. Is there some rising stabilizing force that may offset the rising conflict by solving the problems of survival and justice? Yes, the new planning.⁶⁴
- 5. Will there emerge, at all levels, political structures appropriate and adequate to instrumenting man's surviving and thriving? Man's historic adaptability says yes; time-pressure says no, but religion can help speed up the adaptation.⁶⁵
- 6. Will Christians and ecclesial institutions survive and thrive? serve the world's surviving and thriving? We'll share (and help shape?) the world's destiny, and have a destiny of our own.⁶⁶

1....Both papers are steadily conscious of both world and church as *soter-ic community in potential*. What he says about church has penumbral meanings for world-as-inclusive-of-church: my stress is on the saving and damming experiences of man-in-community-in-general [homo socialis-communis-civilis] rather than of church-man [homo ecclesiasticus]--though in sections B and C I must attend specifically to the latter....Here one may profitably study the six "clues" in the theology of mission, in the second volume from the WCC study theme "The Missionary Structure of the Congregation," THE CHURCH FOR OTHERS and THE CHURCH FOR THE WORLD: A QUEST FOR STRUCTURES FOR MISSIONARY CONGREGATIONS (World Council of Churches, 1967), which could be summarized as follows: (1) God made and loves the world, of which the Church is the part in which God's concern for the world is "recognized and celebrated." (2) Within the world as history, God calls man to true secularity, to self-understanding in the full context of history rather than just in the sacred context of the Church. Thus we cannot so much name the "marks" of the Church's existence as we can discern "clues" to its mission, through performing which the Church gets its shape, style, image, and self-definition. [In contrast to this metaphysical-operational modesty, inherited ecclesial structures are in constant danger of attacking God--the death of the holy in the name of the sacred at the hands of the pious.] (3) Participation in history is man's "affair" with God because history itself is God's "affair" with man. ...a pilgrim theology of involvement.... theology is the Christian mind "on the road." (4) Humanization is the goal of mission seen as God working his purpose out "in creation for creation." The Church holds that Christ is "the true man," but "humanization" is a secular term carrying the freight of the messianic goal. (5) The laity are "the reference group for mission," "the bearer of mission in all the contexts of their secular competence." (6)

Pluriformity of structure in world and church is normal in the emerging world civilization: contemporary life is increasingly pluriform. So the Church must learn to take shape in all the "forms" or "worlds" --residence, work, leisure, and the public sector (education, politics, culture).... One more comment: my focus is on the world primarily, but my primary locus is the Church, and the line between the two is becoming ragged and fuzzy, with (e.g.) many qualifications of the "wall" image in "the separation of Church and State."

2....Humans are God's messiest creatures, and his most orderly. As I "thrash about" (Maslow), therefore, I need make no apology for my orderly-linear-rational explorations or for my wilder flights of search-and-destroy-and-create. Feel and intend along with me, as well as think: put your own messy/orderly, passionate/rational, honest/devilish soul alongside mine: be amused, turned off and on, outraged, heartened--but endure to the end! As a hungry man in a trash can, push aside the (to you) inedibles and paw up some profit. Stand several distances from my painting (to use a less de-meaning analogy): see the broad strokes, especially where the fine detail merely annoys you.

3....Does my concern for how you read my paper strike you as odd? What lies behind it is my concern for a new skill to match a new way of doing-and-writing theology, a way my students have been teaching me, or rather a way that is appearing between them and me...them, for whom the verbal-rational is in an advanced state of decay (throwing theological libraries on the defensive!). On the communication-theory chart below, area A, the most decadent, is where in the past we have done virtually all our work as theologians; this can be no longer.

	rational	nonrational
verbal	A	B
nonverbal	C	D

I once had a friend who tried to survive on 1/4th lung-capacity. I didn't have him much longer. Area A is 1/2 of one lung....Shift from lung to brain, and consider that in addition to input and output, the brain has "throughputs"--says brain-researcher Jose Delgado, to describe intrapsychic phenomena and freedom....what sits on your throughputs is your lord.... what gets your attention gets you....I am rabbinic (daily reading of the Holy Books [ta biblia ta hagia] in Hebrew, Greek, and Latin these past three decades, for continuous praise, inner formation, and motivation), but antiscribal (the "scribal" is the area-A mentality)--for Scripture's relation to the world is dialogical, not domineering. I strive to be loyal to the Christ-event and humble before our common human experience--and open to the painful and joyful interplay between them. And because I prefer riches to order, I am often confused but never ungrateful, never poor. ...Last night [I write this 5Jan70] my family and I were with the Young Lords in what they call "The Peoples Church" [what the court calls First Spanish United Methodist Church, East Harlem]: there was trouble there, real trouble, and we move toward trouble, even tend to create it when we think there's not enough of it around.... and we were with Jim Forman in l'affaire Riverside Church....and after a new President has been in office three months, we start marching around the White House, figuring he's done enough sinning to deserve it....and....Maran Atha!...*Your word is my joy and delight....you filled me with indignation* (Jer.15.16f).

4....Support for this approach, from another direction: a human being cannot say anything real about "stability and conflict in community" without expressing his own intrapsychic dynamics: "I" is not off the subject, etiquette and academic convention notwithstanding. You have the right, and need, to know and feel my throughputs as well as the input (the research) and output (this paper in its ideational content). Which brings me back to the words/action polarity. In words I tend evangelical (even rabbinic) and in action radical (the White House and all that sort of marching up and down and so forth); the polarity in the Jeremiah quotation [note 3]. I would that you share my joy and wrath, and my prayerful hope that we

shall live this Colloquium not as playing school but as provisioning and training the troops in the struggle for survival, justice, and peace.

5....The social functionings of MR [motivation research] and SR [sanction research] are planning and propaganda. MR, a creature of the behavioral sciences, has SR as a subdiscipline. Human behavior, including believing (religion) and acting (ethics), roots in a complex of incitements, some emotional, others ideational. These we call *motives* when viewed from within the individual actor. To the extent that these motives arise from efforts of others to persuade the individual for or against an idea or act--that is, to the extent that they have a rhetorical origin--they have a social and objective character observable in the confirmations, promises, and threats used in the persuading and dissuading. These inducements, conditioned by and so reflecting needs, wants, desires, emotions, and ideas as stated in terms of current evaluations, are *sanctions*, [in the Church] motivations to continued and renewed loyalty to what the leaders view as Christian in religious experience, ethical ideals, and moral practices. "Christian sanctions," then, are the rhetorical "why," the conscious or subconscious answers Christian leaders give to these conscious or subconscious questions: *Why believe such and such? Why behave so and so?* In this perspective, our Colloquium--indeed, all theologizing--is a sanctional task.... Or again: "motives" are literally what inwardly "move" people to feel, think, do; "sanctions" are pre-motival, external pressures (confirmations, promises, threats) introjected and internalized as motives.... But back to propaganda: in the case of Goebbels, political; in the case of Madison Avenue, commercial ["advertising"]. And planning, which is penultimate to propaganda: the ultimate has to date had more use than the penultimate for the reason that under the tribal ethos (Nazi, American, ecclesial, etc.) the social values and processes were implicit and largely subliminal--a condition the Kulturkampf of emergent global man is obsolescing. For as human society becomes both complex and transtribal, there will be increasing need for MR-SR specialists to ask, in centers of world-decision as well as in lower centers, the prior questions, to motivate government to intervene at earlier stages of

economic-social-political processes, and to enlighten the body politic as to the real options in the use of public resources. What values are implicit for these experts, and what explicit values they believe a society should live by and build on--this will be crucial for the future of man and is therefore a prime area for vocation, mission, and evangelism....Man's conscious shaping of his society, in the years ahead, will need all the help it can get from research into the roots and springs of human action. Ursula Niebuhr's UTS (NY) STM ('31), the Yale doctorates of Paul Minear ('32) and Amos Wilder ('33), and my Chicago doctorate ('54) were in this area, specifically what historical research in our Western spiritual heritage has to contribute to this global need.

6....Gramsci's maxim: pessimism of the intelligence, optimism of the will. Cp. Camus in his Columbia University '44 speech: "Optimism is silly, but pessimism is cowardly."

7....T. S. Eliot in FOUR QUARTETS.

8....If we say that, roughly, last year's theme was within the discipline of psychology, then this year's is, equally roughly, within the discipline of sociology. My paper, if I were to give it an academic locus, is, also roughly, in an intermediate discipline: social psychology, or rather psychosociology.

9...."Planning Group 1969," p.2.

10....One option for this Colloquium, the first on the planning committee's list, was to extend the former years' salvation studies into action: evangelism, "applying the content of salvation [as found in previous colloquia] to evangelism today." [Ibid, p.3.] I accept this option: my paper (I warn you!) is an evangelistic tract, a sample of how to do evangelism (as I see it) as well as how to do theology (as I see it), and it is shaped as much by my work with laity as by my work with seminarians and fellow clergy....As for the seminarians who are to study the paper, having them in mind helps explain the exploratory notes, invitations and signposts, quotations and references used not so much to buttress viewpoints and arguments as to open doors and suggest journeys. This will explain also why no attempt is made to give

equal time to the several subthemes: I consider, at present, some more productive and urgent than others.

11....The format of sections A-F is in between outline and exposition. It enables the presentation both of a prospectus (for very little of the sketch is developed) and of landings on chosen sites (the Notes following the numbered pages).

12...."Justice!" is not only a cry on the lips of those who consider themselves wronged, but that is the situation in which justice rises into consciousness--today, as always. The whole superstructure of jurisprudence, and the whole substructure of equity-sensitivity, depends on that cry and its perpetual renewal. For that cry, courts are held and revolutions occur. By that cry, and what comes of it, societies are judged and found sound or wanting....Chardin: The world will not be converted to the heavenly promises of Christianity unless Christianity has previously been converted to the promises of earth....Dostoevsky: A society's degree of civilization can be judged by the condition of its prisons....Was this a cry for justice, Forman's challenging the legitimacy of the churches' wealth? And this, the Young Lord's illegal occupancy of an East Harlem church? Were both invasions of sacred precincts legitimate abrogations of the sacred right of property, because in the name of justice?With her guitar, a student of mine had gathered, on a dilapidated Manhattan street, a hundred children of all colors; and a fat Episcopal priest forbade them entrance to "his" church: they must remain in the cold, for the vestry was not in session to act on the request....If justice is freedom from oppression and inequity, can order be structured in the interest of freedom against those who interpret "freedom" so as to include oppression and inequity against others? Are there just limits to the coercion of these enemies of freedom and justice?....Would the Church be stronger, and more just, in house churches *instead of* church houses? ...What would just architecture look like? Conversion from industrial primacy to personal primacy? Moving from the science of building to the art of architecture? From

the impersonal, insensitive use of machines and space, to a new theory of planning and design that is as **compassionate** as it is intelligent. Is such possible? Yes, now that "man's structural imagination has been liberated completely" (Pier Luigi Nervi). Is, then, a slum now a greater sin and crime than ever before?....Negatively, "justice" is the equable limiting of **retaliation** [lex talionis] in the interest of equity: "an eye for an eye" is a moral improvement on 2 for 1. Positively, it is the sensitive weighing of the available factors in the interest of humanity (OT's "mercy and justice"), and (NT) goodwill, respect, compassion for persons.

13....Here I broaden "preconscious" from its psychoanalytic technical sense to a cultural sense. These are needs less often in consciousness than are "conscious needs," but available to consciousness, therefore "preconscious." Societies and persons differ in the degree of consciousness of these and the "conscious needs."

14....The so-called "values revolution," now much in educationists' talk, is real! On a secular basis, I am about to begin a coordinated class-radio-television lay course on "Suburban Man and the Values Revolution"--which began with suburban parents' concern that the drug culture had hit their children...along with a lot else that's jarring to the parental generation....Joe Sittler's opening sermon at NCC's eighth triennial (end of the '60s): "We have fashioned a society and an industrial order at a cost, and the bill is due and payable."....Does a values-free education lead, among other places, to My Lai and the Sharon Tate **estate**?....But all the teacher can do is help the student clarify his own values and thereby evolve a permanent set for his own life, say Raths, Harmin and Semon in **VALUES AND TEACHING**--a process now more difficult because of pluralism and (as the talk/act mix becomes confused under the impact of increased options) hypocrisy [especially in the older generation].

15....The code is shaped by the struggle of the values against instances of deviance and deviant personalities. Communal experience of discipline shapes protolaw

into legislation....Is "sin" this deviance, and is "righteousness" "the obedience of faith" (Ro.1.5; 7; 16.26)?....Is sin worldliness and/or otherworldliness?....Is sin disobedience (biblical, neo-orthodox), estrangement (existentialist), misuse of freedom (process), or...?....Is sin, at root, pride or sloth? Harvey Cox (p.113 of Stephen Rose's **WHO'S KILLING THE CHURCH?** [Renewal, 1966]; expanded into Cox's **ON LEAVING IT TO THE SNAKE**): "Images of timidity, abdication and irresponsibility should figure just as prominently in a Biblical doctrine of sin as do images of rebellion....By the 19th century the merging of faith and docility had become so axiomatic that Kierkegaard, Marx and Nietzsche all had to become enemies of Christendom to make themselves heard."

