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FRONT COVER: PHOTOGRAPH by MARIANNE GOERITZ, Mexico. In the pattern of rust and decay the Cross can be found.

COVER 3: Luke 3:5-6, lettered by Margaret Rigg, using the famous Hans Schmidt (1959) Roman alphabet variation.

COVER 4: THE EIGHTH DAY *parable*, JIM CRANE.

GOOD FRIDAY, 1964

Who knows
the pattern of the bird's flight
and who can describe the Resurrection,
who knows the destiny of a song's note and where it begins
and where it ends,
and whether it can ever end having been heard, having been
loved, having been repeated
like Sunday; each child is a new reflection of God and
each mystery
is as precise, particular, sublime, silly as our history.
Between the branches of a tree
a bird spread its wings
and who knows the pattern
of this story; we know
its glory is in many forms
as you phrase your doubt, as you phrase your liturgy,
as the rose surprises you; as angels
walk with music into the
flying room of light; Glory be to Easter.

—JOHN TAGLIABUE

"I HELD THE HAMMER" WOOD CUT BY SUE BEMEL





R. O. HODGELL

It is perhaps a little late to be writing you a note of thanks for the handsome coverage you gave St. Stephen Church (Dec., 1964), but we wished you to know how pleased we were that you did so well by us.

We were disappointed, however, to discover that we are nowhere mentioned as the architects; and as your magazine makes such a point of credits, we were doubly disappointed. If this was the unintentional oversight that we suspect, we would appreciate your giving us due credit in your forthcoming issue.

**PHILIP C. HENDERSON
PRATT, BOX & HENDERSON, ARCHITECTS
dallas, texas**

(On bended knees, *motive* apologizes to PRATT, BOX & HENDERSON for this glaring omission. In our enthusiasm over photographs and copy for the St. Stephen art feature, we neglected the most important credit of all: the architects. We are sorry.)

It has been brought to our attention that *motive* is having financial difficulties and is being criticized for failure to be a "voice" for students. We at Duke accept our share of responsibility for both of these conditions, and therefore offer our

tardy response to an affirmation of *motive* for what it is and can be.

It is too often the fact that response among students is not communicated to *motive*, but rather becomes a source of dialogue among the students within the university community. The quality of both the content and format is a source of dialogue among the students; and is a source of pride to us. We feel that it is essential that the M.S.M. have a voice with freedom to confront students with issues with which they, of necessity, must deal.

The essence of being a student is search, and if this search is not begun while one is in the university community, it will probably never begin. By raising some issues *motive* frees students to raise further questions, and by treating these questions creatively it opens new possibilities for approaching them constructively.

MAURINE DOGGETT
for the student council
duke university

The January issue is the third copy of your magazine I have received. Before the January issue, I had not really read the magazine. This issue I just happened to take to our snack bar on our campus. While reading it, (particularly the "Hurried Hints for Harried Homemakers" article) a few of my friends asked what I was reading. I was actually ashamed to tell them it was the M.S.M. magazine. Anyway some of it they read, and were really astonished to hear that this was a "church" magazine. To say the least, *motive* is impressive, but I believe that the "impressing" is somewhat contrary to the teachings of Christ. The editors and writers seem to have lost the full meaning of the Church and its responsibility.

Let's face it. How can a so-called "intellectual magazine" (I believe that is what *motive* would like to be considered) reach into the hearts of any college student? College students have enough intellectual enlightenment in the courses the college provides. Should it not be the job of the Church and its affiliate organizations (i.e., the M.S.M.) to teach the student about Christ and his teachings and their application to our confused daily lives?

BETTY TRIMBLE
allentown, penn.

I have been reading *motive* since 1962, my roommate's copy that is! She says there are pressures being exerted to change *motive* into a bland "church" type magazine! I hope this isn't true. In this world, it seems that everyone is bent on presenting both or all sides of any questions. My professors announce their lectures with "I want you to see *all* the aspects." Rarely do they take a stand. At least this magazine does. Not only does it take a stand, but also this stand is presented as a Christian viewpoint, not the Christian viewpoint.

JOANNE BRADLEY
cornell university

Such a letter as Grace Christopherson's (Feb., 1965), commenting on my Mary McCarthy piece in the December issue, would warrant no comments from me if it were merely a differing interpretation of Miss McCarthy's writings. But inas-

much as it is, among other things, an attack on me personally and professionally (because of her remarks about my confusion on "the nature of the novel"), it requires more than the silence such letters customarily deserve. To comment extensively on the points she raises, however, would take far too much space, so I will content myself with a few specifics.

(1) I am not alone in seeing "conservatism" in Miss McCarthy's entire literary output, even though, as a "liberal" myself, I might be accused of seeing it more than others. For instance, after my original essay was finished (as it appeared in *Contemporary American Novelists*, published by Southern Illinois University Press last fall), and before I rewrote it for *motive*, I discovered that the *National Review* published what is evidently the only other essay covering the novelist's career, and was entitled, "The Conservatism of Mary McCarthy." But the same point has been made in book reviews of her several novels, and, as I recall, by quite a number of other critics.

(2) I did not say that Miss McCarthy "prefers" what she calls a "poet of the masses" (referring to *The Groves of Academe*). I said her sympathies lay with such a poet, and I stand by this statement—so far as it is relevant to the one novel in question, not to Miss McCarthy's personal literary choices, which seems to be Miss Christopherson's point.

(3) Merely stating that the novelist has "lyricism" in her treatments of sex does not prove it. Again, I stand by my statement that Miss McCarthy usually treats sex with "cynicism and detachment," as I indicated by typical quotations.

(4) I must confess that I just do not know what Miss Christopherson means by her extensive comments (really her only major point of criticism) about morality and literature. I do believe that morality (which is certainly not the same as didacticism) is a relevant criterion to apply to the arts, but not, as I evidently have led Miss Christopherson to believe, that it is the

primary consideration or even necessarily always to be found in all literature. However, it certainly must be admitted that a writer like Mary McCarthy invites such criticism as mine in her presentation of character. Not that this necessarily implies anything about her own beliefs of standards in this area; certainly, whatever I have said applies to her art, not her life. In her art, it does seem to me that she presents people tenanted an amoral universe—but what is the objection to this? The same is also true of Hemingway and many other contemporary writers. My point was merely that her characters are self-consciously amoral; this is hardly the sort of thing which indicates a naturalness in behavior. As far as Miss Christopherson's remark about *The Group* being a "novel of failed community," all I can say is that one man's jargon is another man's shibboleth. It does seem to me that I said substantially the same thing, but without the term Miss Christopherson prefers.

About the other matters raised in Miss Christopherson's letter, all I can say is that my essay was read and approved—in some cases enthusiastically—by others, including the well-known critic, Harry T. Moore, and with no significant demurrers. So if I reflect "misinformed arrogance, literary fascism, and the stale crumbs of genius," I am perhaps not alone.

