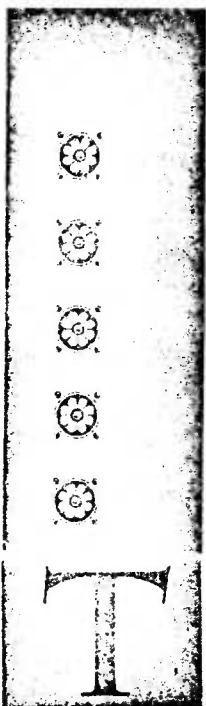


One of the lurking bedevilmments in history is the romanticizing Tendenz, the temptation to romanticize theory (intellectualism), action (actionism), or the convergence of the two (ex post facto doctrinaire capitalism, and marxist socialism). The Voice that gathers and directs us to justice and joy, the messianic convergence, cries out against all romanticizations, driven as they are by mind-just for a primordium whose center is everywhere and whose circumference is nowhere [to bowdlerize Augustine's geometric description of God], a Weltbild without remainder. Always and everywhere, intelligence in alliance with power erodes first humility, then truth, then compassion....I therefore am both enthusiastic and wary when Jose Miguez Bonino (in Fortress/74 DOING THEOLOGY IN A REVOLUTIONARY SITUATION) says "Action is itself the truth. Truth is at the level of history, not in the realm of ideas." And it makes me think of a well-worth-meditating-on passage in Nikos Kazantzakis' THE SAVIORS OF GOD: SPIRITUAL EXERCISES (S&S/60, pp.99ff):



The Relationship Between God and Man

THE ULTIMATE most holy form of theory is action.

- ☼ 2. Not to look on passively while the spark leaps from generation to generation, but to leap and to burn with it!
- ☼ 3. Action is the widest gate of deliverance. It alone can answer the questionings of the heart. Amid the labyrinthine complexities of the mind it finds the shortest route. No, it does not "find" —it creates its way, hewing to right and left through resistances of logic and matter.
- ☼ 4. Why did you struggle behind phenomena to track down the Invisible? What was the purpose of all your warlike, your erotic march through flesh, race, man, plants, and animals?

Why the mystic marriage beyond these labors, the perfect embracement, the bacchic and raging contact in darkness and in light?

- ☼ 5. That you might reach the point from which you began—the ephemeral, palpitating, mysterious point of your existence—with new eyes, with new ears, with a new sense of taste, smell, touch, with new brains.
- ☼ 6. Our profound human duty is not to interpret or to cast light on the rhythm of God's march, but to adjust, as much as we can, the rhythm of our small and fleeting life to his.
- ☼ 7. Only thus may we mortals succeed in achieving something immortal, because then we collaborate with One who is Deathless.
- ☼ 8. Only thus may we conquer mortal sin, the concentration on details, the narrowness of our brains; only thus may we transubstantiate into freedom the slavery of earthen matter given us to mold.
- ☼ 9. Amid all these things, beyond all these things every man and nation, every plant and animal, every god and demon, charges upward like an army inflamed by an incomprehensible, unconquerable Spirit.
- ☼ 10. We struggle to make this Spirit visible, to give it a face, to encase it in words, in allegories and thoughts and incantations, that it may not escape us.
- ☼ 11. But it cannot be contained