Each rebelled against the sin of sloth: S.K., who saw sin as "the despairing refusal to be one's self" (Cox's words); Marx, who saw society as malleable and man as responsible for its shape; and Nietzsche, who insisted that the vampire God must be killed. ...But negative sanctions, which help shape holy experiencing into sacred customs and institutions, also tend to rigidify the sacred into the sacrosanct: the teleological suspension of the sacred. (Instance the word "charisma": originally religious only; then extended to sociology; then deteriorated into commerce [the name of some perfume my wife got for Christmas].) What seems a stabilizing development proves, in the end, to lead into conflict: Max Weber's charismatic prophet appears and says, right out, that the holy has become the salable, **The Commercial Civilization**....An excuser of the My Lai massacre (p.28, **TIME** 5Dec69): "If you can shoot artillery and bombs in there every night, how can the people in there be worth so much?" Can the negative sanctions of the Nuremberg Trials be applied to this mentality? And behind My Lai, Thomas Merton (the prior p.): "Those whom the gods would destroy, they first make mad--with self-righteous confidence and unquestioning self-esteem."

16....In the eyes of those whose dominant self-image-in-society is that of unfreedom, "salvation" means freedom--as Ghandi: God must come to the hungry man as bread, or not at all. When one's vital forces are cramped and crippled, one's very organism (in the most comprehensive sense) struggles for ecological space (in its broadest sense). The greater the frustration one encounters in this process, the more conscious becomes the

'round the black again and again, when asked "What are you doing?" "I'm running away from home, but my Mommy said I couldn't cross the street." group inertia? emergent global man? communes (nonMarxist)?AS UNDERSTANDING: Theology, says Augustine, seeks to order so that it may understand. But, says Avery Dulles (last sentence [p.182] of his REVELATIONAL THEOLOGY [Herder and Herder, 1969]), "If we so understood that we no longer had to seek, it would not be the God of revelation that we had found." "LOGOS, as reason which understands, can only organize things, factual truths and 'dogmas' into an intelligible whole, by a process of selection, and by grouping them round a chosen point of reference" (vonBalthasar, LOVE ALONE, p.119): is there a Point of reference beyond our pluralism's points of reference, so that understandings can become Understanding? "The truth I am trying to grasp is the grasp that is trying to grasp it....The Life I am trying to grasp is the me that is trying to grasp it" (R.D. Laing, THE POLITICS OF EXPERIENCE [Ballantine, 1967?], p.190) "but order as understanding is something different from, almost an opposite of, knowledge. Says Paul A. Weiss, distinguished life-scientist (SR 29 Nov 69, p.58, in "Living Nature and the Knowledge Gap"), we do not have a "knowledge explosion," for "knowledge" subtends order and relevance [thus he uses "knowledge" for our "understanding"]: we have a "data explosion" and maybe an "information explosion," and certainly a "publication explosion"; but we should distinguish between obesity and growth....AS FANTASY: Chaos is real enough, but is order only fantasy? "The Gadarene swine fallacy" states that if a society is in formation (like planes), it's on course --whereas the truth is, all the pigs and aircraft may be off course, and the stray pig may be listening to a different drummer (for a beautiful passage on such sense and nonsense, try Laing, p.119: order is facing two criteria: are we on course? and are we in formation?). The group, society, movement that closes and holds ranks must sooner or later face the test of verisimilitude: is our "order" sustainable in face of reality? "two commentators on man's power to create ersatz fantasy-order: (1) Erving Goffman (THE PRESENTATION OF THE SELF IN EVERYDAY LIFE [Anchor, 1956], p.240): We can choose our "ways of ordering facts": efficiency (the technical view), participation (the political view--

demands, controls), status (the structural view), moral values (the cultural view--customs, "normative restrictions of means," etc.), fantasy (the dramaturgical view); (2) Raymond Price, Nixon speechwriter: "It's not what's there that counts. The response [of the public, especially to TV] is to the image, not to the man" (10 Oct 69 TIME, p.66); subthesis of Joe McGinniss' THE SELLING OF THE PRESIDENT 1968 [Trident, 1969])....So now let's look at CHAOS "it's primordial, where we came in, at the beginning of the Holy Book and our beginning" it's, somehow, prerequisite to new creation "it's an enemy and an obligation "chaos creation is, in the eyes of every Establishment, evil; so the 12 Nov 69 NYC bombers--whose letter read (NYT, p.22, 14 Nov 69) "From the inside [of the American empire], black people have been fighting a revolution for years. And finally, from the heart of the empire, white Americans too are striking blows for liberation."--were condemned by THE NEW YORK TIMES (ed., 14 Nov 69) as "sick minds...criminal and insane." Guerrillas: Irgun and Stern Gang, si; al Fatah, no? Guatemalan? Viet Cong and Green Beret? "Then there's chaos-creator M. L. King, Jr. (Mayer, p.5): "We have moral obligations to disobey unjust laws because non-cooperation with evil is just as much a moral obligation as cooperation with good." 19th-century revolutions were for law and against royalists, but 20th-century ones are against law as the enemy of liberty "but this makes lawyers uptight: "An ordered society cannot exist if every man may determine which laws he will obey...that only 'just' laws need to be obeyed and that every man is free to determine for himself the question of 'justness'" (Lewis F. Power, Jr., president American Bar Association, ibid.) how square with the Nuremberg Trials and Song My (My Lai)? and police brutality? "National Commission on the Causes and Prevention of Violence publication (19 Dec 69 REPORTER DISPATCH, p.10): "Police lawlessness, degrading prison conditions, and other deficiencies in criminal justice damage the goal of an orderly society by making the law seem unworthy of obedience" and Whitney M. Young, Jr. (7 Jan 70 column): "The real danger in America lies less in radical dissent than in official lawlessness and official disregard for democratic values and civil liberties." Permanently busted (and buried) Panthers

need for freedom. But here hybris threatens: eg., in American history, freedom became synonymous with expanding markets (and led, e.g., to Vietnam) --on which development of Turner's 1893 frontier-expansion thesis, see Wm. A. Williams' *THE ROOTS OF THE MODERN AMERICAN EMPIRE* (Random House, 1969). Here we need return to negative sanctioning. ... "inalienable [irremovable and unsunderable] rights....Congress shall make no law...." "The real revolution" of the Founding Fathers was not that men are "created equal" [a doctrine familiar to some since its promulgation by Aquinas] but that a man cannot, is not free to, divest himself of certain rights, which are more his than his life [since he is free to take his life]. Milton Mayer, *ON LIBERTY: MAN V. THE STATE* (Center for the Study of Democratic Institutions, 1969), p.49. In relation to this unfreedom, freedom from the state is (I add) *a fortiori*. The wild genius of America's original political vision lies in its thoroughgoing libertarism....(14) deals with the freedom of the self in relation to the self and to the state: (15), to other selves.

17....This polarity is one of man's truly massive and inescapable themes, with "the rigid" as the extreme of order and "the random" as the extreme of chaos (Mayer, p.44). In the social sense (the sense of this Colloquium), neither prisoners nor wanderers are "saved." To speak theologically, neither fundamentalists nor nihilists. To speak politically, fascists/anarchists. Kingman Brewster's June '69 graduation address: Because of radical pressure, "we must strive to build into the processes of order convincing procedures for rapid and peaceful change" --but if "impatience for change shoves due process aside," "philistines" and "fascists who believe in order much more than they believe in justice" will take over. WEE: But can believing in due process be sustained when due process is coopted by static interests, as now in America? Or is due process now serving both order and freedom(justice), and antipathetic only to chaos? Or is chaos the form justice takes in the presence of excessive order (oppression and unresponsiveness)? "A great country, based on a noble revolutionary idea, is now tearing itself apart, and may experience more anger, vio-

lence, shame and sorrow before it can heal itself" (J. B. Priestley, NYT ed.p., 29 Dec 69; WEE: can it heal itself?)....See also A.2.b, and also c (for myth focuses and organizes person-society)...Let's look at ORDER as reason, coherence, understanding, and fantasy....AS REASON: Besides being the god of manly beauty, Apollo was the god of prophetic vision: as the first, his body was "rational," well-ordered; as the second, his spirit had high decisional-organic power for the founding of cities and as the spiritual patron of colonists settling Mediterranean islands and coastlands. The idea that he was hung up is a canard of recent Dionysiacs****the spermatoc logos humanly involves choice (legein): reason is separating and selecting within a dependable order****Whitehead conceded that Christian belief in the rational, inexhaustible Logos as the source of a creative and dependable order was an indispensable element in the rise of modern science****am I guilty by association with McLuhan's "linearity" in abstraction and rationalization?****Reason was the goddess of the French Revolution, whose intellectual architect, Voltaire, Rousseau understandably hated--for the same "reason" Voltaire hated Pascal! He who decides to be a hammer rather than an anvil, is he the better servant of reason-order-justice?****"Right" and "reason" are on my side, said Nixon on Vietnam (3 Nov 69), and if "the vocal minority...prevail over reason," we may have "no future as a free society." World stability through Vietnamese instability (division). U.S. will pull out if South Vietnam gets more violent and North Vietnam doesn't. Reason. Right. And the threat of chaos****and the rationality of our space program, and its transrationality to a science-fictionist: "The rising rocket appeals to instincts older than reason; the gulf it bridges is not only that between world and world--but the deeper chasm between heart and brain" (Arthur C. Clarke, LOOK 15 July 69, p.43)....AS COHERENCE: Order/chaos are to metaphysics what tyranny/freedom are to history--and both now have exponential potential: society can now have, for man as man, more coherence than ever before (systems analysis, cyborg, etc.), and society with man may disappear in a half hour or a decade****so who should provide the social coherence? priests? philosophers (who understand [?] order/chaos)? statesmen? artists? mothers? [Said a little boy running

****and madness can minister to new order: "Madness need not be all breakdown. It may also be breakthrough. It is potentially liberation and renewal as well as enslavement and existential death." (Pschiatrist Laing, p.133)....Which makes a good entry for observing that psychology and psychiatry lean toward order or chaos-creativity depending on the practioner's life-orientation. E.g., Gestaltist Fritz Perls: you've gone only half way when you help someone cope in a sick society; the other half is to move him, rather help him move himself, into such freedom that he helps create a healthy society--knowing that such therapy is politically subversive****but see the beauty of tranquility (on the "order" side): Edward Steichen, dean of photographers, at 90 spending most of his time photoing a single tree (4 Apr 69 TIME, p.41: "My life is fulfilled. I can understand with greater intimacy than ever the relationship that binds all growing things."); but see also the beauty of black-is-beautiful rage (on the "chaos" side) and the holiness of youth's hatred of technologism:..A court of law is a boundary institution between law (with its temptation to hyper-order, hypertrophy) and license (hypertropic freedom; libertarianism become libertinism): the judge represents, and functions as society's prayer for, justice....And the military? Euripides: "I'll obey our chiefs when they lead well, Not when they counsel crimes." SI: "I'm one of those guys who question orders" (the soldier who wrote the letter revealing the Army cover-up of My Lai; 5 Dec 69 TIME, p.29); NO: "What's the good of having officers if there's nobody to obey them?" (Paul Meadlo, accused of massacre, p.28); and this from a baker in Germany (p.30): "What else can you expect--they're just doing the same as we had to do.".... And manipulated paranoia (politically sanctioned catastrophic expectations): "What is breaking the back of American taxpayers are drummed-up, false dangers" (25 Nov 69 NYT, p.46); and Tom Wicker (ed.p.): "Will someone please save us from ourselves?" False fear of chaos is chaogenic: "I will bring upon them their terrors" (Is.66.4) ****contrast Willy Oeser, German painter, who at 17 in 1914 painted his eleven great antiwar canvases: "The experience of eternal truth had become more genuine and more deeply anchored [in me] by the political and social upheavals of the times" (Mar 66

RAMPARTS, p.58). Are there, now in America, enough such stable personalities to offset the diapason nightmares of the insecure and uninformed, who are committed to something less than God and mankind? Can we, in the hippie phrase, "get it together"?...GOD is beyond, and Lord of, chaos and order (Gen. 1-3). For him, in his radical freedom, "all things are possible." While he is also beyond "good" and "evil," neither of these is correlatable with either chaos or order (Is. 45). With him, "to create" is not limited to "to order," for he creates chaos-Babel****what's the *hybris* forecast?****mythically, he even fears human overparticipation (the Apple) and overcontrol (the Tower); yet in the Bible's least historically-secure literature [apocalyptic], he assures his own that their "names" are "written before the world began" (Rev.13.8: the radical monotheism of the everything-doing God [last line of Jer. 14: idols can't, and the heavens can't, but GOD gives rain])****when a quiet church is taken for a peaceful church, is it a case of mistaken identity? "Peace and quiet" may be the same thing to a nervous man, but they are not the same to God and the Christian, are they? the unnervous Christian?****but is God HIMSELF order or chaos? permanence and/or change? dipolar theism? and if he is strong and therefore able to be tender, what means Camus: "We must be kind, for God is not?" or is he nonchallant about man, or are we co-creators with him in and of a universe of worth and response? and is it, as Eliade says (COSMOS AND HISTORY [Harper, 1959(54), pp.161f), faith or despair: "Since the 'invention' of faith, in the Judaeo-Christian sense of the word (=for God all is possible), the man who has left the horizon or archetypes and repetition can no longer defend himself against the terror [of history] except through the idea of God." "Only by presupposing the existence of God" can we "conquer...freedom...and...the certainty that historical tragedies have a transhistorical meaning....Any other situation of modern man leads, in the end, to despair."

