

ADM. FAC. from Willis.....
3 May 73
The post-STM, 2-sin DMin and "liberation" rhetoric/reality

ACTION-INDICATIONS:

- * Individual initiative; responsible behavior within
- ** Social reform; revolutionary action against and beyond

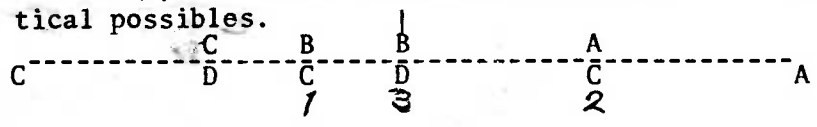
My motion to drop the last sentence of "Ministry" (p.1 of latest DMin draft) having been converted into "later" [to be discussed in June?]-I having thought that the "liberation" statement in the previous statement was sufficient, and that the sentence objectionable was both misplaced (as statement of purpose belonging under I) and rhetorical [in a nonrhetorical document]-it seems to me an appropriate time to raise, perhaps for consideration in June, what I perceive as our NYTS need of liberation from "liberation," i.e. from the rhetoric necessary in persuasion but distortive of perception [in understanding both Word and world] and therefore of planning. This raising is a thankless task, for all tribes practice instant, knee-jerk punishment of members who question the current code-words: if the tribe is leftish, the offender is considered rightish--and vice versa. Against this reaction to this attack on the code-word "liberation" I can only offer my leftish record and plead for my colleague's reason.

RHD gives three meanings of "liberate": release [persons], and disengage or steal [things]; and has no add. meaning for the noun, which is true also of WNID2. As a WWII and Cold War term it had "Free World" color; then anticolonial color (Fanon, etc.); then anti-USA-Establishment color (first Black, then student, then female, then gay); then anti-First-and-Second-Worlds color [in Third-World rhetoric]; then panAfrican, panpoor [including Anti-Rich-Nations rhetoric]. Who knows what next? It got tied in with the Exodus story by King for Blacks and by Cox for white liberals. Then it got infiltrated by late-Marxist sloganeering, especially Maoist. That's enough history of the word to evidence its power to point to the outsider feeling so common to so many persons and groups today, and to the possibility of actional coalitions. I'm not for dumping a word that has such explosive, adolescent energy: rather I'm for using it within biblical, rational, humanistic guidelines, in the interest of truth and action, of justice and reconciliation, of destruction and reconstruction.

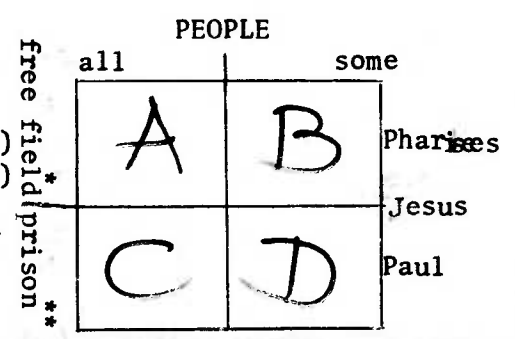
I'm for a 1-sin DMin, namely resistance ^{but sometimes less} to the will and Kingdom of God--which is to say, for "salvation," which includes but is more than "liberation." [Relevant materials, when soon published, will be WCC "Salvation Today" papers (some of which are already out) and last month's "Evangelical" conference--at Calvin College--on the Gospel and politics.]

How a pastor phrases and rephrases his/her operant question is crucial here. Our work with pastors ought to help them shape-reshape their own operant question. *How shall I lead my people to be liberators, agents of social change?* is not a good shape for the pastoral question, though it is not a bad shape for some of the rhetoric used around and by NYTS. It's a good question for the leader of a Marxist cell, which is one of the two sociomodels dominating the romantic liberal psyche (the other being another small group, the human-potential or soft-revolution group, into which pastoral psychology has been merging). Neither of these sociomodels is what the local church is, a boundary-between-movement-and-institution socioreality: the Marxist cell is movement-outside-institution, and the human-potential group is movement-within-institution ("institution" in these two cases meaning the USA Establishment, the general American culture). What we liberals-radicals oppose, of course, is the congregation [local church] as merely institution-within-institution, a civil-religion, culture-subservient club. But the Fourth Way [or should I say the First Way?] is for the local church to learn to be the Church local, and imprisoning our clergy in liberation rhetoric works against that end.

On the grid, the order of my preferences is BC, then AC, then BD, the latter being medial between C [leftism] and A [rightism]. Of the 16 theoretical possibles, only these --+ CD (syndicalism, anarchism)--are practical possibles.



To the extent that the CULTURE ("world") (America) is a



The two styles of "salvation" in relation to the "thrown" limits: