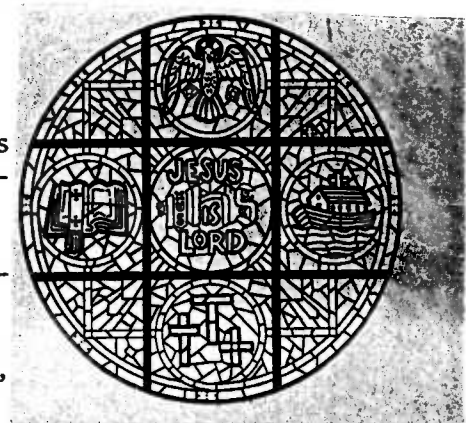


Gabriel Moran, with whom I taught "Theology of Community" years ago, is steadily productive on his life-project [which on this Thinksheet I call "authentic body"] and has now come out with an unavoidable book thereon: RELIGIOUS BODY (Seabury/74). Here, I visualize and comment on his thesis.

1. From within our humanity, this question is forced on us all: *What is authentic humanity? what does it mean to be truly human? what is authentic intimacy/solitariness, and thus authentic community?* While this is my formulation, the question is the chief one Gabe has been raising, these many years, within (a) his own religious community, Christian Brothers, (b) within the Roman Communion, and (c) beyond, especially as author and as NYTS teacher. This question positions him, at least theoretically, within the Human Potential Movement, for which this is the central question....From within our commitment as Christians, the question forced on us all is: *What, here and now, is "faithfulness to the living Lord"?*....Neither question can be evaded by anyone on search for real community, authority, integrity.

2. While the first question is very real for me, as my Thinksheets and Courses Taught in recent years reveal, the second question has dominated me qua pastor and theologian. The ecumenical church (openly both Catholic and Protestant) Loree and I built almost 1/4th c. ago has a rose window that grew out of my dissatisfaction, from being in five communions and teaching in higher education in several denominations, with the self-depriving eris (ego-strife) of all the churches. Central is the two-Greek-word nuclear creed, Englished as "Jesus is Lord"--the Person who is authority for Christians/Church--surrounded by the secondary, derivative authorities: spiritistic experience, individual [Abrahamic]/collective [Pentecostal] (the Dove); the living Church (Gabe's church and "catholic" thinking/living trans Rome, for which I used the WCC symbol, the Ship); the dead Church, Tradition (the churches of "the East," including Greece--the historical or tau cross, between the West or Latin and the East or Greek crosses); and the Bible, which for most Protestants has been the chief counterpoise to the traditional, preProtestant churches). Of course most churches are not pure types, but rather combinations of these authorities; but cultic competition within "Christendom" tends to drive congregations to the extreme of some particular purism.



3. 1946, the year the Pope said OK to Scripture study in the original languages, I was at the annual meetings of the biblical (nonCatholic) societies when the Romans walked in on us Christians and Jews. Starting then, Catholics developed a "Protestant" infatuation for the Bible, such as that which produced "The Biblical Seminary," now NYTS. Obviously, my window and Gabe's book call into question the Bible as the single criterion of truth and medium of guidance. From my personal history, I give more weight to Bible than Gabe does from his: transpose our histories, and we might match! He believes his church is now suffering from scribism, biblicism; I suffered much from the same--of which the window itself witnesses: the only donor I had insisted that the Bible be in the center, and backed down only after months of gentle persuasion.

4. Anybody who goes as holyword-ascetic and NewCreation-starryeyed as Gabe is going to be "cut off from the land of the living" of his folk. Gabe's "New Reformation" is as overcorrective as Lenin's Stuttgart 'll atheism and Ghandi's anonymous Christianity. I no longer know enough to reject him for such madness. I share with him the passion for an authenticity--of person, of community, of authority, of hope--that I would call "the Protestant principle" or the Christian...or the human....

5. I stick with my ecumenical window. It's "where it's at" right now at NYTS, the orchestration of Christian visions into New Hope.