18....The violent breaking out of the person is chaos-creation in the conscious or unconscious interest of a higher order, though it may or may not achieve a higher order: this is the order/chaos of A.1.a.(8) and A.1.b.(14)(a) in psychodynamic perspective: see also A.1.c.(20) and D....Not all violence, of course, is thus *eros* (biophilous): some is *thanatos* (necrophilous), nihilistic, dis-

creative. Some is romantic, tending toward death (e.g., as one of the characteristics of social pathology, in Franklin H. Littell's *WILD TONGUES: A HANDBOOK OF SOCIAL PATHOLOGY* [Macmillan, 1969], on the radical right and radical left--the others being a strong ideological cast, anti-Semitism, determination to polarize, messianic politics, the attempt to rewrite history, and the use of a vanguard elite and development of a monolithic police state based on fraudulent consensus--but is all social violence romantic?)....But let's feel around "violence" and touch it at some places that seem important****there's a lot of it around, and some of it is only God's: we aren't in on it at all--earthquakes and you know what all, and it can't all be reconciled with the divine benevolence as neatly as earthquakes, which are caused by God's loving man so much that he had to make him ahead of schedule, before the earth had entirely settled down, or so a fifth-grader wisely surmised. But let's limit ourselves to human violence, the violence men do with or without supernatural benevolent/malevolent aid****psychologists like to say that somehow we've gotten an overdose: "We now suspect that much of the excess of violence which distinguishes man from animals is created in him by those child-training methods which set one part of him against another." (Erik Erikson, *GHAND'S TRUTH* [W.W. Norton, 1969]; a notion cruder and fancier in Arthur Koestler's recent articles; or for some even more naive but dogged action-reflection in this direction, Neill's *SUMMERHILL*, which is horrendously countered by *LORD OF THE FLIES*....)****let's hurry past notion that violence, or at least our present hypertendency thereto, is naughty or bad or evil: is violence good? Well, to begin with, if nobody gets any good out of it, how come there's so much of it around? As one man's meat is another man's poison, "good" violence is what benefits me, and "bad" is what benefits you or them. Or "good" violence is violence against change, and "bad" is violent efforts toward upsetting the status quo: the Establishment line ever was and is that uninstitutionalized force [exclusive of the Mafia!] is illegitimate, for force is illegal only when not institutionalized, i.e. when not State force--which leaves us with no objective definition for "criminal" or "patriot" or.

...Of couse Establishment violence is never called "violence," which is an out term: the semantics of "violence" are almost as exacerbated as the semantics of "God"! Thus the outs speak of "systemic or institutionalized violence," both violent and nonviolent outs and even antiviolenent outs....Erich Fromm (chap. II ["Different Forms of Violence"] of his *THE HEART OF MAN* [Harper, 1964]) sees the first two of his five types as good: playful (aims not at destruction but at skill-display), reactive ("defence of life, freedom, dignity, property--one's own or that of others" [25]; "rooted in fear," aiming, again, not at destruction but at preservation, and therefore is pro-life; proportionality; "just war"; but corrupted by frustration, envy, jealousy at times), revengeful, compensatory ("violence as a substitute for productive activity...in an impotent person" [31]; "Man cannot tolerate absolute passivity": "the pathological substitute for life"), archaic "blood thirst" (killing to feel alive, become ecstatic, regress to the animal [the pre-individual state], for intoxication, as self-affirmation; Aztec human sacrifice; blood revenge; in OT, blood sacrifices; joy of killing [35: "blood is experienced as the essence of life"; cp. Jews resistance to blood transfusion]; Cain and Abel; blood as earth fertilizer [henosis=semen]). Here, as in all psycho-philosophers, a strong tendency to denigrate violence, but concessive that it is sometimes good....Two half-truths (and therefore untruths): might makes right, and might makes wrong....In small children and other powerless, violence is attention-getting (and effective, to the extent that the squeaky wheel really does get the grease). Recently, it's forced acceptance of the legitimacy of dissent, which formerly was unrecognized by the mass of Catholic and Protestant thought. Thus it can force reappraisal of past assumptions, and of "vital interests," and of domestic and foreign policies, and of a child-rearing pattern. And the threat of violence does far more good than violence itself, though it--like violence--can be counterproductive.... As for attention-getting as a virtue of violence, it is not only the public (and public functionaries) who take note, but also scholars: a library of publications on violence since Watts (April, 1965)! Thus violence stirs up the vital juices of brain as well as brawn. ...Another virtue (?) of violence is that it is repercussive: pretty soon, everybody's doin' it (ghetto blacks, New Left, etc.)--threatening the whole Establishment, which needs both watching and threatening both for its continu-

ous purification and for its unity--and, when its time comes, for its destruction. But careful! The repercussive effect is not so automatic as the domino-theory. Establishment-thinking would have the citizenry believe....One of the blessings of rioting: the Establishment is reminded that repression may be too costly, and a new look may be taken at the structures and processes that are supposed to render justice to all citizens. (See Jerome H. Skolnick, THE POLITICS OF PROTEST: A TASK FORCE REPORT SUBMITTED TO THE NATIONAL COMMISSION ON THE CAUSES AND PREVENTION OF VIOLENCE [Simon and Shuster, 1969; favors equality, participation, and legality: "the values of a constitutional democracy...order through consent, not coercion."])....And an ironic good: violence may blow itself, may get so depended on as to produce the opposite of the end to which it was to be means. (So Noam Chomsky, 1 Jan 70 NEW YORK REVIEW OF BOOKS ["After Pinkville"], p.8: "The world's most advanced society has found the answer to people's war: eliminate the people."--comment on history's most bombed country, Laos.)***violence is evil and good, but also ambiguous....Passions do forge fetters, as Edmund Burke saith; but also freedom....Violence was effective in enslaving and suppressing Negroes (e.g., KKK), but also in liberating niggers (lunch counters; Rosa Parks and Martin Luther King [who, with unconscious irony, used the ultimate violence against the Montgomery Bus Corp. [bringing it within weeks of its demise], and called it "nonviolence"; ghetto riots)...."Violence fascinates and repels [WEE: as does God, *mysterium tremendum et fascinans*]; it is the sword of justice and tyranny alike, the hope of the oppressed and the defense of the oppressor, the assertion of manhood and the destroyer of men." (Wilson C. McWilliams, 26 Oct 69 NYT BOOK REVIEW, p.3.) "A supremely human phenomenon, a tool for good or ill as ambiguous as its user, man."....And violence is destabilizing/stabilizing. A riot is d., and its repression s. Moving Russian missiles to Cuba was d., and JFK's counterthreat s. The ambiguity of violence helps reveal how continuous are violence and the threat of violence, a point crucial for the phenomenology, and not only for the philosophy-theology, of violence. (See my "Violence: No Resort or Last Resort or...?" United Ministries in Higher Education [Elliott, 235 E.49th St., NYC10017])***so let's look at the threat of violence....Our space program was engined by Sputnik...."The most conspicuous scientific and technical achi-

evements of our age...are all direct products of war." (Lewis Mumford, June-July, 1969 SOCIAL QUESTIONS BULLETIN, p.24).... Deterrence theory continues in international relations despite the fact that societies are no longer shieldable nuclearly (or even guerrillaly!): a retinal afterimage, testifying to the power of threat, in a situation in which threat has lost most of its power....But this is true only between nuclear powers; it is not true, e.g., in intranational [domestic] affairs, where it continues as a heavy weight on the stability/conflict balance. E.g., this from Reston (NYT 16 Jan 70): "The clocks are ticking faster in the slums than on Wall St. or Main St."....The high decible-level of violence-threatening in the American society today is hard on the nerves, but it is tending to move us more leftward than rightward: "Many Middle Americans, listening to the slogans of the farther left, may well come to prefer liberal formulas" to the left of their present-past position (5 Jan 70 TIME, p.17)....Elliott's Law: Resources (brains, money, muscle) move toward threat and in proportion to threat, to remove the threat negatively and/or positively. Asked why we were not warriors in 19th-century Asia, Walt W. Rostow said (30 Dec 69 NYT, p.27), "We did not fight in the 19th century because we did not feel threatened by Asia. We fought in the 20th century when we did feel threatened." Conclusion: Christians ought to concern themselves with the engineering of threat....On the continuum of "violence"-nonviolence, below are the built-in threats of the Establishment, and above are the thrown-in threats of the Rebels. Bisecting factors are conscious/unconscious and private/public and covert/overt....When an Establishment feels rhetoric as threat, it tends to react first with counter-rhetoric and then with violence. Instance READERS DIGEST (e.g., Oct 69, p.126, Wm. Schultz's "Intelligence Report on Today's 'New Revolutionaries'": SDS and Black Panthers are "a major threat to the continued existence of our democratic system"; and J. Edgar Hoover quotes), soon followed by police raids that now are "a major threat" to Panther existence.... One man's promise is another man's threat: O pluralism! To those largely invested in things as they are, the 60s were full of threat; but to the uninvested, of promise--but also of threat. If blacks have daydreams, must whites have nightmares? Yes,

if blacks implement their daydreams, and whites read like Sam Greenlee's *THE GHOST WHO SAT BY THE DOOR* (Richard Baron, 1969), the first black-nationalist novel... Threat can unify the society, the world. Remember Robert Maynard Hutchins in 1945: The A-bomb is "the good news of damnation." And hear black psychologist Kenneth B. Clark (28 Oct 69 NYT, p.7): "Brotherhood is the most practical, the most tough-minded, hard-headed fact, because brotherhood is now clearly the imperative for the survival of the human species." [Now there's a melodramatic scenario that *humanly*, instead of *tribally*, uses the domino theory.] So psychiatrist Laing (op.cit., p.98): "There is a race against time. It is just possible that a further transformation is possible if men can come to experience themselves as 'One of Us.' If, even on the basis of the crassest self-interest, we can realize that We and They must be transcended in the totality of the human race, if we in destroying them are not to destroy us all." Here is the ultimate use of the reflexive sanction: we are our own enemies *in the very act* of being our neighbor's enemy. ... Since the threat of violence is the ultima ratio of political action, it's normal, says Skolnick (op.cit.; 15 Nov 69 SR, p.42).... Threat and compassion (as ability to inject oneself into another's situation): Why can we tolerate an implacable strategy (such as "search and destroy") but not a brutal individual? Is it because we as Americans can picture ourselves under attack of a brutal individual ("crime in the streets") but not of a B52? Why does the photo of a black student with a rifle electrify public attention? Does a Songmy corpse care whether it was a computer-directed barrage or a rifle?.... ITEM: "A welfare mother from Manhattan declared today that the poor would 'disrupt this country' if they were not given a share of the nation's wealth" (28 Oct 69 NYT, p.29). How does that threat feel to you?.... Can't we eliminate threat, and deal only with promise? Impossible: the citizen as talker, voter, consumer, defender is both promise and threat. What we can do is to think only positively, promissorially. In that case, we are as though having one hand tied behind our back--poor stewards of the energies God gives us, bad soldiers of Christ, easy dupes; in other words, what "Christians" tend to be in eristic situations"" but wasn't Jesus like that, a lamb-victim of imperial violence? I believe not: one may kill a lamb religiously (as sacrifice), but lambs don't need political killing: they can't threaten the Establishment.

Our political, power-and-violence-conscious age has revived studies of Jesus and power-violence [Reimarus, 1778; Schweitzer, 1910ff] and has produced numerous studies of its own [Brandon, 1967f; Jay Haley, 1969 (*THE POWER TACTICS OF JESUS CHRIST* [Grossman])]. Jesus as revolutionary figure [whether intending to become violent, or awaiting the violence of the inbreaking Kingdom, cannot be determined: I hold the latter] was "more bellicose, more revolutionary than has generally been recognized.... The execution of Jesus was... only a question of time," for his spirit was that of L.12.49: "I came to cast fire on the earth, and would that it were already kindled!" (Ethelbert Stauffer, *JESUS AND HIS STORY* [Knopf, 1960], pp.xif.).... So difficult it is to separate active/passive violence in the mentality of Jesus' age (to say nothing of Jesus' self-consciousness!) that worthy scholars disagree even on Daniel, whom Bernard Anderson says (*UNDERSTANDING THE OT*, pp.536 and 548) was for violence [a theology for the Maccabean revolution!] and von Rad (*OT THEOLOGY*, p.315) says was for passive suffering of the persecuted [Dan. "sides with those who endure persecution rather than with those who take up arms against it... true to his one basic conviction that what must be will be. He is far removed from the Maccabees and their policy of active resistance." It's jarring to see the diametrics set out so flatly, and it should caution us (since we cannot clarify this ambiguity in the Gospels any more than in Dan.) against pocketing Jesus for our pet politics (as e.g. most pacifists, and militarist Brandon). [See Walter Wink's excellent critique of Brandon, for failing to develop the intermediate-prophetic position between Zealot resistance and Sadducean collaboration, in *UNION SEMINARY QUARTERLY REVIEW*, Fall 69. My conclusion: Zealots and Sadducees were "men come of age," i.e. taking responsibility for history into their own hands; whereas the Pharisees and Jesus were primitive, expecting violent divine intervention: Jesus has not yet come of age, thank God.].... Jesus seems to have intended and expected one thing, and gotten another: he intended the Kingdom and got the Church. "It may seem in the light of history that East Harlem [Protestant Parish] was more important in starting a renewal movement in American Protestantism than in accomplishing its original aims," which were mission in East Harlem through the overcoming of the leaders' middle-class origins and in improv-