Incidentally, whether or not I am a "theologically-imaginative" critic or not can best be answered by referring Miss Christopherson to the many critical pieces I have had published in *The Christian Century*, *The Christian Scholar*, and elsewhere (including several major newspapers). For some strange reason, this critic who is not "theologically-imaginative" some how strikes others as perhaps having just this quality. Therefore, I intend to stay in literary criticism (thank you, Miss Christopherson, for the invitation to try archeology), and will continue to evaluate the literature of our time as honestly, thoroughly, consistently, and coherently as I have. I would suggest, though, if Miss Christopherson has an alternative interpretation of Mary McCarthy, that she submit it for publication. Certainly, there is enough of merit in that author to stand more than one critical onslaught! And then, perhaps, I can also utilize my 20-20 hindsight in the form of a letter to the editor.

PAUL SCHLUETER
southern illinois university

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It is unbelievable, your magazine! It is understandable, when, once in a while a review hits on an exceptional article or feature, but when they keep coming in every issue it brings admiration from those of us who are seeped in magazines—we receive some fifty weekly from all over the world. Either my concept of the Protestant church in the United States is in error or I am not reading your articles carefully enough. I can't believe the latter is true, and yet again and again I find clear, straight, impartial and well-written features on life in Russia, Cuba, politics, modern art. What is happening? Is there really a large enough segment of the Protestant population existent in the United States to support such truth? Please receive—again—our congratulations and wonder! Best wishes,

MARGARET RANDALL DE MONDRAGON
el corno emplumado
mexico city



HUSHED-UP CHRIST LINOLEUM CUT BY ROBERT O. HODGELL

THE HUSHED-UP REVOLUTION

BY MARTIN E. MARTY

A HUSHED-UP REVOLUTION is abroad in our land. One side of the revolution says the Christian church should be involved in the struggle of today's poor in city and on farm; at the side of the delinquent, the racially oppressed, the politically exploited. The other says the church should love these people but should not become involved in the politics of their problems. The two sides might meet in the same church buildings, but they will not meet to discuss the attitudes. Each is set in its way and there are few conversions from one group to the other.

The revolution is not hushed-up by people who engage in a conspiracy of silence. It is glossed over because we have difficulty defining it and deciding what to do about it. The time has now come when we must face up to it.

What do the quiet revolutionaries look like, where are they, what do they believe?

They include the renewed laity, the kind of people who have formed cells and *koinonia* groups, who go on retreats, and who use the educational materials which incorporate aspects of our century's theological revival.

They include many of the older clergy, more of the younger clergy, most of the seminarians, and almost all of the faculty members of the main-line seminaries.

Almost all the leadership and active participants in the Christian student movements on the campuses have indicated their sympathies.

In the past year or two, as if by some sudden grapevine spread, almost all the denominational magazines have decided to go for broke—as a glance at their reactionary Letters to the Editor columns reveal.

A few elected officers and bishops, a few more executives, a great number of second-echelon employees of denominations, and voluntary or ecumenical bureaucracies are declaring themselves.

It is harder to try to lump their beliefs. One will

find white and Negro, young and old, Republican and Democrat, one kind of conservative and one kind of liberal here. Moderate evangelicals and moderate liberals are also here, along with Barthians, Tillichites, demythologizers, and remythologizers.

They are united in their vision that our way of life is called into question by the world's technological and political great awakening and by secularization in our culture. They are united in their belief that the Bible and the Christian tradition include a mandate for their own involvement and imply resources for informing that involvement. They are united in their rejection of the idea that our way of life and our religious institutions are *a priori* uncritically to be preserved.

And those on the other side of the hushed-up revolution? They share a different vision, and they are, in varying degrees, aware of revolutionary change in the world. They are also aware that our existing solutions do not meet existing problems. In some ways they hope for, and may help produce, a different, better world. But they despair of being of much help. They see an immoral base to many of the world problems and feel that the churches' answer should basically be, "Be good!"

They are aware that most of the people in the revolution are seeking at least the *physical* circumstances which go with our own middle class way of life. They see that when many of them attain these circumstances, they also adopt the *bourgeois* value system.

The Christian message in the minds of these people deals only with personal salvation, which may mean either in an afterlife or membership in a group which gives them personal or social integration and substance in this life. Many of them have had considerable education and are of moderate or more than moderate means. They are often well mannered and basically generous. They may have their radical right heretics, but they despise these just as their counterparts distrust the wilder Turks in *their* own midst.

Most important, this group by and large has been

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doing a large part of footing the bill and paying for the groceries in the churches. It hires the preachers and worries about the condition of the Sunday school gym floor. Its members head the bowling leagues and provide the chaperones for the youth dance. It includes those who drop off their children in Sunday school. It includes many who want religion in the public schools. Its representatives by and large are in the pew Sundays at 11:00. And they are in quiet, and sometimes noisy, revolt over the idea of footing the bill for change in the church.

These two "sides" coexist within our American denominations. But coexistence does not mean communication. Different expectations for religious institutions and different interpretations of religious meaning and responsibility have sharply divided the "sides."

What produced the antiprophetic "side"? Space demands we focus on one factor.

Many have puzzled over the fact that American secularization has not taken the blatant, strident forms which European life has produced in the last century. All the polls find that 80—90% of the American people are believers in God, the Trinity, the divinity of Christ, the authority of Scriptures, the reality of an afterlife. The same polls find 40—45% knowing *something*, however minimal, about these teachings. Our impressions and intuitions tell us that about half in the latter percentage also seem to arrange their lives somehow in the light of these beliefs.

What we have seen is what sociologist J. Milton Yinger has well described as "persons acting religiously in a way that does not express directly the faith they profess." They "redefine [their] religion while disguising or obscuring the process of holding, somewhat superficially, to many of the symbols of the earlier religious system."

What we are witnessing is the development of new religious forms. The life conditions of the middle and upper classes in our urban societies, so dramatically different from anything mankind has ever before experienced, are having significant religious consequences.

We are seeing the laymen's religion for which historian Franklin Baumer has called, but we are seeing it inside the Christian churches. We are seeing *America's Fourth Faith* which Unitarian minister Duncan Howlett describes in his new book, but this faith lives not only in his Unitarianism or outside the churches but inside the most orthodox ones. (I think that Yinger, Baumer, and Howlett have something more dynamic

and refined in mind in their terms than are present in our realities.)

So, what else is new?

Ours is not the first society in which complex religious institutions adapt and accommodate themselves. This is done in every society somehow and eventually. But there are distinctive features of our own accommodation. One of these is an effective weapon which a matured culture-religion possesses in a voluntary society: the threat of nonsupport.

