

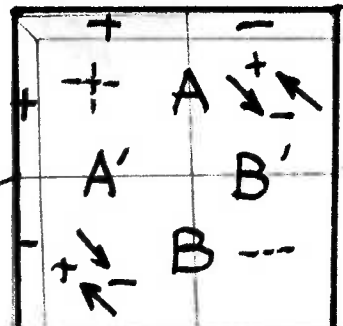
1. Divine monergistic, divine-human synergistic, or human monergistic--or not at all? The four options-scenarios-philosophies vis-a-vis social change are still so open as to signal something about human "nature," viz. that our potential requires a tetralog of these positions. This thinksheet looks at the partners in this conversation. [Letters = the positions, as underlined above.]

N: You can't change human nature, so nothing anybody does will make for a more altruistic society. On its negative side, the art of living is discovering and observing the limits we humans are up against--our genes, our skinbags, the deformations and impoverishments of our tribal and personal personal decisions [our "sins"], the ambiguities of consciousness, the mysteries of the soul, the vicissitudes of nature and history, the will of God\*. Let's cool it, stop paining ourselves with utopian dreams and schemes, and settle down to what, within these limits, we can manage of justice and peace, love and joy for ourselves and our fellows. At the moment [May'75], N is talking louder and seducing more to his truths. [This last sentence tips my hand: I believe that N's is the voice of reason, for much he says is true; and a siren voice, for she does not speak of countervailing truths. (This last sentence is sexist; for practice against sexism, please transpose "he" and "she.")] [\*Which is contrachange.]

H: NO! Every scientific development indicating our limits is more than offset by a succeeding scientific development indicating our resiliency, our ductility-malleability-fluidity-potential. Our species has survived and thrived because always, when the chips were down, we knuckled down and came through and out on top higher than ever before: the testimony of history confirms the evidence of psychosociobio-research. The new field, "social biology," evidences altruism as (a) more extensive in nature and human nature than we'd thought, and (b) more expansible [by consciousness-raising through awareness-expansion] than we'd thought. Far from proving we can't make it on the earth as a species, or at least not on our own [without divine aid\*], history reveals a dialectic we can trust both because it is physical (and therefore economic-public, transcending party) and because it is rational (and therefore transcending face, i.e. opinion). The enemies of society can thus be identified and its problems solved. [We are facing a more intelligent as well as a more compassionate Marxism, which can be as required both humanistic and inhumane, with ideological support for a more flexible range of options than is possible under theism or secular liberalism--so the latter is tending to become Marxian if not Marxist: liberation theologies are tending to be less and less theologies.] [\*Which, under this atheism-or-deism, is unavailable.]

S: God wills the convergence of justice and joy, and therefore radical social change; and we in his image are capable of cooperating with him to that end--indeed, are commissioned to it. Therefore, the untowardnesses of the human heart and of history and of nature will not succeed in impeding this divine-human Event. The synergistic potential of the lower and upper coils, of sensitivity-compassion and rationality, is adequate: that we may trust against all contrary evidence, and fortify ourselves by considerations of human dignity and personal worth, supported by the reflexive sanction. This position, the "liberal," is profoundly embattled, and tends under secular pressures to slide into nontheistic humanism.

D: Only God can "give you the Kingdom," and our cooperation is at best active resistance to the forces resistant to God's will in us and in the world. Classic statements are the prayers of Hannah (1Sam.2) and Mary (L.1) vis-a-vis their sons Samuel [the first prophet] and Jesus [man-God]. To positions "H" and "S," this looks like pessimistic quietism--e.g., this in the new ed. of the Great Soviet Ency.: Pasternak "expresses a negative attitude toward the revolution and lack of faith in the possibility of the social transformation of society." (+1975 31.75)



On the logical-possibilities grid, the theological possibilities are, for "N," BB' and B'B; for "H," A'(A) and (B)A'; for "S," AA' and A'A; and for "D," AA' or A'A or B'A or BA'.

N

H

S

D