ing the lives of the people (Stephen Rose, *ALARMS AND VISIONS* [Renewal, 1967], pp.139f). Rose, and increasing numbers, now are in a position of humble expectancy (biblical "waiting"--not pathetically or cynically, like *WAITING FOR GODOT*), like that of Christoph Blumhardt after being the first clergyman to serve in the German parliament: "Gottes Reich kommt!" [God's Kingdom is coming!]"--the subtitle in the fourth and last volume of his works, in chronological order; the others being "Jesus ist Sieger!" ("Jesus is Victor!"--in his healing period, with his father, at Bad Boll), "Sterbet, so wird Jesus leben!" ("He dies, so will Jesus live!"), and "Ihr Menschen seid Gottes!" ("Humanity is God's property"--his socialist period).]The pervasive power of the pacifist image of Jesus: an error in the laboratory fethol gist Jn. Calhoun caused the death of half the mice in a cage of altruized [helpful] mice and the bloodying of the rest, at the point at which a lab technician removed the destroying loner mouse [extreme egoized], who'd been put in the cage by mistake, and wanted to get his own food without help (which was impossible in that cage, as its inhabitants knew)--but an adult education class of mine guessed this mayhem only on the 16th try! Some of this is due to Christian saints' taking the Gospels' pacifist sayings [i.e., those that yield to a pacifist interpretation if removed from the aggressive sayings] *literally*--for (says Phyllis McGinley, *SAINT-WATCHING* [Viking, 1969]; *her thesis*) saints are geniuses, excessive, and literal: "Literalness is the fork in the upward road where they part company with ordinary people." A St. Francis rivets the image of Jesus, even though illegitimately. Thus traditional Christian ethics texts (e.g., Paul Ramsey's *BASIC CHRISTIAN ETHICS* [Scribner's, 1950]) did not contain in their indexes anything about "violence" or "revolution" until this past decade. In this whole area, Christians have a depressing lack of sophistication, freedom, and reality. We must depotentiate the ethicistic-pacifist image of Jesus so as to free Jesus for freeing. This will help free us from good/evil and right/wrong--free us for deciding between right/right and good/good. For the right is justice as equity, and th good is responsible action toward creation's freedom to thrive and rejoice. See how a black theologian (Jas. H. Cone, *BLACK THEOLOGY AND BLACK POWER* [Seabury, 1969], p.140) takes the simplistic image of the pacifist Christ away from the white racist: "The Christian does not ask what Jesus would do, as if Jesus were confined to the

first century. He asks: 'What is he doing? Where is he at work?'....simply to say that Jesus did not use violence is no evidence relevant to the condition of black people as they decide on what to do about white oppression. 'The first task of Christian ethics,' writes Bonhoeffer, 'is to invalidate this knowledge' (the knowledge of good and evil)....The appeal to love and nonviolence is a technique of the rich to keep the poor poor." Al Harper, black policeman retired after full service, painted, for a class of mine in "The Holy in the Common," how God feels in Harlem; and among the symbols was the cross and crown with rifle across the cross--and the Young Lord's symbol is Jesus with a rifle slung across his back. Contrast the vicious, smug quietistic propaganda of Billy Graham (Dec 69 *LADIES HOME JOURNAL*, p.128): "The real evangelical...says to the radical revolutionist, 'Don't be a destructionist.... Follow Jesus Christ, who turned the world upside down without violence, arson or bloodshed....Divine love is still the strongest force in the world...the Cross still cancels out hatred, prejudice and misunderstanding between peoples'....the world can be changed only as individuals are changed by the power of Christ." More of the same, from *CHRISTIANITY TODAY* (28 May 69, p.25, of theological students): "Seizure of buildings is a violent, coercive measure that contravenes both the letter and the spirit of the Gospel. It is contrary to the love of Christ--love which is described as being patient and kind, not arrogant or rude, not insisting on its own way, not irritable or resentful. The minister of the Gospel has been given the role of servant....'the weapons of our warfare are not worldly' (2Cor.10.3f)....Christ willingly suffered wrong at the hands of men. He told his disciples to turn the other cheek and proclaimed the truth that force does not solve problems nor does the end justify the means. It is better to suffer loss than to win a point by unspiritual conduct." This castrated evangelicalism produces a honey-bee, gooey politeness that intensifies the cloying politeness of our post-Puritan society, and prevents honest confrontation even in churchy conferences, even indeed in worldly conferences with a predominance of churchy types....But it is right that Christian collocate Jesus and violence. The gospel

story provides a solid reference-point for religio-ethical thinking and living, an ethical indicative out of which could spring ethical imperatives. "You paid attention to his words, you stored them up carefully in your hearts, and kept his sufferings before your eyes" (1Cl.2.1). For the Christian, the dominical sanction is--along with the divine, scriptural, and apostolic--unconditional and authoritative: but, also like the other three ultimate sanctions, never free entirely from calculation of consequence: the human deciding spirit must maintain a distance even from the ethical ultimate. See Avery Dulles' hermeneutical principle (p.18 of his Faith and Order paper, for this Colloquium): "The 'word of God' is best heard when one maintains a certain critical distance from any given expression of the word of God. By holding a multitude of irreducibly distinct articulations in balance one can best position himself to hear what God may be saying here and now. To recognize the historically conditional character of every expression of faith is not to succumb to historical relativism, but rather to escape imprisonment within the relativities of any particular time and place."...Was Jesus a political, cultural, or social revolutionary? Distinctions impossible to read out of the record, which is of an undifferentiated disturber of the peace--who disturbed those with vested interests at any of these levels. He was one of a class, the revolutionary mystic, who saw the "stable" society he thundered against as destabilized by "sin"--"Man's Disorder and God's Design," as WCC Evanston put it--destabilized to the point of imminent collapse, as Thos. Muenzer saw his society. The thundering, of course, served as self-fulfilling prophecy: he was himself a destabilizing weight on the stability/conflict balance. But wasn't his self-image the opposite? He saw himself as restabilizing the society by calling for a return to the stabilizing roots of the society--a straight "prophetic" appeal. What was different from the situation of an Amos or Hosea, a Micah or Isaiah (or even an Ezekiel?) was the revolutionary atmosphere, fanned by apocalyptic dream and announcements--a Zeitgeist of collapse, chaos, and new creation (supported by perhaps 5% of the population of Palestine?)....My reading: Jesus' expectation [that the Kingdom would come soon and violently] was frustrant ("Why have you forsaken me?"), but his hope is being fulfilled in church and world: THE CHRIST-KAIROS. Maurice Goguel (THE LIFE OF JESUS [Macmillan, 1933]) saw a process: (1) Jesus thinks the

Kingdom will come at once (Mt.10.23); (2) then he revises to within a few years (M. 9.1); (3) finally, only God knows (M.13.32). [Cp. Blumhardt, above.] An error in Jesus? In his calculation, yes; in his intention, no. Fancy footwork here, among Christian interpreters; till the ambiguity of Royce C. Gruenler (JESUS, PERSONS, AND THE KINGDOM OF GOD [United Church Press, 1967], p. 75): We can't know that Jesus didn't err here. Pertinent passages: The Kingdom will come before the disciples complete the circle of towns (M.10.23) and before they all die (M.9.1; Mt.16.28; L.9.27; 21.31); and it will come violently (Mt.11.12KJV; cp.10.34? L.16.16; but Mt.24.14 and L.17.20bf; yet Jn.16.16; & the Little Apocalypse [M.13 and parallels; vs.30 AT: "these things will all happen before the present age passes away"; cp. Is.13. 10ff; 34.4f]). Intricate and ingenious evasions fly in the face of two canons: (1) the more embarrassing reading has a better chance of being authentic, and (2) when the plain sense makes common sense, seek no other sense without countervailing reasons of weightier hermeneutic import. Conclusion: the presentist/futurist, literal/tropical gaps cannot be filled in and smoothed out; the Bible here, like history and life, remains rough, open, ambivalent (but not ambiguous). The Church has not resolved the dilemma, and enriches her perspective by living in the paradox of "now" and "not yet." Cp. the saying of Sir Lewis Namier (3 Jan 69 SR, p.24) that men "imagine the past and remember the future." And note the functions of history according to historian Martin Duberman (THE UNCOMPLETED PAST [Random House, 1969]): (1) "makes us aware of the potential range of human behavior"; (2) "educates us in humility by showing how difficult it is to understand--and therefore to judge--men and events"; (3) "prevents others from claiming that history conveys clear-cut lessons." All three--the expanded awareness, the deepened humility, and the warning against coopting history (in our present case, Jesus) for our personal purposes--are needed in approaching the subject of Jesus-revolution-violence-future-Kingdom. Also needed: the courage to make, and the openness to revise, one's own picture-image-story of Jesus in his times and in ours. Here we are embarrassed both by riches and by poverty, so we should act like both rich and poor men--not with the self-assurance of the rich, nor with the self-effacement of the poor; but in combination.

....Irony: the pacific Jesus can be used both for social change (M.L.King, whose slippery word "nonviolence" enabled him to use the pacific Jesus as sanction for antipacific activities) and against social change (Billy Graham). The latter is the typical priestly stance: the church's mindless use of Jesus to sanction whatever seems to the general society, at the moment, appropriate vis-a-vis violence, with the pacific Jesus dominant because the society generally expects priests to solemnize the status quo. Jesus' range of sayings about the negative use of power (which is what "violence" is) is wide enough to convenience priests sycophantic to the state whatever the state's propaganda needs of the moment, however. One reason young people today have little or nothing to do with the church is that to them it is only the Establishment at prayer, and its prayer is limited to the petition that the Establishment remain the establishment: Spellman's "my country, right or wrong." To be on the side of the State instrumentalizes "violence" and "non-violence," and so does being on the side of the Kingdom of God--but how different! In the latter stance, the Church cannot easily abandon the violent poor. With multitudes of the poor, Jesus viewed himself as a servant of the messianic-revolutionary hope of his time, announced the sudden, soon, and violent coming of the Kingdom of God, inducted disciples and the multitudes into his expectant vision, and (Ro.1.4) "was shown with great power to be the Son of God, by being raised from the dead." Clearly, he was at both ends of the violence/nonviolence continuum. He saw the Establishment as so resistant to justice, i.e. to power-shifting that would benefit the poor, that violence was necessary; he believed God would take care of the violence, and therefore human violence against the Establishment was unnecessary (and also futile?). His task was to announce the imminent divine action of destruction and new creation, make disciplines in its incipient light and power, and await its coming non-violently [in the literal sense, without violence; not in the Kingian sense, with psychic and economic violence]. He anticipated neither the Church nor his disciples' participation in future violence: political violence and the ecclesial collectives are realities in which the believer participates

and for which his Lord gives him only indirect guidance. (Here the creation of a professional Christian priestcraft corresponds with the invention of a theology of violence and revolution.) In a conflictual situation, the believer should ask his Lord and himself whether he is to become violent --as Bonhoeffer against Hitler, or the Maryknollers against the Guatemalan government troops. And when others become violent, the believer is to ask his Lord and himself (1) whether the violence seems justified and, if so, (2) whether (and in what way and to what extent) he should support it. As things now stand, I expect churchy types to ask neither question. They are too corrupted by the civil religion and too confused by Jesus' misperception of the immediate future. Their identification with the poor (in the spirit of Is.61 and L.4) is too shallow to endure the violence of the poor [as they have shown since Watts '65]; and their identification with the rich is too cozy to endanger. As far as I can peer into the future, there will be no need for the State to persecute the Church...."Is violence a Faith and Order topic?" said a priest on this Colloquium's planning committee. My reply was (as in the minutes), "Yes, and we need to make a theological-ecclesial response to the report of the President's Commission on Violence (8 vols.)." Where is the holy in this common?Traditionally, the tribal expectation, semper ubique, has been that the priest will bless violence or peace, as the tribal case might be. Today, all tribal expectations are being shattered, including this one. Priests are acquiring distance from State policy on violence/peace, and therefore distance from the State--a healthy alienation! Yet the sanctioning function of the sacred remains: what, now, to bless? the body (the sensitivity cult, the Esalen holy; but the celebrating of the body's violence-potential, as in the Song of Deborah and the Magnificat?)....The sad coalition between the Church's prejudice against violence (its knee-jerk antiviolence, except at the behest of the State) and the liberals' prejudice in favor of nonphysical solutions (their only theoretical radicalism; intellectual, against both intuitional and physical). Hopeful: a new coalition between Christian priest and political radical.

19....The Christian should turn on his imagination to tabula rasa questions like What ought a prison look like? and propositions like

Society should be so structured that every member is free, throughout his life, to give and receive love through the skin [an implicate of the doctrine of benevolent creation].