This threat has seldom been used overtly. Presbyterian J. Howard Pew and his laymen's committee or the radical right subversives are rare exceptions. Rather, it shows up in quiet creative foot-dragging, reluctant acquiescence, low-keyed and nominal approvals. *Under the continuity of radically orthodox Christian symbolism these foot-draggers affirm, basically, precisely the same set of values as their counterparts in the secular middle class.* Way down deep, I think, they know this. This is why their defense is so limp, low-keyed, and halfhearted, and why in their embarrassment at finding their "faith" present in their surrounding environment, they occasionally yield to the revolutionaries.

Strangely enough, it is the "revolutionaries" who do most of the basic Biblical study. They talk about "back to Wesley, back to Calvin, back to Luther, back to Augustine" or forward to each. They do the exegesis



DANCING PROPHET BY ROBERT HODGELL

of their own confessional and doctrinal statements. They debate Chalcedon and the other ancient councils and their formulas. In this sense they are the conservatives. Those who foot the bills could not care less. This group keeps the symbols and slogans, "Jesus saves" or "Hail Mary" or "Shema, Ishrael." But what is implied in each phrase is not designed to collide with preexistent social values.

Where do we see this clash? It begins in the general tapering off of what was called America's "religious revival," which seemed to crest around 1952-58. It lives on in celebrity religion and World's Fair religion. It is ministered to by the last of the Graham-Peale-Sheen-Marshall set. But little novelty or new energy is evident. Ask the campus minister or the church extension expert.

The clash appears also in ecclesiastical patterns. Ask the seminary recruiter. He can get almost as many candidates as he wants for the "revolutionary" church, but who on college campuses will invest his life in the existing institutions?

Congregations still think that better salaries, better plants, better housing, more honors will attract parsons to a new pastoral vocation. But collegians are looking for meaning, and they don't often find it in what they see, rightly or wrongly, to be the parish routine.

Ask the ecumenical institutions' fund-raisers. Or, better, pity them. Ask the employees of local church federations—where the business community, including the realtors, control the purse strings—how things are going if the church federations or ministers' alliances took a pro-integration stand this year. Ask those who represent benevolences which today involve Christian social workers in a welfare society. Things were all right back when "widows and orphans" were the problem. What about today, where they must plead (or obscure from view) their involvement with the rent-gouged, the delinquent, the unwed mother, the school dropout, the gang.

THE nonrevolutionary community had asked, in general, for what it is getting. But does not want the specifics it is getting. Its members asked the church to be relevant to society, and when the church became ethically relevant in the matter of race, the specifics were abhorrent.

They asked the church to stand for something, and when the theological revival came they rejected all its forms. They asked for separation of church and state, and when Christian leaders supported the Supreme

Court in its school-prayer ban they complained. They asked, "Why don't the churches get together?" and when the churches began to, they ran for cover.

They asked the churches to be meaningful in society, and when the churches began to show political interest, they voted for Goldwater and Wallace.

While this does not amount to a very cheery picture, several other factors can be introduced. While conversions from one side to the other are rare, they do occur. In each community there are marks of vitality, generosity, *esprit*, and perhaps Christian fellowship. I believe that over the long, long pull the quiet revolution (to borrow its name from a television program about it) is making slight gains. But I also believe that it is becoming more cut off and has not faced the future seriously.

Perhaps we shall end up with formally recognized, permanent split-level church life. Perhaps we will organize and institutionalize these chronic, but now acute, problems which divide the Christian community.

Perhaps we will be content to let the antirevolutionary force hire its kind of preacher from its kind of seminary or be ministered to by the public media and their celebrity priests who mouth the old slogans, but baptize the existing culture.

Perhaps we will find ways for the underground lay-priest and the quiet revolutionary clergyman to survive independently after the hushed-up revolution is no longer hushed-up. I, for one, think we should at least make a more serious effort than we have in the past to face up to affairs as they are and, if possible, to work toward healing.

This can be done if one party acquiesces and capitulates to the other. This is not likely to occur, and if by some miracle it suddenly happened, many values might be lost. We might continue to muddle through with our existing *bad* politics, equivocations, cheap compromises; with our glossings-over and hushings-up. We might find another way through good politics, clarified speech, expensive solutions. We still have a few persons who make forays from one community to the other inside the church. A very few persons are accepted and understood by both parties.

One way out of revolutions is reformations, and even they could come. So, at least, Pope John thought. At the very least, we can begin by ceasing our hushed-up operations, by frankly assessing where we are tending. We can speak clearly and try to understand each other. We can take the future more seriously than we have the recent past.



POOR ONES WOOD CUT MARIO MOLLARI, ARGENTINA

THE SHAPE OF THEOLOGY FOR A WORLD IN REVOLUTION

BY PAUL L. LEHMANN

WHEN the question is raised as to what kind of a theological perspective is at our disposal for living with the fact of revolution, the self-evidence of revolution and the possibility of a theology for a world in revolution collide. The collision calls for a confession: since we as human beings and as believers have been drawn more and more into the dynamics of revolution, the church has repeatedly succumbed to silence about the authentic connection between its faith and this tumult. The encounter of theological resources and revolutionary facts however shouts its own silence with the remembrance that the self-evidence of revolution in the world is not matched by any such self-evidence about a theology for a world in revolution. It would appear therefore that theology has met its match.

The Christian church however has been both brighter and more stupid on this matter than most other structures of society. More stupid because it has tended to escape from revolution and has counseled us against its appropriateness to Christian and theological concerns; brighter because from the beginning of its own life the church has been equipped by mind, imagination and energy for responding to revolution. The Church has perhaps dimly sensed but not imaginatively explored its own resources for revolution.

BANKS O. GODFREY gave major assistance in preparing this manuscript for publication. The article was presented originally by Dr. Lehmann in the form of a lecture at the 8th Quadrennial Methodist Student Conference. Mr. Godfrey at our request edited and rewrote much of the material, with Dr. Lehmann's assistance and approval.

To speak about a "theology for the world in revolution" involves a certain ambiguity in the substance of theological self-understanding. The ambiguity is due to the first preposition in the formulation, "theology *for* a world in revolution."

For may mean at least two things: for the purpose of dealing with revolution in the world, or "*for the sake of* the world in revolution." The first would mean something like this: you are involved in a certain human condition and then you look around and say to yourself, "Could there possibly be any theology for dealing with this?" This usually passes under the heading of relevance and Christians are always worried about being relevant.

But the concern for relevance on its own terms is misleading; it is what always makes Christians fall flat on their faces—because they are out of character. They are not supposed to be relevant; they are supposed to be Christian, which is to *be* involved in the very center of the dynamics of revolution (much like the eye of a hurricane). The "eye" of revolution erupts with single fury and singular inescapability, and Christians tend to be surprised. This is the pathos in which the brightness and the stupidity of the church intersect one another. Christians should have known about revolution all along. It is only the non-Christian who is entitled to be surprised at revolution.