20....Touch [going to "the touchies" or "the feelies"] and trust are the holy words of the so-called human-potential movement, whose omphalos is Esalen, whose progeny and claimants are many in these few years since Mike Murphy at Stanford got turned on to Western psychology and Eastern religion. We were due some return to nature (against the increasing artifices of our complex technocratic civilization), to the senses (against the lessening purchase of our sense on the powers and processes that make the major decisions shaping our personal options), to each other (against the depersonalizing press of humanity and of time [anti-human speeds]), and to our own inner selves (against the noise and schedule of modern life); and "touch" is the touchstone of all of these, even the last ("out of touch with myself"). Our expanding scientific-technological-news awareness has been at the cost of a shrinking God-self-others awareness: so the subtitle of Wm. Schutz's JOY (Grove Press, 1967) is "Expanding Human Awareness" ("human" in the relative sense)....Now Western religion is getting stirred into the mix: Sam Keen is director of Esalen residency in "Theology and the Human Potential." His own studies on the return of Dionysos have been followed by a book on the root of worship: WONDER, exalting the sense of touch (broadest/narrowest sense). He and others are reappraising art-and-touch: art as God's missionary to the senses.... The eyebrow-level divides two E.I. Messiahs: Fritz Perls, body messiah of Esalen Institute (an extreme Dionysiac); and Joe Matthews, brain messiah of Ecumenical Institute (an extreme Apollonian)....Trust: Government should be able to depend on Christians but not trust them....Touch as sensitivity: can one be sensitive and responsible? sensitive but not soft, tough but not hard; flexible because in touch with outer reality, firm because in touch with inner reality?....And business: can we get so much "in touch" with basic, simple realities that we fall "out of touch" with the artifices modern business requires (masks, sub-

terfuges, deceptions, sacrificing others)?In touch with tomorrow? Or does the whole movement (NTL, encounter groups, sensitivity training, marathons, etc.) serve only as a "coping," counterrevolutionary, status-quo-ratifying process?....Touch and stability: can't touch be destabilizing, unsettling in situations stabilized by nontouch, "keeping one's distance"? "being polite," "being nice"? To be socially in touch, must we be out of touch with our own feeling world (inauthentically role-playing emotions we do not have at the moment)? A modern classic blowing the ruse of inauthentic emotions: Elia Kazan's Eddie Anderson (THE ARRANGEMENT). And in "social concern": WASPs treating Jews and blacks and other nonWASPs "nice" and trying to get in touch with them and patronizing them by never crossing them....Will women go violent for their rights, now that blacks and students have found violence more productive than not? "Nothing is ever achieved violently": was anything ever achieved non-violently? For the past fifteen years, America's subgroupings have been becoming increasingly rebellious ("in touch" with their emotions-through-acting-out) as they have become more and more conscious of the System's frustration of their human potential ("the System" being, at least in the past, the province of the adult male WASP). Paradoxically, centers like Esalen minister chiefly to the System's primary victims (adult male WASPs themselves, whose hung-up oppressions have not excluded themselves)....Trust, in THE SMALL SOCIETY (Brickman's cartoon, 19 Dec 69): "Every other country is watching this country!" Another, with worried look: "And everybody in this country is watching each other.".... Is "trust" "salvation"? Is "joy" the street term for what is in our house lexicon "salvation" and in the academic (boundary) lexicon "fulfilment"? Can there be "trust" without "touch"?....Everybody's doin' it: The Congress on Evangelism (Sept. '69) hopped on board the human-potential movement (or at least the stream of history-making of which the H.P. movement is a part), preaching honesty, openness, community, vulnerability (confession [Mt.5.23f;6.14f]), closeness. So Richard C. Halverson (Nov/Dec 69 FAITH AT WORK, p.27): "Evangelism is something that is happening all the time when the Church is truly community, truly in fellowship, truly renewed and renewing."

21....The H.P. movement provides a new support

for Western individualism (while, from another angle, undercutting its religious grounding!). Its most blatant form occurs in Fritz Perls' "Gestalt 'Prayer'": *You do your thing and I'll do my thing. You are not in this world to satisfy my expectations, and I am not in this world to satisfy your expectations. I am I and you are you.* A good therapy for some overdependent, outer-directed: a bad, Ayn Rand life-style! One trouble with the H.P. movement: Do the right ones take the cure? Another: Can the converts live their new, liberated life back home? And another: Questionable value of the one-shot experience with no carry-through --or is it? This is now being researched. ...Erikson's mix on "identity" hasn't yet come into much interaction with the H.P. movement, and needs to, for the benefit of both....Touch-trust-identity-joy: "If I could turn you on, if I could drive you out of your wretched mind, if I could tell you I would let you know" (Laing, op.cit., p. 190): is "turn on," in this sense, "salvation," or related to "salvation"?....What's the relation of the new sensibility (youth's psyche) and the new sensitivity and the new identity (whose ego boundaries are both weaker and stronger than those of the parental generation)? Identity through identification with mankind against the tribes/nations: my son Mark refusing to register for the draft on the ground that no tribe has the right to seize its young to kill the young of another tribe: is the new sensibility stabilizing or destabilizing?

22....These needs are, roughly, "unconscious" in the sense of normally, usually unavailable to one's awareness: one can think of them, of course, but not render them available to immediate experience. But again, I would not press hard this threefold taxonomy....Some experiences make us aware of this depth, the shadow and archetypes (Jung), the unconscious (Freud), etc. E.g., (1) one's child of the past may cry "Mama!" in extremis (as often, a dying soldier); (2) primitive man within may appear through experiencing atavistic (?) primitivism in the arts [e.g., rock, versus the parental generation's moon-June romanticism]; and (3) in the H.P. movement, therapeutic nudity, whose originator, Paul Bindrim, says in the Aug.'69 ESALEN CATALOG: "A lecture-discussion concerning Mr. Bindrim's first fifty nude marathons....The role of nudity in group therapy will be considered to be an integral part of the trend towards intimacy and

authenticity that marked the first departures from the medical model and the classical Freudian approach." Areas tangential: "sexual freedom, alienation and race relations."

23....No trouble with the Christian as co-creator with G, but fudging (messy and neat) on the image of the Christian destroyer (even though also with God!). The extreme dualistic-manichaeian-wooden rejection of the notion that a Xn can be violent (i.e., destructive) *qua* Christian comes from a professor of law, Jacques Ellul (VIOLENCE: REFLECTIONS FROM A CHRISTIAN PERSPECTIVE, Seabury, 1969): one can be violent only "in spite of being a Christian," even though violence can be necessary and good!....Biblically, man is given the *gubernatio mundi* [control-dominion of the world], and to imagine this can be executed without destruction is a detritus nightmare indeed! The state of stability, which enables this governing to proceed for the freeing of the citizenry, comes about not without destroying (or at least blunting) the threats thereto; for the first stage, in the development of social freedom, is the achievement of a monopoly of violence, so that military-jurisprudential amity can obtain, so that suffrage (decisional participation, on and ever broader and deeper base of the citizenry) can emerge and prevail....But through many channels--including the H.P. movement--a more realistic model of man is emerging. E.g., this Esalen (Aug.69 CATALOG) seminar of Stanislaw Grof: "The Positive and Negative Potential of Man as Revealed by LSD Research."....Not a small force in our tendency to black out the negative (destructive) human potential is the fear-threat we feel when we even think of it. That fear has many faces. Consider these two men America hears with fear: (1) José Delgado, for his brain-electrodes (though he has a benign Spanish mystic sitting on his "throughputs"!), and Herman Kahn, the quintessence of *homo technicus Americanus*, born with an Erector set in his brain, playing in his Hudson Institute playpen with lethal toys, but increasingly worried about his own too-narrow values-world (chauvinistic), and preaching "Construct thyself" rather than "Know thyself," naming the animals but loving neither them nor their Creator through them [all of which he has admitted to me], yet increasingly humanist and looking for prohuman allies. And

then for white nightmares and police over-reaction *par excellence*, there's "Black Power" embodied in the Black Panthers.... Behind a biblical and realistic doctrine of violence [e.g., note 18] lies a biblical and realistic anthropology that sees man as both a positive and a negative user of energy (*homo faber simul evertor*, and that both pathologically [as in Gestalt's "self-canceller"] and naturally-supernaturally [i. e., by divine assignment])... In preaching his version of Eastern religion on his native and priestly Christian stock, Alan Watts is more realistic about negative force than most Christian thinkers, who construe God as only Creator (and not Destroyer; therefore also, *homo faber* but not *evertor* [overthrower]) and as only benevolent King (and not full Lord, with the power and duty of punishing-destroying; therefore also, an only positive *homo magister* [rex, but chiefly as *servus*])-- whereas in an even more crippled turn, Watts gives "Creator" and "King" their full force, then denies them to the divine--even execrates them as the two chief hangups of Western religion! (A little more *homo ludens* might soften and humanize both positions: God must laugh and play when he sees what man makes of him and of himself [Ps.2.4]. The emerging celebrative life-style of the new leisure may not turn out to be all bad for theology.)

24.... "Adequate" here implies able to meet all needs of all quantity and every difficulty; "power" includes energies, knowledge, skills (culinary, curing, teaching, playing, etc.), and discipline (including asceticism, as in this from Jesse Jackson of Operation Breadbasket [Nov.69 PLAYBOY, p.98]: "We have the power, nonviolence, just by controlling our appetites, to determine the direction of the American economy [boycott being the movement's chief weapon]. We represent the margin of profit in many industries [as King did in relation to the Montgomery Bus Company]." Those who challenge the Establishment do so with counter-power and claims of counter-adequacy, promising a humanly superior stability on the other side of the conflict.... Note the difference between "power" and "authority," says the Dulles paper (p.4): the former "implies physical might," the latter "connotes moral influence." P.5: "Where there is no trust there may be power but there cannot be authority." Affluence is, automatically, power; but authority and stability? not necessarily. Father Hesburgh (18 Nov 66 LOOK, p.47): "After affluence, what? Could be disaster." This is

our society's "underlying question.".... Speed is a mythic attribute of "American power." The supertransport jet, billions to get you to London minutes sooner. And this PLAYBOY (Nov.69, p.113) ad: "WHAT SORT OF MAN READS PLAYBOY? A young man in high gear.".... Oh yes: power and the youth cult, the worship of young cryptoDionysiac energy.... And technocratism (the naive technocratic dream of the 1930s deteriorated into philosophy and then nightmare); the myopia of the engineering mentality, the poverty of the scientific psyche. Is this a humanist's bitching at getting less attention than a scientist? More: see even Kahn at the end (p.413) of THE YEAR 2000 [Herman Kahn and Anthony J. Wiener; Macmillan, 1967]: "Almost the only safeguard... is to try in general to moderate the Faustian impulses to overpower the environment, and to try to decrease both the centralization and the willingness to use accumulating political, economic, and technological power, or to arrange matters--somehow--so that the centralization of this power is placed in the hands of people who will respect its disastrous potential and will not centralize it further. What is necessary is an unflagging respect for the world as we find it and for dissent and diversity, even for ornery individual stubbornness.... Above all, there must be a concern for perpetuating those institutions that protect freedom of human choice.".... For a model of the pro-human synergism of converging energies-powers-coalitions-think tanks-experimental centers-private/public resources, see the work of Howard and Harriet Kurtz on war control (box 35, Chappaqua, NY 10514).... Especially in the eyes of those who don't have power (such as the mass of American blacks), power is easy to define: it's the ability to get what you want (maybe, any way you can). Contrariwise, for many in the Establishment, "power" is almost as negative in connotation as "violence" [for the same reason that the rich are generally less money-conscious than the poor] --but "power" is only potentiality, whereas "violence" is the negative use thereof.

25.... "Obtaining" is the first function of "power" in our definition: "protecting" is the second. In a "civilized" society, this protecting will be more economic than physical. Price stability, e.g., by a system of public price-fixing over against the present cryptosystem of private price-fixing (corporation/union bargaining. Contained conflict.

the universal priestcraft of communicants + other factors has oceanically disturbed the priest's role and therefore self-image. (See Gerald J. Jud et al, THE EX-PASTOR, United Church Press, 1969.)....What is not in doubt: man's need for liturgy, viz. sacral ratification and self-offering--delivering from incoherence (personal, as aimlessness and alienation; social, as scattering and anarchy) and dailiness (meaningless repetition; sacrament opens up the daily to the odd and unique, to joy and ecstasy, to mourning and celebrating and expectancy).

31....What gets your attention gets you: what most gets your attention is your lord. Lord-choosing, as daily praxis, is optional only if you object to a lord being imposed on you ["outer-directed"], or only inherited ["tradition-directed"]. Only inner-directeds have a chance to penetrate to the inner, global core of panhuman problems today and tomorrow, piercing encrusted myths and taboos in-the-name-of-man-in-the-name-of-Source. ...The mystic, and the now generation, can both teach and impoverish us--the latter, when the here-and-now is proclaimed "reality," the past "schizophrenia," and the future "paranoia." Full man is an all-time attender....The person as mandala represents three levels of reality: visible, personal, invisible....The biblical view of wandering attention: "hearts estranged through idols" (Eze.14.5)....Can we manage the perceptual revolution: "man" as a whole, global man? Can one man's skin stretch 'round the globe, so that if anyone hurts, he hurts? Crucifix, one and all....Calvin: Everybody needs watching. And gets it: Songmy blows both our mind and our cover....Hippie saying: "It's where your head is that counts."...For Dag, the UN was built on MARKINGS.... Tillich: Man used to seek grace, and now seeks meaning....The what-to gets lost in the how-to: said Humphrey (16 Jan 70 NYT, p.46), The Nixon Administration "knows how to lay bricks [has managerial skills] but has no vision of a cathedral.".... Scripture and Thomas call us to the mixed life: contemplation is to be expressed in action.

52....The Church should be an innovation-welcoming society, facilitating (not di-

recting [?]) the pluralistic society under "the umbrella principle." But what, when under pluralism blackie's dream is white's nightmare?...."Alternative church structures" sometimes just happen: Young Lords take over an East Harlem church for their breakfast-medical-indoctrination program....For global wisdom in the new pluralism, all will be needed: spiritual and worldly, ancient and modern, Western and Oriental....Don't miss Dulles' excellent treatment of the three mentalities (factual, conceptual, mystical) as factors in ecumenicity and therefore ultimately in the emergence of global man: 177f of his REVELATION THEOLOGY (Herder and Herder, 1969).