We are concerned about theology "*for the sake of* the world in revolution." This theology is a description of truth comparing inner and outer meanings of the

revolutionary character of the life of man. This equation illustrates not simply man's life in the world but also the world and its life in man (because man is in it). This is what the hurricane is about.

The internal and external connection between a revolution in the world and a theology for the sake of a world in revolution engages us in a description of the context of the meaning and purpose of freedom and responsibility with which the dynamics of revolution and of theology are always concerned. We could say of revolution what Augustine once said of war: "Men do not make war for the sake of war; they make war for the sake of peace." Men do not make revolution for the sake of revolution; they make revolution for the sake of the world. That is, they do not *make* revolution at all; they respond to it. Such response makes trivial and pathetic the image of the revolutionary figure as the man with the black mustache and the black satchel. Such a figure is trivial and pathetic because he is the invention of the diseased imaginations of people who are themselves characteristically afraid of the world, because they have defaulted in their responsibility as human beings in the world.

The shape of theology for a world in revolution may be sketched in two formulations. Borrowing a phrase from Pascal, who once said that sickness was the natural state of the Christian, the first suggestion is that revolution is the natural environment of the Christian. The second is that Christian faith is the catalyst of authentic revolution.

THE REVOLUTIONARY ENVIRONMENT OF THE CHRISTIAN

The remarkable thing about Christian faith is that it came into the world with a perspective for responding to the most fundamental perplexities of man's life in the world. If we can identify these perplexities as they were identified by the classical Greek culture into which Christianity came, we could put it this way:

STABILITY AND CHANGE: What is it that gives permanence to life? What is it that is dependable? How do we understand the flux, the alteration, the movement of man's life in the world, or the world in which man lives?

DECAY AND FULFILLMENT: How do we probe the baffling circumstance that we are not only caught up in movement, not only going from a given present towards a given future from a given past, but are also heavily under the shadow of decay? The Greek mind was inescapably oppressed by the fact that this movement ends not in fulfillment but in futility. It is this oppressive sense of decay in responding to change that deprived the Greek mind of any meaningful sense of fulfillment and delivered it over instead to fate.

These fundamental human experiences (which the Greeks labeled, but did not invent) were recognized in like intensity and depth by the Christian mind. But Christian faith enabled men to make an important alteration in the relations between stability and change and between decay and fulfillment. The alteration is so radical as to amount to a transvaluation. As the Christian mind tried to come to terms with these experiences, it came more and more to regard change as the prelude to authentic stability, and decay as the harbinger of a fulfillment on the way. In this way history was given its fundamental human significance.

In the absence of a creative perspective for relating stability with change and decay with fulfillment, change became the great enemy of stability and decay the great enemy of fulfillment. And there was no integrating word. There was no creative symbol with which man could make sense out of his life and thus achieve the full stature of his freedom. There was no integrating word or creative symbol to help man connect what was happening to him in the present moment with any fulfilling and compelling purpose.

Christianity moved into this situation with a perspective which completely changed this relationship. From this transformation of the relation between stability and change, decay and fulfillment, history was given its fundamental human significance.

It has sometimes been too loosely said that Christians, or the Old Testament, invented history, as though the Greeks knew nothing about it at all. The late Erich Frank, an eminent Augustinian philosopher, made the intriguing remark that it was Moses who invented history. Although tantalizing and containing much truth, it is not true in the sense that nobody ever used the word history or reflected upon history before Moses. The sense in which Moses invented history is the same sense in which we can say that Christianity invented history: it provided the perspective and the creative word and symbol for giving a human dimension to man's life in the world. It provided the resource for humanizing history, for making history the word which designates that aspect of man's experience in which his search for meaning and his need for freedom, his quest for purpose and his need of responsibility, are all brought to bear upon the relations between change and stability, decay and fulfillment, so that man may confidently take up his life as *the revolutionary* among all the creatures which God has made.

What the Greeks had not been able to see was that change, far from being the enemy of stability or permanence, was the initiator of a stability which was always coming to be. The Greeks could not see that change

was itself the inaugurator of a stability that was worth depending upon because one was able to depend upon it. Change did not mean that life was deprived of meaning; indeed, it was precisely the experience of change which meant that man was the great pilgrim. Man was to be in the world as the great pioneer, "a little lower than the angels," a great creator and fulfiller not only of his own destiny but of purposes which were anchored and rooted in the very fabric and structure of the world.

Christians, in spite of this resource and perspective at their disposal, have not always made wise use of it. Their difficulty in seeing this is reflected in another problem which the classical world was unable to resolve adequately: the relation of decay to fulfillment. The Christian perspective declares that decay, far from meaning that there was no fulfillment or that life was hopeless and not worth living, was the prelude to fulfillment and not its negation.

Thus by putting together change with decay Christian faith created a new connection between fulfillment and stability. It is no accident that Abraham who "went out, not knowing whither he went," is recognized both by the Apostle Paul and by the author of Hebrews as the great model of the Christian life. On the other hand, the Christian is, as Jesus himself insisted, steadily to avoid as though it were the plague the example of Lot's wife, who was not able to live in complete abandonment to the future. She snatched a look at the past and hasn't moved since. Grasping for stability without fulfillment, she was abandoned, not to the future, but to a petrified stability. Her history ended in permanence, not in fulfillment.

This transvaluation of the relations between change and stability and between fulfillment and decay, effected by Christianity, is what gives to human history its human dimension. What the transvaluation means is, in a phrase of Calvin, that "the world is the theater of the glory of God."

There is a hymn upon which I was brought up which is one of the unhappier pieces of theology in the arsenal of Christian education, higher or lower. The hymn is "Abide With Me," a stanza of which is: "Change and decay in all around I see, O Thou who changest not, abide with me." This is as complete a defection from Christian faith and life as anything in Christian hymnody or Christian literature. It is a lapse into the very cultural understanding of the relations between decay and fulfillment and between stability and change which Christian faith and life were designed to transcend and transform. If revised, the hymn should say, "Change and decay in all around I see, O

Thou who changest, too, abide with me." The God with whom Christian faith is concerned is not a God who gives the world a shove and stays behind. He is not a God who never got mixed up with the world in the first place, and who is serenely detached in some eternal dimension or area or territory which nobody has ever located. The God with whom the Christian faith is concerned is the God who goes before his people as a cloud by day and as a pillar of fire by night, who is the end as well as the beginning, and whose beginning is to be understood with reference to his end. And man is that creature whose beginning, like the beginning of God; is to be understood, not with reference to where he came from, but with reference to his end. By virtue of the going forth of God before, after, and along with his people, the beginning and end of man is bracketed by the glorification and enjoyment of God by man in the theater of the world. For, "the chief end of man," as Calvin said, "is to glorify God and enjoy him forever."