33....Is hope always a value? (My student saw the sign, "WE'RE DOOMED! THE WORLD IS NOT GOING TO END!") Yes, in a saving community.... Another student of mine, after analyzing interview tapes of theological students: "Man lost his future [*le bombe atomique*], then his past, now...."....Contrast Dag: "For the past thanks, for the future yes."....But God wants to give hope to "de-futurized" (Hoekendijk) people; as Jer.29.11: "I cherish toward you...thoughts of good and not of evil, directed toward giving you a future and a hope." Contrast catastrophic expectations: "a certain fearful looking for of judgment" (Heb.10.27KJV)....Apocalyptic individualized hope into martyrology: the renewal of "prophecy" returns hope to community....This time-transcendence is the basis of responsibility/conscience/ethics: man's power to envisage the future is the human basis of all sanctions based on consequences (i.e., all but ultimate sanctions)....Christianity began as a great hope, and a great hope it remained though the visage of the hope changed from the polarity of present/future to the polarities of perfect/imperfect and of temporal/eternal. Now, thank God, it has earthed again, hopefully with the riches of its history. So the Polaris sailors' question (of the project I participated in): *What kind of society would I want to live in, and where can I find allies willing to move with me toward that society?* Social dreaming-planning does not exhaust our Lord's "the Kingdom of God," but neither need it betray it, and it can/should be driven by it. Which is a good place to inject a little humility: "I know, O Lord, that man's way is not his own, That it is not in man's power to control his steps" (Jer.10.23AT). ...The unity of yearning, in man-and-society: "Greensleeves"--that beautiful Christmas carol tune--was originally a song about the prostitutes who followed the army camps and placed green patches on their sleeves for easier recognition. Heaven Father, Earth Mother, Near/Far Lover.

26....It's gotta go global. Bucky Fuller's "synergetics," planetary planning; and C. Doxiadis' the engineering of space with man as the measure and meaning; and the ecologists' concern for earth's closed system. Without a quantum leap in planning, the human race faces a quantum loss of freedom. ...The American contribution, ratified by Vatican II through the labors of Jn. Courtney Murray, who derived from Jn. of Paris (d.1306) his fundamental theory of religious and civil liberty in a democracy (*simul civis et christianus*; v. p.499 of THE RELIGIOUS SITUATION 1969, Donald R. Cutler, ed. [Beacon Press, 1969])....In America today, **order-in-the-interest-of-freedom** will require "an unshackling of the cities by the states and a reordering of national priorities," a shift on which "the survival of the cities largely depends" (19 Nov 69 NYT editorial supporting NYC's proposed Master Plan)....Is "lawnorder" now so pathologic a need in America that "freedom" and "civil liberties" (in the Bill of Rights) are such scare words [as they were in the McCarthy era] that the people would reject the Founding Fathers? In their time, the latter were willing to destabilize their society in the lively hope of a new stability with an enlarged freedom. Without that willingness, they would have survived, though less nobly. Without that willingness, we shall not survive....Behaviorist B.F.Skinner (19 Dec 69 TIME, p.22): "The idea of redesigning a way of life is going to be the dominant theme of the '70s."....Planning-size must be proportionate to problem/need-size. In the words of a black militant slogan, "It will take more than a bandaid." But we are slogan-rich and action-poor....Up with econometrics!Slogan of the New York Urban Coalition: "Business+Labor+Community+Giving a Damn=Urban Renaissance." True at all sociopolitical levels... Service is more than binding the wounds: it is also preventing the wounding.

27....In NT, a convergence of Semitic solidarity and Hellenistic individualism....In modern politics of the West, the synthesis broke down: "the person" [reality] was split into competing myths ["the individual" and "the collective"], which, power being added, be-

came ideologies ["capitalism" and "communism," both properly-improperly called "democracy," a term we ought to reserve for the resolution beyond both into a new and more human politic]....A few notes on "the individual," that seedy and lonely monad of the American mythology: (1)"he" is a social creation [G.H.Mead]; a rich, free, novel emergent [Whitehead]; a unique unification of the social world, making for radical pluralism [Jn. Cobb, at last year's Colloquium: "self-aware and self-transcending" relationship to a community is distinctively Christian]; (2) "self-realization I hold to be impossible without service and identification with the poorest" [Ghandi, Dec.69 CATHOLIC WORKER, p.7]; and (3) "the silent majority" individual is such because of his neophilic/neophobic ambivalence.

28....Why has everything that was nailed down come loose? Wasn't nailed down right, I suppose. Probably shouldna been nailed down at all, some of it....Definitions are nails, and they got too rusty to hold, so the prior question keeps getting asked, ad infinitum and unto infinite regress: a panphilosophic state of mind and society! If everyman is Socrates, who will prepare the hemlock?.... The antidefinitional state of mind is the identity crisis universalized, a condition in which authority disappears insofar as authority is definitional power, which is very far. "How much falls over when I push?" "What's a college president?"....But man's inner life evermore returns to definition as the lord of perception and a precondition of action: from the universal indicative, indeed only tyranny; but from the universal interrogative, only chaos, not new creation.... In on overpermissive society/institution, "authority" has negative overtones and calls forth the adolescent of the past within the older generation and empowers present adolescents. Dulles (p.4) tries, justly, to restore a positive note, by etymologizing "authority" from the Latin words for creator-author and growth [*auctor* and *auctio*]: authority is not "inhibition and diminishment."

29....This is "creed," verbalizing (and, in art, also visualizing) a shared-supportive symbol-system.

30....This is "cult," the liturgizing (in ritual-verbal and ceremonial-actional forms) of the mythic drama. In Christianity, a priestcraft for this is well-developed, but

34....This is the philosophic task, involving demythologizing. A particular philosopher, however, may conceive his task more narrowly, viz. as plumbing the limits of abstraction from concretions. The socially responsible philosopher, however--such as today's students are pressing philosophers to be--continuously relates the universal and the universal-human, i.e. man as everywhere-man, emergent global man. A third type, the tribal philosopher, betrays both these purposes.

35....Traversing Grand Central Terminal daily, I am daily confronted with a giant computer that knows all about me because the stars told it all. In OT and NT mths, biblical man is called to rejoice in God-given freedom from astral powers; and Augustine relates this to the freedom of the Christian man--since horoscopes limit choice; and modern science could appear only with the daring mental freedom of man-divinely-given-dominion-over-nature (including freedom from astrally set fate; and salvation today and tomorrow, for man, depends on his shaking himself loose from similar taboos so that he can escalate his decision-making (such as the taboo against society's womb-rights over the individual female)).

36....The "hate" we need freedom from is not the rage that can focus our energies destructively [for much needs destroying], but the enervating, introverted, cosmizing (self-centering) negative emotion that orients life irrationally and unproductively [not even producing intelligent destruction]. E.g., "Charlie fever" vs. "nigger hate." The confusion of the two is a dirty Establishment plot, more or less.

37....Including forgiveness and restoration, without which continuing supportive community is impossible [in contradistinction to an ersatz encounter/ecstasy weekend]...."Love" in the black underground (of Sam Greenlee's black nationalist novel, THE SPOOK WHO SAT BY THE DOOR [p.85]): "For most of the gang members, the Cobras provided the only family they had ever known; offering protection, affection, a sense of belonging, a refuge and haven from the unremitting hostility of the outside world."....The 1969 neologism, "ecumunity," a telescoping of "ecumenism" or "ecumenicity" and "community."....Which is love more: (a) stabilizing? (b) destabilizing? Which does love do more of: (a) create conflict? (b) re-

solve conflict?....The normal Christian condition, the commune: "one heart... everything in common" (Ac.4.32), a direct extension of the original dominical commune (Jesus + the Twelve). And the stability-sharing of the Woodstock Festival?"The normal Christian unit is neither the lonely individual nor the faceless crowd [of "auditorium Christianity"], but ten or twelve in a circle" (Elton Trueblood, Nov/Dec.69 FAITH AT WORK, p.5).... On "community," see the WCC Lund documents. ...A bellyful of alienation makes a short substitute for a heartfelt of community. Hegel and Marx said the world needs "de-alienation" societies...."Love" vs. "the all-purpose Esalen hug." But what is this overflowing good-will and affection that comes with human-potential-movement breakthroughs?....Community is the locus and instrument of salvation, and its aim (destination). In one set of existentialist terms, it's one's collective-corporate way-of-being-in-the-world....Then, there's "compassion."....Shall we seek an "honorable solution" in Vietnam, or a compassionate one? Or if that is not a political question, is it human to view the situation as primarily political? For the compassionate, the name of McLuhan's global village is "My Lai." It was "Lidice," and before that "Guernica," and before that....Does stability in society now depend on the public's conviction that the government is humanitarian?....Selective seeing (Margaret Mead's "protective callousness"), compassion fatigue, military desensitization, it's what you leave out that wrecks you and yours....or is it that to the compassionless He is compassionless?

38....The sense of being assigned, directed, led, informed by the biblical God, should make for an open world-view and an open society--the Abraham stance, Jesus yearning for the Kingdom, the Church witnessing-serving-awaiting the eschaton. Open, too, should be the question of allies: "The ministry of the church will be more often performed by recognizing and joining forces with the activity of God in the secular world than in initiating some activity of its own," says a colleague of mine (Melvin Schoonover, MAKING ALL THINGS HUMAN, p.30). ...The "mission," the sending, is to those "lost" in the sense of being deprived of any of the twenty-one needs (A.1, above)--those deprived of community [are we living

in real community?], of creativity [are we creative, or only productive?], of ecstasy [does our joy include spontaneity, excitement, depth?]. All evangelism is a reflex judgment on the evangelist and evangelizing community: both need the judgment-reflex.

39....A community "renews its self-understanding" only when an adequate combination of inner and outer pressures forces it to. Losing the Temple to the Babylonians, the Jews were forced to redefine themselves [achieve a space-transcendent identity], or accept their condition as God-abandoned (which those who died at Masada in AD76 did; and Bar Cochba in AD135--and Jesus in AD30?)....So are they going to tax our church-property? Is stability bad for the Church? or only for churches?

40....But resisting essential change, the churches become damning communities. The pathology of the churches includes scribalism, willful individualism, otherworldliness, this-worldliness. Are folks getting saved outside the church and lost in it?

41....Of the old religions, Islam is the most dangerous rival abroad and Hinduism (in many versions) at home....An unfair and inauthentic ploy (though used by all religions of sufficient sophistication) is to claim for one's own faith categorical transcendence. Even Bonhoeffer engages in this special pleading, using Christology: since God and world are copresent in Christ, Christianity is not a "religion," for a religion (1) separates God and the world [otherworldliness] or (2) confuses God and the world [magic]. Much of this "no other name" reasoning I can accept and use, but not the neat exclusion of our faith from "religion" --unless only rhetorically; but Bonhoeffer obviously does not so limit the exclusion.... Cultic competition ("conflict") will continue within pluralism (hopefully, global "stability").

42....Let's divide these into basically Christian sects, and non-Christian movements. Of the latter, the first subdivision ("romantic-mystical") would include Alan Watts' version of Zen and Meher Baba's mix of Oriental religion and Western science and psychology, as well as the older Bahai. Hear Juergen Moltmann (RELIGION, REVOLUTION, AND THE FUTURE [Scribners, 1969], p.69) on the former: "The old so-called 'frontier religions' [in the US] moved westward into the open space along with the pioneer settlements. They were thought of as the religions of the poor and of the oppressed, of men

hungering after freedom and new justice. They were future-oriented and characterized by a spirit-filled existence. Today, many of these awakening movements have reached their end, if not their goal, in the 'paradise' of suburban captivity. But are there not already arising today new 'frontier religions' in the underground of the cities, in the movements for social justice and racial equality? If we can no longer find 'frontier religions' in space and in movement across the land, they are now appearing in time and revolutionary transformation. And it is there that underprivileged and non-adjusted groups must seek their freedom."

43....Here, all forms of educationism (salvation by education). To the extent that these function as new religions, they are rivals of Christianity [as is, e.g., Fritz Perls' designation of Moses and Jesus as the West's chief enemies of man--said to me personally]: to the extent that they are unromanticized (and therefore unsacralized) educational processes separable from quasireligious and religious trappings (chiefly Eastern), they are fellow-laborers with Christianity for man....The neutrality of communication theory and (most) educational (teaching-learning) theory. The beautiful saying of Bucky Fuller: "There is no such thing as genius. Some children are less damaged than others."....In general, the human potential movement, as centers, is a rival, though almost all of the techniques the movement has generated are not....The H.P. movement is on the boundary between education (where it started, with the National Training Labs) and therapy (where it developed at Esalen, largely by therapists' referrals). But there was always a heavy educational component in the psychoanalytic movement ("insight therapy," e.g.), which is now breaking up (says Ernest Havemann, Nov. 69 PLAYBOY, pp.133ff, "Alternatives to Analysis") into 200 schools (and see also Morton Hunt's "Crisis in Psychoanalysis," pp.107ff the previous issue). New coalitions of these schools with phases of the H.P. movement and of traditional religious institutions will make rival salvation-claims in the new future, almost certainly with Eastern religious trappings in support of emerging subcultures (as, at present, the hippie subculture).

(CONFLICT AND THE WEB OF GROUP-AFFILIATIONS [Free Press, 1968⁵⁵]): conflict is permanent, stability is a temporary balance among interacting forces capable of being described only in terms of change. ...Dulles, p.2: "At what point does conflict and diversity become destructive and unaccentable? Up to what point is it healthy and desirable?....It is scarcely possible to speak of stability without discussing authority, or of diversity without referring to conflict." The concern here is what III of last year's report called "a point at which diversity can become disruptive discontinuity"--a crucial point for ecumenicity. I would definite the point as a challenge to Jesus' lordship and/or violation of Agape. For when the problem of Christian authority is placed in the context of the larger philosophical problem of permanence and change, the single Christian continuum appears to be the axis from the lordship of Christ (the earliest creed: *Kurios Iesous* ["Lord Jesus" or "Jesus is Lord," the religious pole] to the headship of Love among the virtues [the ethical pole]). Also III of last year: one of the "distinctions that clarify" is: "We need to distinguish between the offense given by the empirical church, and the offense of the Gospel." And, I must add, the offense of the misconceived Gospel.