God had better change or we are all in the soup. To say that God changes is to say that he is *not*, as the Church has too long said, chiefly God because he is *Impassible*. To say that God changes is to say that he is always "seven light-years" ahead and behind and under us. He isn't process, but in the process of being himself in the dynamics of his self-identifying self-communication he fashions the integrity of history, holding together the beginning and end of man within his own beginning and end. And this was just the point: the Greeks saw, literally, no way of connecting God with change and decay. So they, and God, were imprisoned within the futile world, and found no way to move on to horizons of new stability and fulfillment. The Christian secret of the humanization of history is the transformation which Christian faith effects in man's understanding and experience of change *in relation to* stability, and of fulfillment *in its relation to* decay. And that means revolution. For revolution is simply change at an accelerated rate and range. Such revolution is the natural environment of the Christian.

THE FAITHFUL CATALYST OF AUTHENTIC REVOLUTION

How does Christianity come by this transformation? The answer is that Christians, like their Hebrew predecessors, were brought up on the Bible. And then as now the Bible is a singular resource of mind and imagination for dealing with man's experience at its height, depth, length, and breadth, or anywhere where life is really in trouble and really being made over. As a singular resource of understanding, the Bible possesses a particular power of transformation of mind and

imagination in a unique way. For this reason the Church has never strayed very far from it. For this reason, also, the Church is frequently tempted to read the Bible as though it were saying something else than it is. This is why the Church has often tried to confuse the Bible with literature or history. This is why the Church has sometimes found it embarrassing to bring the resources of its own mind and imagination under the judgment and understanding of this criterion.

But there it is. This is the meaning of the Church's ancient decision that the Bible was *canon*, the rule of faith and practice. Such a decision did *not* mean that the Bible has no mistakes in it, nor is it to be a text which instructs us in everything under the sun. The decision means that where God and man and history are concerned, there the Bible is the fundamentally creative arsenal of mind and imagination for living an historical life.

What Christians know they got from the Bible, and specifically from the Bible's particularly extraordinary way of speaking about God. The Bible doesn't speak about God primarily in terms of conceptions or ideas but of God's activities. And the Bible is singularly astute about this, for when the activity of God is the matter at hand, it understands that what is most appropriate to understanding the activity of God is not an idea but an image. The images of the Bible are very basic. In fact, when looked at very closely, they are political images. And political images are those images which deeply affect man's life where man's life is lived on the growing edge of social, political, historical change, which is to say, man's life in the middle of his revolutionary environment.

Think of the characteristic images of the Bible: God chooses a people. That is his way of being God. And without any advice from Madison Avenue. No public relations man would ever advise a God to manifest his godness by getting mixed up with people. If he did he should be fired. And he would be because Madison Avenue wants people for commodity purposes, which is not as God wants them. God chooses a people.

And the astonishing thing is that the Bible says that God makes the world because he chose the people. It is perfectly true that Genesis begins with the making of the world, but the point is that it never lets us lose sight of the question of *why* God made the world. Genesis makes it very clear that he made the world for the sake of the man he decided to put in it. And so he took the risk of getting the world all mixed up. That is how deadly serious God is about people: he made the world for us. We are the *why* of the world.

Think of other political images: God gave the people for whom he made the world his law; he gave them a

land to dwell in. He then, for reasons which were as dubious to him as to the people, gave them a King to rule over them. When the fortunes of the kingship turned out to be disappointing, God provided the people with still another possibility: the King who transforms the meaning of kingship because he exercises power with justice; he exercises freedom with mercy; he makes reconciliation the law of historical life.

*For unto us a child is born
Unto us a Son is given,
And the government shall be upon his shoulders,
And his name shall be called
Wonderful counselor, mighty God, everlasting Father,
Prince of Peace.*

Isaiah 9:6

When Jesus came as the Christ, he came preaching: "The Kingdom of God is at hand; repent and believe in the gospel" (Mark 1:15). And at the end of the biblical account of God's activity, as at the beginning, "the kingdoms of this world are to become the kingdoms of our God and of his Christ, and he shall reign forever and ever" (Revelation 11:15).

The characteristic mode of God's activity is political. Now, if one is careful enough to understand that, as Aristotle said, "Politics is the art of human community," then we may say that politics is the art of what it takes for man to be a human being in the world. The Bible describes the characteristic way that God has of being God in political images. Political imagery is used in the Bible to proclaim and describe God as the architect of the humanity of man, to put Christian faith into the middle of the revolutionary environment of man, and to make Christian faith itself the catalyst of authentic revolution.

MIGRATION AND RESURRECTION

The language of theology, in trying to describe the political images with which the Bible talks about God's humanizing activity in the world, is a code language. And in our time we shall not be able, as human beings and as believers, to face the secular imagination unless we get our code language straight.

Therefore when theology talks about incarnation, it does not mean many things; it means one thing. It means that in the man, Jesus of Nazareth, God localized his activity as an architect of man's humanity in the world.

Therefore when theology talks about atonement, it does not mean many things; it means only one thing. It means that in this act, wherein Jesus of Nazareth allowed himself to die in obedience to God's way of working in the world, the focus and locus of man's secret in the world was exhibited. The secret was that

the suffering of man in the revolutionary environment in which God has put him is the power of redemption.

Reconciliation therefore is the law of historical life because God has localized his presence in a man and blazed a trail of suffering through which what man is to be, will come to pass. ". . . as even some of your poets have said," (Acts 17:28), an unbeliever's question:

*Remember the Word?
The One from the Manger?
It means only this—
You can dance with a Stranger.*
Abner Dean, "Grace Note," in
Wake Me When It's Over

So we have the chance as Christians, now in our time, of sharpening our imagination and nourishing our sensitivity about those frontiers of life where God is breaking in and through to make and to extend the territory of humanization. On these frontiers of time and place he is making men all over again.

On the 13th of February in 1934, the uncommonly gifted Mexican painter, Jose Clemente Orozco, affixed his signature to the last of the panels of the frescoes depicting the epic of America. For two years he had been at work in a large basement room of the Baker Library of Dartmouth. The epic tells in a powerful blending of scenes, colors and forms the story of America, from the aboriginal culture of the Aztec civilization more than five thousand years ago to the industrial and technological civilization of the twentieth century. The fourteen panels begin with what is labeled migration, the nomadic movements of successive waves of immigrants from the North, motivated by the promised land. The panels end with resurrection: a militant Christ figure, ax in his hand and his cross at his feet astride the wreckage of civilization, symbols of piety and power, of violence and hatred, of aspiration and default. Migration begins in a low key, deep brown on the nearer edge of purple and black. Resurrection breaks across the canvas of the now unmistakably human story in vivid and transforming hues of brilliant yellow on the nearer edge of fiery red and incandescent white. "A world," as the narrator explains, "lies ahead."

Migration and resurrection: from awesome and fearful longing and dying, the human migration probes and presses toward the transfigured freedom of creativity fulfilled and creation consummated, which energies exhibit themselves in inexhaustible possibilities at the very fingertips of seeing and doing.

"The Pilgrim way," in a phrase of W. H. Auden's, "has led to the Abyss."

*Was it to meet such grinning evidence
We left our richly odoured ignorance?
Was the triumphant answer to be this?
The Pilgrim way has led to the Abyss.*

*We who must die demand a miracle.
How could the Eternal do a temporal act,
The Infinite become a finite fact?
Nothing can save us that is possible:
We who must die demand a miracle.*

The Collected Poetry of W. H. Auden, p. 411

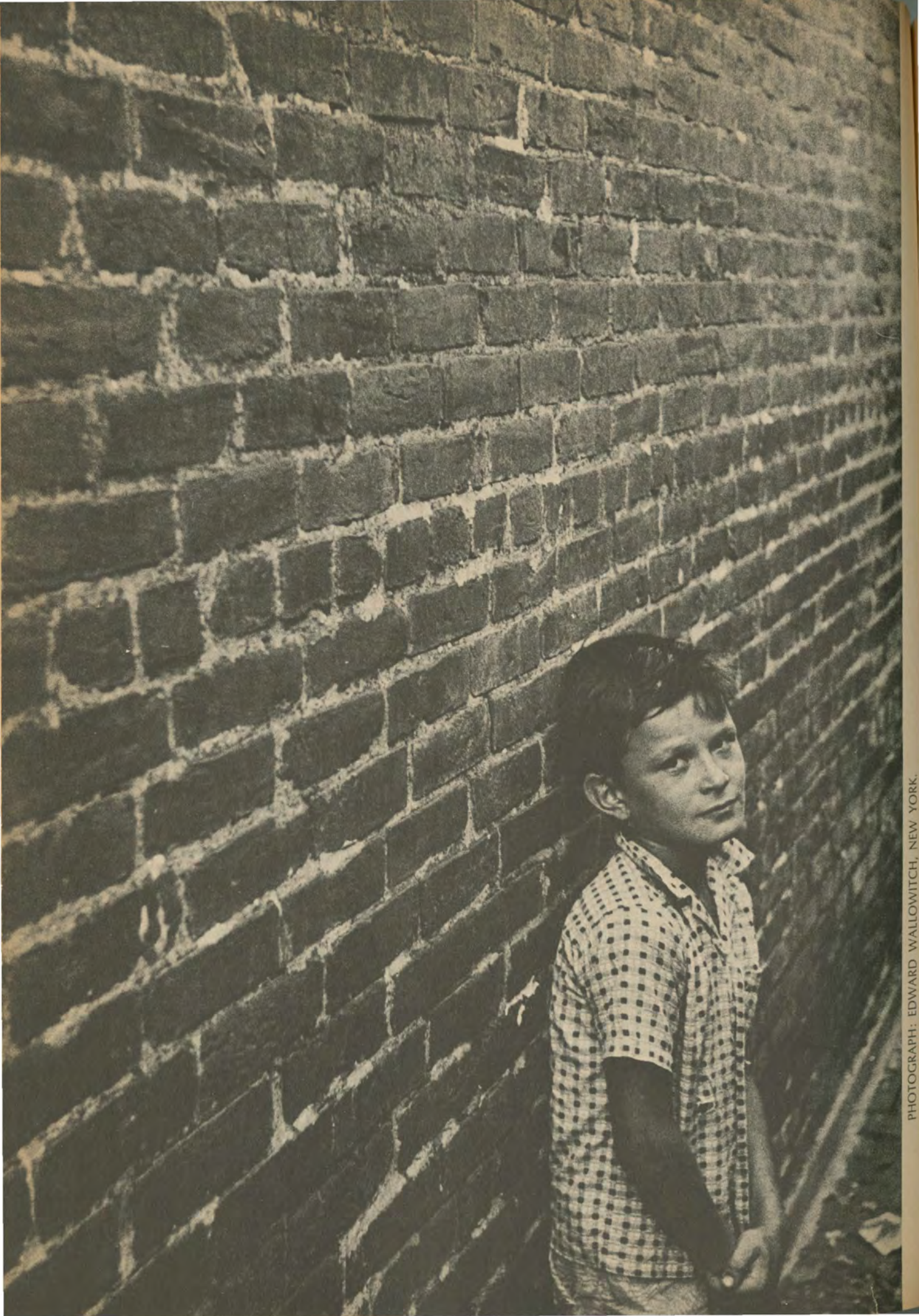
*Therefore, if anyone is in Christ, he is a new
creation. The old has passed away; behold, the
new has come.*

II Corinthians 5:17

*For it is the God who said, 'Let light shine out
of darkness to give the light of the glory of God
in the face of Jesus Christ.'*

II Corinthians 4:6

Paul of Tarsus, W. H. Auden, Jose Orozco, and imaginative seers across the whole cultural story of man are, if not a cloud, certainly a chorus of unclouded witnesses to the changed face of reality hammered out and winnowed away and returned to itself by the power of God's incarnation and Christ's death and resurrection. By this power the Messianic focus of experience and meaning has exploded into an inescapable and irreversible transfiguration of the way things are, of the way things look, and of what now can be done about it. The migration begins at Christmas, the resurrection at Easter. The Messianic transfiguration is the theme of the Christian story of God's humanization of man through revolutionary social change in whatever form it takes. Such transfiguration and such humanization involve us no less in a change in the way the universe is to be looked at by us, as it does us in the way we feel about the universe and act in it. The political movement of God draws us into its own orbit of connecting fulfillment with decay and change with stability so that we are liberated to see our own true environment as a permanent revolution of mind and heart, and the Christian faith as the catalyst which lays bare Him who holds together the very fabric of human dying and living. Under the power of resurrection, the changed face of reality breaks through to us through a transfigured sensitivity to what has always been going on, to that perspective which we should have been getting all the time but have persisted in missing. It is the perspective and point which Pascal confesses for the sake of the world: "Jesus Christ is the end of all and the center to which all tends. Whoever knows him knows the reason of everything" (*Pensees*, Fragment 555).



PHOTOGRAPH: EDWARD WALLOWITCH, NEW YORK.

POVERTY PROGNOSIS: WHO NEEDS THE POOR ?

BY NAT HENTOFF

WE are now awash in rhetoric about the poor, but as the slogans proliferate—"The Great Society," "War on Poverty"—millions still drown and millions more will continue to drown before reaching the promised land. The most succinct and accurate analysis of where we really are in 1965 is that of *Christianity and Crisis*: "To be successful in America, the struggle against poverty must accomplish two things. First, efforts must be made to build a secure political base among the most directly affected. Second, the scope of the program must be enlarged from a locally oriented stopgap to an attack on those structural defects in the society that bring night to the Cumberlands and hopelessness to Harlem. So far the signs are not auspicious."