49....The naive ethologists (Lorenz, Ardrey, Morris in his THE NAKED APE and THE HUMAN ZOO) too easily jump the gap between human and the other animals. In contrast (yet scarcely less naive) are the anti-aggressivists (e.g., Ashley Montagu). Those having most going for them, as I see it, are the culturists: conflict-aggression in man is not excessive (supra-animal) unless "he has been taught by his culture to react in this manner. The major role of education is 'to build internal controls in human beings so that they can withstand external pressures and maintain internal equilibrium' [a quote, however, from Montagu]." (This, from José Delgado's epoch-making PHYSICAL CONTROL OF THE BRAIN [Harper, 1969], p.122.)....Then there are Jn. Calhoun's altruized mice, resistant to conflict even when it's necessary for survival!

50....One virtue of the H.P. movement is that it seeks to cure extremely low tolerance for conflict, anxiety, frustration--supremely, in the marathon. US violence of the past half-

decade has encouraged research, experiment, and therapy on conflict-aggression-violence; and this is feeding rapidly into the H.P. centers and thus reverberating into other educational and quasieducational aspects of community life in America.

51....This root of conflict was explored in the business world even before schoolmen got into it. Business was chiefly interested in conflict-management for smooth operation; the schools, in conflict as teaching method; and the H.P. movement, in conflict as therapeutic method (rather, liberation method).

52....The more repressive our society becomes, the more we'll hear about the need for healthy dissent--and appreciate especially the earlier stages of the student protest movement, so well displayed in Bruce Douglass (ed.), REFLECTIONS ON PROTEST: STUDENT PRESENCE IN POLITICAL CONFLICT (John Knox Press, 1968).

53...."Coercion" is related to "violence" (note 18, above) and "power" (note 24, above). The polarity is coercion/persuasion, both characteristics of the biblical God (as Hartshorne, but vs. Whitehead's "co-creator"). Cp. order/freedom and (note 17, above) order/chaos. ...Sometimes, coercion/justice are correlates. Dr. Alberto Lleras Camargo (1958-62, President of Colombia; former Secretary General of OAS) predicts the necessity of a more coercive system of national and international administration, pressuring the rich on behalf of the poor. "What the new generation hates is precisely the complexity, the organization, the technology, and the orderliness that is now indispensable"; but while youth "has other virtues, ...its superficiality seems incurable" (11 Nov 69 NYT, p.15)....The problem: necessary limits on both coercion and chaos. The Supreme Court exists to protect the rights of the coerced....Plato is both libertarian (in APOLOGY) and authoritarian (in CRITO): both Socrates' right to teach and the State's right to coerce ayer, op.cit., p.18)....The alternative to coercive (i.e., sanctioned) law is violence: a society not legally restrained in the interest of all will be brutally coerced in the interest of the strong few: a society legally restrained in the interest of a few [oligarchy] or even of a majority [majoritarianism] will be politically unstable. Accordingly, in restricting the authority of the majority to limit freedom of assembly and expression looking toward change, the Bill of Rights provides for the process

44...Revolutionism (less humorous than Jerry Rubin's REVOLUTION FOR THE HELL OF IT) is a rival of the Christian revolution and of the Christian churches. Mao and Che replace Jesus and Paul--though in the Young Lords, Jesus and Che are associated. Of the new-time campus religions--including astrology, sorcery, I Chingism, Chardin's Omega--SDSism is the strongest only where and when radical students can make the claim stick that the administration is blatantly unjust....Is the instability in our heads even more than disorder is in our streets and on our quads? Yet no matter their rhetoric, my heart tells me they are closer to colleagues than to rivals. For me, a clear case in point: Jim Forman and the Black Manifesto. It's tough--impossible!--to break all these roiling, squabbling movements down into "Christian," "nonChristian," and "anti-Christian."....In Japan, Soka Gakkai is a romantic-political rival, destined (I think) to come to power in the country.

45....An image of salvation: "Free, white, and 21."....Hyphenate behavior: "Christian-American," "Afro-American," etc. Legitimate, or no?....Tribal revivals? Biafra, a model of pathetic failure of political atavism (revival of Ibo self-rule); and denominationalism's revival, over against the conciliar movement?....The increasing reflexivity of weaponry is a detribalizing force....White racism, and THE EX-PASTOR!....Black racism, and the death of "integration." For now, is white racism bad and black racism good? And can the gospel speak both in and to both?

46....Paradox: nations are becoming both more nationalistic and less secure....In America, polarization between superpatriots with their "HONOR AMERICA" signs, and the neoPuritan (?) youth calling on all to honor humanity.... Will US nationalism increase or decrease with the growing knowledge, throughout the populace, of the system's "structural unworkability," "lacunae" in mass transport, housing, urban livability (the human city), economic necessity (?) of unemployment, the built-in inflationary factors, ideological resistance to socializing certain dimensions of the economy? If the system moves farther from reality, we may purchase stability at the cost of reality: a fatal bargain. Compare, in the political dimension, a similar fatal bargain: "Anticommunism has been so virulent in the US that it will almost certainly one day be viewed as a mental disease which led the US to

many self-destructive acts; and many false images of the US have guided Soviet policy" (Jerome Wiesner, provost of MIT [30 Dec 69 SR, p.27])....A stabilizing fear, especially a phobia governmentally used to stabilize, is like a feverish blush mistaken for a sign of good health....Robert Bellah's "civil religion" has a sick side, too: not religion undergirding the nation and providing a common loyalty for divergent faiths [the healthy side], but nation-worship, or at least the inability to separate, in destiny, nation and Faith.

47....Secularisms are both stabilizing and destabilizing forces in society and church. They are contributions of the West now ringing the globe. They split roughly between contemplative (school secularism, in "the free world") and active (Marxist): here (1) and (2). An early Christian model is Sextus (2nd c.), who took up a position within the world (ie., paganism) and tried in his aphorisms [largely pagan differentia, largely Christian sanctions] to teach the world --not only the church--the Christian wisdom in walk and word.

48....In the words of our planning committee, can "fragmented churches" be "healing communities"? Jesus and Paul were men of conflict, yet also men of healing--or of healing through conflict? They lived their lives in a time of severe inner and outer tensions --as we live ours....Church leaders should learn the skills of conflict-management (not just conflict-resolution, but the whole conflict-process, including the initiation of creative conflict)....Stability and conflict are circular: each leads toward the other. See chap.vii ("Conflict--The Unifier") of Lewis Coser's THE FUNCTIONS OF SOCIAL CONFLICT (Friendship Press, 1956), which says a surprisingly good word for conflict.... What conflict calls values, stability calls norms....Journalist's adage: no trouble, no story. No conflict, no salvation?....Jeremiah, "a man of strife and contention to all the earth" (15.10): the New Breed clergy? Fewer passive-dependents are coming to seminary; the clergy must develop a style appropriate to the "deepening resistance [from the formerly silent middle] in the years ahead"--and one characteristic of this style must be "controversy-acceptance" (pp.104ff of Gabriel Fackre's SECULAR IMPACT [Pilgrim Press, 1968])....Is stability or conflict "normal"? The latter, says Georg Simmel

static conception of society and a static society.

57....The unities, Christian and global, seem naturally subsumed, along with peace, under "stability." Scripture connects salvation-unity-mission; but the latter two are somewhat at odds; unity is a gathering, mission a scattering. The early catholic Christians felt this strain, as did the New England Puritans--for the Puritan stock of ideas did not include how to reconcile the need for expansion of the colony of Mass. with the need for social cohesion. Cotton Mather (qtd. by Paul N. Carroll, PURITANISM AND THE WILDERNESS: THE INTELLECTUAL SIGNIFICANCE OF THE NEW ENGLAND FRONTIER [Columbia, U.P., 1969]): "How may we Advance our Husbandry, and yet forbear our Dispersion?" Any guidance for the ecumenical movement here?

58....We must begin to work even harder at global than at national unity: in some ways, the former will be easier than the latter--as one may feel in such a slippery sentence as this, from the Nixon 3 Nov 69 speech on Vietnam: "Let us be united against defeat." Not far from the mark, if Daniel Bell is correct: War is "the great centralizing feature of a society" (xxiv of Kahn and Wiener, op. cit.)--but also (WEE) decentralizing....The principle of the agitation of opposites: even minor political intranational upheavals now produce global tidal waves, and the means of protecting nations against such waves are increasing....Vatican II, *Lumen gentium* 1: The Church is a "sign and instrument," a "sacrament," of the unity willed by God for all mankind (Abbott, DOCUMENTS OF VATICAN II, p.15). ...We need a political theory and theology for the emergent planetary culture, "an ethic of value, honesty, freedom and courage" joining the mystic East and the mechanical West, acknowledging that man's literary classics are voyages in similar darkness--on which Thomas Merton was working when he died in 1968.

59....Jesse Jackson (Nov.69 PLAYBOY, p.92): "White folks don't want peace; they want quiet. The price you pay for peace is justice. Until there is justice, there will be no peace or quiet."....From the viewpoint of national self-interest, the prophets were traitors....Nixon on the Oct.69 Moratorium Day (NYT, p.16): "Let the world understand: the American people want peace. We believe in peace. We have fought four wars in this century because we

wanted peace." [To be read a minimum of four ways, with patient prayer.] America, myopically attentive to technology as god and savior, has become amnesiac about its own historic spiritual resources for prohuman dreaming and acting. The revolution we need is a return to these sources + the use of our material resources, including technology, to implement what is stirring in our children, the vision of a new, transtribal world....From the Church's global mission have we learned "the things that make for peace"? pluriformity? a glimmer of a transethnic faith-ethic? to "do nothing separately that can in good conscience be done together" (a heightening of Lund)? or at least (Upsala), the universal unity of Christians?

60....The extensive proceedings of the first Conference on Religion and the Future (Valley Forge, 1969) are about to come available in print, videotapes, and audiotapes.Stephen Rose (p.168 of ALARMS AND VISIONS [Renewal, 1967]): "Perhaps we have moved through the age of faith, through an age of hope, and are now at the threshold of an age of love."....Old Niebuhrian paradoxes: man can/can't; progress/tragedy; receive/construct a myth of the future.... The future will be (1) "an electronic Chiliasm" (Geo. P. Elliott, of McLuhan), (2) "a 'value-free' Herman Kahnoclasm" (John Leonard, 26 Nov 69 NYT, p.43), (3) "our heaven or our hell and the present is something like a purgatory" (Moltmann, op.cit., p.xvi): "If there are no major wars, the US and the European countries will be faced with a long revolutionary march through the outmoded, authoritarian structures of their societies."....I am a believer, not an alarmist; but a believer in God, not in the future. Does this make me an apocalyptic?....Needed: a theology of the future, to point toward projects and refine scenarios (evaluate alternative future in the light of the Gospel)....Because of the shortness of time, and the difficulty of breaking through--by "education" and "democracy"--the hybridic religious taboos, the moral obtuseness, the bureaucratic ineptitude, and the political persiflage, do we need a benevolent dictator (negatively supported in his benevolence by a countervailing power)? For the feel of what needs cutting through, try Nick Kolz, LET THEM EAT PROMISES: THE POLITICS OF HUNGER IN AMERICA (Prentice-Hall, 1970)....Of the future,

of change and therefore for stability.

54....Stasis is the motionless whell of an (apparently) unchanging society; 1/4th turn and it's reform (the equalitarian or egalitarian society); but make 1/2 turn and it's revolution (Jesus' "the first shall be last" and the disciples "overturning the world"). Reform accepts the legitimacy of the existing structure and seeks to achieve limited objectives by equalizing power (cp. Alinsky); but revolution seeks a new society, twice as far down the road in degree of change, yet perhaps closer in time....PASSIVE: a theology of resistance (civil disobedience; nonviolent insurrection; the gentle revolution); ACTIVE: a theology of revolution (necessarily involving a theology of violence). ...Joseph C. Williamson's comparison of "theology" and "revolution" (Nov. 69 ANDOVER NEWTON QUARTERLY, p. 44): Both face ultimate reality "in a given finitude of historical existence....focus on normative as well as methodological issues....reject the definition of life in terms of the status quo. Neither exists in and for itself but for the sake of the enhancement of the vitality of the human community. This means taking 'theology and revolution' with greater seriousness than do the editors of NEW THEOLOGY NO. 6" [subtitled ON REVOLUTION AND NON-REVOLUTION, VIOLENCE AND NON-VIOLENCE, PEACE AND POWER, ed. by Martin E. Marty and Dean G. Peerman (Macmillan, 1969)]....But theology has tended to be counterrevolutionary because (1) it formalizes (etherializes) promises and conditions, (2) it ideologizes missions, (3) it rhetorizes religion instead of actuating it, (4) it separates mind from body, ideas from world, church from politics, and (5) it verbalizes the vital assignments. A theology of revolution needs (1) the material character of liberalism and (2) the normative character of orthodoxy [as Augustine's THE CITY OF GOD and Tillich's "correlation"]....A spectrum of violence and therefore of revolution: (1) Never necessary; (2) almost never necessary; (3) not necessary in this present situation, though it may somewhere sometime be necessary; (4) now necessary, but we must wait the emergence of a revolutionary, John-Brown-like, figure; (5) now necessary, and--the emergence of such a figure being improbable--we must form such cadres as we can, choose targets, and strike at will; (6) now necessary, but the poor--who without violence have little or no hope--stand to lose and thereby be in even worse condition than before; (7) now necessary, and should be

pressed even if thereby the poor come to worse condition; and (8) now necessary even if it destroys "America."....Jesus was "subversive, seditious, and revolutionary" (Walter Wink, Fall. 69 UNION SEMINARY QUARTERLY REVIEW, p. 59): "On any reading of the evidence, Jesus turned the world upside down. His life has engendered the closest thing to a permanent revolution which the world has ever known." Yet (WEE) he was, like Jeremiah, pre-revolutionary: "We looked for prosperity [shalom], but no good [tov] has come, for a time of healing, but lo! disaster" (Jer. 14. 19A). And John Baptist was prepre-revolutionary. In our family worship the other night, our teener helped spin out this not entirely epexegetis of L. 3: Jn. Baptist was a white radical (like Abbie Hoffman, more than a bit of a queer), leading a demonstration (baptism from the filth of the corrupt society), announcing leveling (participatory democracy) of the heights (power) into the valleys (powerlessness), straightening the way (public morality and government ethics), smoothing the road-surface (public compassion, the welfare society)....What causes revolution? "An intolerable gap" between the upper curve (on xy graph)--named "expected need satisfaction"--and the lower (closer to the y axis, "TIME") (the x or vertical axis being "NEEDS"). Lower (closer to the corner, the curves are closer to each other and there is "a tolerable gap" between what people want and what they get." (This, p. 691 of High Davis Graham and Ted Robert Gurr's "The J-Curve of Rising and Declining Satisfaction as a Cause of Some Great Revolutions and a Contained Rebellion" --chap. 19 [pp. 690ff] of THE HISTORY OF VIOLENCE IN AMERICA [Bantam, 1969].)