Efforts are being made by black nationalist groups, by Students for a Democratic Society, by SNCC and by other groups to build a secure political base among the poor, but progress is slow and there is great danger that these efforts will not be effective enough to make the underclass politically potent before accelerating cybernation without basic social change enormously widens the already large class division in this country. For, as a growing number of civil rights leaders are finally realizing, the fundamental American problem is one of class rather than race. "The Negro," Sidney Wilhelm and Edwin Powell have written in *Trans-Action*, is ". . . a weathervane for the future. His experience will be a common one for many whites now deprived of some sort of usefulness; his frustra-

tions will become those for many others the longer we hesitate to confront the meaning of human dignity in an automated society."

Meanwhile, however, the scope of President Johnson's poverty program is exceedingly narrow, not only in terms of funds allocated but even more seriously, in terms of that program's basic misunderstanding of the problem. As the National Committee on Employment of Youth has pointed out in its newsletter, *Youth and Work*, the current poverty drive "will reach only a fraction of those youth requiring help. It will aid them before they start school and after they need jobs, but leave untouched the basic educational system that has proven so inadequate. It will do little to create permanent jobs, do nothing to change union practices toward youth and minorities. In short, it proposes to get at the roots of poverty without altering the institutions that determine the destiny of the poor."

But since there is a program and since there is a ballooning collection of luminous slogans, we have already begun to con ourselves that the future is sanguine. *Look* magazine, in an article on automation, tells us soothingly: "Feeling panicky? Relax. American workers, managers and educators are beating the robots at their own game." The Labor Department, exercising its skill at obscuring reality with statistics, announces that "up to now at least, automation is posing no special problem for American society." And Ferd Nadherny, Sargent Shriver's chief assistant in the Office of Economic Opportunity, declares with aston-

ishing optimism: "Even in this first year, I think we'll see some profound effects."

In this first year, however, the number of 18- and 19-year olds in this country will increase more than it did in the entire decade of the fifties. Consider the kind of education most of them have had. Will there really be jobs for most of them, let alone jobs in which they can grow and fulfill their capacities? And what "profound" change can one realistically expect—as we are proceeding currently—in the distribution of wealth in this country? Gerard Piel, publisher of *Scientific American*, emphasizes: "The bottom 20% of our population gets only 5% of the national income—at the summit of society these percentages are precisely reversed. The bottom 20% thus does poorly enough as income earners. But they show up even worse as capitalists: they hold no liquid assets whatever, except the cash they may happen to have in their jeans. The next 30% of the population above holds liquid assets not exceeding \$500 per family. So the bottom 50% of our society holds less than 3% of our liquid assets. It scarcely need be added that these people have no equity or debt interest in the productive system of our land; for 87% of the people have no such stake in the system."

It is worth remembering these figures when you read that, as the *New York Times* puts it, "Americans have received a \$40 billion lift this year . . . The \$40 billion represents the growth in the economy in 1964 over 1963, as measured by the gross national product—the dollar value of all goods and services produced in this country and flowing to consumers, business, capital investment, government and export." Remember that slogan of the 1950's—"people's capitalism"?

Despite *Look* and the Labor Department, it is inevitable that cybernation—the combination of the computer and the automated tool—will lead to major decreases in many of the forms of work as work is now defined. Cybernation is only about five years old, and already Secretary of Labor Willard Wirtz admits that the average cybernated machine now has at least the equivalent of a high school education. By 1970, the sophistication of this technological revolution will have increased geometrically. To be sure, there will be jobs for the highly skilled and for top echelons of management, but how can one possibly talk of putative full employment in the customary sense of that term in 1970 and 1980? The unions have already recognized in a self-protective way what lies ahead. Becoming more and more of a closed clan, ignoring the unemployed and underemployed, the unions are now insisting on contracts which allow management to cut down the num-

ber of jobs by attrition but which protect the present work force. But what of the millions to come, looking for work?

There are answers which would make a poverty prognosis far less bleak than it is. One is economist Robert Theobald's proposal of a guaranteed annual income for every American, whether he can find a job (as work is now defined) or not. We have the resources. We can go beyond the economics of scarcity endemic to the Industrial Age—if we choose to. As U Thant, Secretary General of the United Nations, declared: "The truth, the central stupendous truth about developed countries today is that they can have—in anything but the shortest run—the kind and scale of resources they decide to have . . . It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change—perhaps the most revolutionary mankind has ever known."

The concept of the guaranteed income has been proposed by Theobald as an amendment to the Employment Act of 1946: "It is the policy of the United States government either to provide job opportunities for all those seeking work, or, if jobs are not available in sufficient number, to guarantee an income of sufficient size to enable the family to live with dignity."

So far, except for a few intellectuals including some civil rights leaders and a very few labor officials, Theobald's idea has been regarded as at best utopian and at worst a means of turning much of the populace into vegetables. Part of the latter type of objection is annealed to the huge continuing influence in this country of that element in the Protestant ethic which proclaims, consciously or unconsciously, that man must strive economically not only to secure an income but to perfect his character. Even if one were to grant, these objectors would say, that quite soon a very high percentage of the work in society can be done by machines, the possibility of a large proportion of the work force living in "idleness" is sinful.

What is not yet widely enough realized, however, is that Theobald is not suggesting the guaranteed annual income as by itself the way to a better society. Concomitant with such a provision would have to be a redefinition of work. And for work to be redefined, a radical change in the way we educate the young would also be essential. Currently, as Paul Goodman has demonstrated in *Compulsory Mis-Education*, we sentence most of our youth to a lockstep system of education from the elementary grades through graduate school. National standards of "achievement," linked to the

frantic pursuit of a "good job" in an economy in which "good jobs" are proportionately declining, has led to a minimization of individual potential as well as spontaneity in the classroom. "Our schools," Goodman charges, "have become petty-bourgeois, bureaucratic, time-serving, gradgrind-practical, timid . . . In the upper grades and colleges, they often exude a cynicism that belongs to rotten aristocrats."

Those who are not "bright," according to middle class, gradgrind-practical criteria, find school of small practical and even less psychic use; and many of them, in a last, self-defeating burst of ego-saving, drop out. The rest, with all too few exceptions, have so internalized the values they have absorbed in classroom competition that they go on to operate on the same principles in adult life.

In December, 1964, the Committee on Science in the Promotion of Human Welfare of the American Association for the Advancement of Science warned that the integrity of science was being eroded by political, military, commercial and public opinion pressures. Commenting on that warning, the *New York Times* noted: "There is the scientist who picks his research topic with an eye to what is likely to win financial support and publicity, even at the expense of neglecting other more important subjects within his competence. There is the scientist who accepts the privileges and salary of a university professor but then seeks to escape all of that post's responsibilities and obligations while building an independent research empire financed by government or foundation largesse. There is the scientist who adjusts his data and findings to the political or business needs of his employer."