55....As a social process, "salvation" has conflictual (D) and stable (E) elements.... a few issues: (1) IN WORLD, how can Christians and ecclesial institutions enter into secular coalitions and live the stability/conflict tension the Kingdom of God demands? (2) IN CHURCH (congregation, local ecumene, etc.), our toughest ecumenical issue may be How can we ground in faith and share in mission through a normative church government? (Here the Colloquium may be a paradigm, a member of the planning committee suggested: What authorities are operating here?)

56....Both doctrines can solidly support social stability, but both also resist a

of the previous doubling," says population biologist Jn. Calhoun (22 Nov 69, in person)...In a theology of ecology, is pollution anything other than judgment? The new patron saint (unofficial) of ecology, St. Francis, insisted that man does not have limitless sovereignty over nature, but rather in the right to life the other creatures are equal with man: the gift of "dominion" cannot be inflated to legitimize total exploitation and ruin (which is what greed, individualism with its unregulated competition, and other-worldliness have fast been bringing us to-- if, now, "otherworldliness" can be expanded into pragmatic carelessness about nature, so that creation indeed "groans" (Ro.8.22). [The NCC Faith-Man-Nature Group is assigned to this problem.]...Needed: a radical-rapid re-ordering of the nation's-world's priorities. Man's breakthroughs are costing too much in nature's breakdowns....Something less radical but as effective as sterilization? The IUD [intra-uterine device] fails a discouragingly high proportion of its users, and the Pill may have delayed side-effects (Barbara Seaman, THE DOCTOR'S CASE AGAINST THE PILL, Peter H. Wyden, 1969)...And the growing space-problem! Says a housing developer, "Everybody who moves into one of our communities wants to be the last one to do so."....On our subject: failure to control population will rapidly decrease "stability" and increase "conflict." A degenerate coalition of death-horsemen--famine, war, pestilence, and--a 20th-century addition--pollution--will become a regenerative system against human life (because of, e.g., a 25% increase of carbon dioxide in the atmosphere by the year 2,000)...Even if we can blow the taboos (which is a chief obligation of religion), can we soon enough develop the new political skills and structures? Perhaps under the pressures of an actional coalition of women, blacks, the young, and the poor. And maybe even the major polluters, who now need not, must not, "be filthy still" (Rev.22.11). ...The two dimensions of the environmental crisis: (1) the biological (Can we survive detritus, or will we go out not with a bang or a whimper but with a gasp?), and (2) the structural (What is the ideal human environment, and how do we research and organize to achieve it for all mankind?)....A Jn. W. Gardner image for America: Croesus sitting on a garbage pile....Hope: evidence, now, of a coming popular crescendo for "national compulsory" this and that (health insurance, etc., etc., and [?] sterilization).... We need, says Michael Harrington (Jan.70 THE CENTER MAGAZINE, pp.72f), "a new calculus of

social advantage," over against our "crisis of affluence," which consists in our "having too much of the wrong thing" [= "external dis-economies," i.e. investments that prove antihuman and "become the controlling facts of our life"]. WEE: Advertising pushes private goods, whereas it's public goods and services that are urgently needed: how change wants?...At the beginning of the decade (2 Jan 70 NYT, p.1) the President said that in the '70s we must "reclaim the purity of our air, our waters and our living environment. It is literally now or never....My first official act in this new decade is to approve the National Environmental Planning Act" to "regain a protective harmony between man and nature."....In polluting the biomass, man has been mutating the biomass: Clifford Grobstein, THE STRATEGY OF LIFE (W.H.Freeman, 1965⁶⁴), and the breakdown of many interdependent ecosystems is far advanced (by chain-reaction)...Sloth is now death: we must not (Cox) "leave it to the snake!" We must implement Marx's insight that man must discard his superstitious reverences for unjust social structures and crippling taboos as a first step toward a prohuman society....The womb of our species is now, in effect, the open sewer of the world. Ecologist Barry Commoner (19 Nov 69 NYT, p.37): We are only one generation from irreversible damage to the American environment."..Starvation is bad for people but good for ecology. The law of reverse value: if we support people, we destroy their support-base. The moral effect of hardening ourselves against the common horrors, and tougher decisions than we'd have to make now, should frighten us into shutting down the baby faucet in time. ...Needed: a new set of taboos. Since fear is the most energetic feeling-component of a taboo, the prior need is the engineering of a new set of fears. The TV networks began engineering the detritus fear the first month of this decade. The theologians should help the priests to bring the fear of God, then, into alignment with the new fears....Some think (I don't) that systems engineering (computer decision-making) will, in time enough, dictate population control, and the method: *vox computeri, vox dei*?It always was so, and now it's undeniable: "Man against the natural world is man against himself" (Jn. Hay, IN DEFENSE OF NATURE, Atlantic-Little Brown, 1969).... Democracy, here, is disaster because it's

Jesus' prediction-failure and action-success is a paradigm for us: we must build our vision on something that transcends man, and in his very prediction-failure Jesus' intention is seen, appears, to transcend man. The personal sign of the trust behind and within his intention is crucifixion-resurrection: triumph from tragedy: without the tragedy, no such triumph--only an armistice, or at most a victory. The fatal flaw of 19th and 20th-century ideologies is their innocence of this complexity, ambiguity, paradox. "The courage which looks despair in the face already is faith, and the act of taking meaninglessness on oneself is a meaningful act (describing Tillich's position; Heinz Zahrnt, *THE QUESTION OF GOD* [Collins, 1969], p.344).

61....Not "Man can" or "Man can't" but "Man could but--without God, but with his taboos and self-interests--probably won't." But this is not as negative, as "irreligious," a perspective as it seems: intellectual pessimism is a precondition for apocalyptic vision, which is the imaginal receptacle for survival by faith: thus we return to optimism, by a route we know not and cannot choose ("Man can't") but which we can traverse ("Man can")....Man's revolutions to date: agricultural, industrial, biomedical (successful in lowering the death-rate but not the birth-rate: earth's population to double by the near-end of this century!), ecological (environmental planning and control). The last cannot be achieved, by education, fast enough: it's, as Robert Osborn says in the last sentence of his *MANKIND MAY NEVER MAKE IT!* (N.Y. Graphic Society, 1968), a "wrong choice"--underlined, there, by this from Erich Fromm: "We must choose the means together with the aims. We must not rely on anyone's saving us, but be very aware of the fact that wrong choices make us incapable of saving ourselves."....Already, greed--including the greed for offspring--has outrun environmental control; this, even if that other 41% of US babies had been wanted....Abortion (as Japan)? Better: intervene early enough to eliminate the insoluble problem of "the rights of the fetus."....Lower rights must yield to higher: the body-and-detritus-making right, to the rights of the person....Many plans for coercive limitation of maternity (as persuasive-educational would not be fast enough): (1) sterility drug into water and food, + antidote distributed by lottery (25 Nov 69, NYT, p.19); (2) automatic ster-

ilization, by doctor/midwife, at the third birth [the plan I proposed to the government of India; remarkable Congress support for the idea]....God's filthiest creature may have already irreversibly befouled his home; and American man is about fourteen times filthier (detritus quotient) than the average human, and uses about half the earth's irreplaceable resources though he is only a tiny proportion of mankind....The same government that tells you how many spouses you can have (1) should tell a child-bearer how many offspring she can have (3, or if things are in worse shape than I think, 2)--or love, which used to make the world go 'round, will make it stop....Pollution is clearly the issue for the '70s, and shutting down the baby-faucet is clearly the *sine quo non* of the pollution problem, and religiopolitical mythology (the sacrality of the womb and the "rights" of "the individual") is clearly the Gordian knot of the excess-baby problem, and probably man would rather die than cut it, so probably will die within (says Toynbee) two generations. Thus the affront against nature has become an affront against man (and therefore God), and therefore takes precedence over the recent crises of conscience: civil and human rights, poverty-hunger, and Vietnam....Statistics? Dismal, even in America, which is far from worst in baby-excess. In this decade, the '70s, says Robt. L. Heilbroner (3 Jan 70 SR, p.19) "the number of women in the most fertile age" (18-32) will double....Why not consider the individual woman? Cruel, and unmanageable. My plan is nondiscriminatory, like the Guaranteed Annual Income (or whatever; in contrast to the welfare mess), and unlike the military draft.... A third impeding myth, "growth," of which Preston Cloud, U. of Cal. professor of biogeology says (30 Dec 69 NYT, p.27) "The concept of growth as an intrinsic good is a Trojan horse, but with the diplomatic privileges of a sacred cow."....And the columnists are getting deeply worried. Jas. Reston (30 Dec 69 NYT, p.161): "The lesson of the 60s is that the fertility of the human body and mind is what is moving the world and that all governments, of whatever ideology, are baffled about how to deal with all this humanity, contention and pollution."....Exponential rate of growth (natality outrunning mortality): "Each doubling [over the past 40,000 years] required 1/2 the time

not fast enough. A good model: the 1969 British Parliament's frustration of the people's will on homosexuality, abortion, and capital punishment.

62....The breakthrough generation with the TV-shaped psyche has the imaginal-intellectual capacity to adapt man to his survival needs; maybe it has the heart, too; probably it has the sensitivity; and possibly, quite possibly, the altruism. How assist those who have the psychic-intellectual-ethical-spiritual qualities requisite for the task, to win out in the power struggle against the drones--to have the heart to win?....Evidence: the cult of the present seems to be yielding, in some choice young spirits, to the nightmare of the future (the detritus problem), and here early in 1970 man's chief survival-problem is blowing up into a youth crusade....Going for us all: the cultural revolution of the young gives them a higher appreciation of nature than their parents had, and this should mean a healthier protectionist-conservationist stance....Going for us: young lawyers are choosing not the most lucrative jobs but those with the best leverage for societal change: *viva pro bono publico!*....Going for us: youth have a distance from their inherited beliefs and must work them through for themselves in the light of the new age-world as they perceive it. Says Robert Bellah (4 Apr 69 TIME, p.67), they commit rather than believe--commit themselves to Christianity, Black Power, Peace Corps, hippiedom, Zen, drugs, sex--in their "quest for personal authenticity." And says Thomas Luckman [also at "The Culture of Unbelief" Conference in Rome], some will express this commitment through churches, others not; the churches that remain should not command belief but should help people articulate their beliefs from within themselves....A great book on the new side of the watershed: Margaret Mead's *CULTURE AND COMMITMENT* (Doubleday, 1970), with the extended analogy of immigrants in time (whereas earlier immigrants were in space): the older generation, partly because of rich memories of the former time-land, cannot adjust as well as their children to the new time-land, so they must find out from their children what the questions are, then (if asked) help them answer them. [This, it seems to me, is the proper stance for a theological school today.] (In the "post-figurative" period, children learned primarily

from their forebears; in the "cofigurative," both children and adults learned from their peers; now, in the "pre-figurative" period, adults learn also from their children.)

63....But conflict skills will increase, too (both interpersonal and political); so the relative amount of conflict may not increase for another generation--and not then, if the population explosion is brought under control.

64....Systems analysis, computerization, the engineering of space, the human-scale city, environmental planning, etc. I have no doubt that man can make the head-trip, is intellectually adaptable enough to survive. It's the deeper realms, below his eyebrows, that may undo him. Here we should have to do with the H.P. movement and the revival of meditation-prayer-reverie-fantasy-the arts....In the Jan.70 HARPER'S (pp.35ff), Saul Alinsky displays the requisite planning-mentality of "The Professional Radical, 1970." The perpetual question of this simple, effective organizer: "How do you organize these frustrated middle-class people? You find out what they care about and you organize them around these issues. ...You go with the action and...consciously look for hooks and handles," always asking yourself "How do I use this to build the organization?"

65....How "religion can help speed up the adaptation" should be a prime thrust of theological training and of mission. The man "half dead by the side of the road" is both your neighbor and you.

66....External/internal threat to our identity, stability, survival; and promises!Eschaton-Parousia: individual and/or communal? communal and/or universal? historical, metahistorical, transhistorical? The assurance of "a destiny of our own" comes from the inner knowing, the divine conviction-assignment, that we are owned, loved, sent, and to participate in mission and praise within the freedom of God's will and grace, of which the resurrection of our Lord is the sign and promise. The New Life can renew the earth, and to be called to share in this struggle is our dignity, joy, and hope.

Community - p. 2
Needs - p. 4
Future
Religion
Content
Stability