NOR certainly are only scientists revealing the effects of our way of educating. Young lawyers gravitate to corporation law as proportionately fewer and fewer elect criminal law or any kind of law involved with the problems of the poor. Bright young writers move into public relations and advertising instead of journalism. Teachers—with exceptions—in the public school systems work hard to avoid having to teach in slum schools and have as their basic goal the attainment of administrative positions.

A basic change, therefore, in our educational system has to be connected with a change in values; and from that change in values can come a redefinition of work. With a guaranteed annual income and with the burgeoning resources made possible by cybernation, there need be no reason why a man, if he has not been corrupted by his education, should not choose a

career as a poet, as an experimenter in the multiple possibilities of social services that could become available to the "disadvantaged," as a teacher who enjoys *teaching*, as the editor of a small magazine for a particular audience, as an organizer of the poor to show them how to organize themselves, as a politician in the non-pejorative sense of that term, as a conservationist, and even—to really be utopian—as a thinker who would not be required to keep publishing papers to prove that he indeed thinks.

For such a change to take place will require a vast decrease in the focus on test and year-end grades as well as many flexible provisions for a youngster to leave school for a year at various points in his education so that he can find out more about his capacities and real predilections in life experiences outside the classroom. It will require large sums of money to allow for much smaller classes and for the quality of teacher training which will produce teachers who do not have a single, middle class standard of what "acceptable" work in school is. It will require an actual, not a rhetorical, belief in the value of pluralism—the pluralism of different subcultures with different sets of values. Not necessarily "better" values, but different values.

The graduates of this kind of educational system can, if they choose, live not only in dignity on a guaranteed annual income but can also devote their lives to deeper explorations of their capacities and real interests; and in the process, of course, they will ultimately contribute more to society than a man who spends most of his productive years immersed in the insular, self-protective and constrictingly repetitive motions of just "making a living."

If any of this is to happen—the restructuring of education in terms of values as well as techniques, the redefinition of work, the guaranteed annual income—much of the impetus must come from the young. And that impetus will have to be channeled into political directions. For it will not be a Congress as we know it now which will appropriate the sums for smaller classes, for example, or for a guaranteed annual income or for the degree and depth of city planning which will make urban renewal meaningful for the poor instead of for real estate interests and the upper middle class.

There are signs that more of the current college generation—though they are still very much in the minority—are becoming aware of what a new society can be and that the resources for its creation are indeed pres-

ent but need direction. What is most significant, for example, about the Free Speech Movement at the University of California is not alone its zeal for civil liberties but also the growing realization among many of its participants that they must go beyond their present goals and work for a change in the education they are receiving. They want to alter the academy as a factory and energize their professors to, as Paul Goodman puts it, "hire or teach in disregard of Image, Endowments or Research grants." They want the freedom to ask for what they feel they need to be taught, and that freedom may include inviting visiting teachers of their choice. In sum, they want to be an active part of the educational system, and not just be acted upon.

Similarly there is some hope in the awakening of those students, such as those in the Northern Student Movement, who began their contribution to the poor by setting up tutorial systems in ghetto neighborhoods. By now they have realized that they must work with adults as well as children and act as a catalyst so that the poor will organize themselves to change their conditions of life, and that means through politics.

I am not at all sanguine that there will be enough of these young: working for change first in colleges and then as teachers throughout the school system; working in black and white ghettos to set up the basis for a neo-Populist political alliance of the underclass; working on ideas for ways in which work can begin to be redefined in a society which has the productive means for the "good life" but not yet the distributive means and not yet the change of values which will allow the majority to recognize, as Bayard Rustin puts it, that we are in a period where "that which is not utopian is not relevant."

And if there are not enough of the young to commit themselves to a new society with more than rhetoric, what we are most likely to have ahead is a society

caught in the forces of a technological revolution which will not be utilized for maximum human benefits but will instead perpetuate an elite of the highly skilled. It will be a society in which larger and larger numbers will be on some form of dole, not an income in dignity, but a subsistence handout for those whom the technological elite do not need but will allow to remain alive merely as a relic of past visions of the sacredness of the individual. It will be a society in which civil liberties will become increasingly attenuated to allow for the greatest possible efficiency of the machine as run-away technique transforms ends into means.

AND there is yet another possibility, as sketched by Professor Andrew Hacker of Cornell University. The "society of losers" may finally rouse itself in desperation a generation or more from now and create a force to challenge the great corporate institutions and the technological elite, a force not geared to a philosophy and program of a new society but rather devoted to power as revenge. And then, Professor Hacker adds, "power will meet power, the power of a mass movement confronting the power of machine. The discard heap the machine created may arise to devour its progenitor."

But no such possibility has yet occurred to the publicists and administrators of the "war on poverty" as it is being conducted now. They still believe that the meliorism of band-aids can cure the great and deepening wound in this society. But already some of the poor know better. A young Negro girl from Mississippi was frightened at the words of violence she heard this past Christmas from some youngsters in Harlem. "I don't understand," she said. "We have hope in Mississippi because we're making some progress." "Yeah," one of the Harlem youngsters answered, "you're making progress so that maybe you can get to where we are now; and where we are now, baby, is a dead end."

The Refugees

Say it now. Say these are the meek
upon the rich inherited earth. Recall to us
that people walk upon an ancient way
for their best good,
stumbling and small and weak,
amidst a clanking soldiery.
Say it now. Say all this wonderingly.
Where the home stood
are a few stones and the foundation wall
and a charred broken rafter
and the odds and ends
that are left for dead
in a strange ruin. And all so strangely small.
For this had been a house huge with laughter
and with the smell of bread

and with children and the voices of friends.
Point out to us, also, that the hands we see pressed
fearfully against the small cart are possessed
of gentleness. These hands were fine
and cunning for the soil's magic. They pinned
upright the purple overladen vine
and crumbled heedfully the dark loam
and cupped the seeds against the antic wind.
Recall to us no more
than this. Say these people bode
another time. Say destinies must meet
inevitably amongst them. Say they score,
unknowing, on an ancient road,
the rough prophetic imprints of their feet.

—JACK DOBBS

ON THE TRAIN

BY MILLIE McCOO

A conversation between a white liberal and a Negro student. We hear only the latter.

Is this seat taken?

..... (pause).....?

Yes, you may borrow it. I have several others to read.

.....

Oh yes, I do an awful lot of reading.....*The Reporter, The New Republic, Scientific American, Ebony* . . . (interruption) yes, that's the largest Negro magazine in the country.

.....!

Yes, it's very interesting. (interruption) No, the writing is quite good.

.....?

I'm working in high-energy physics at the University.

.....?

No, I don't object to a personal question.

.....?

I'm from the United States.

.....?

No, I'm not Indian. Really.

.....?

Yes, both my parents are natural-born citizens.

.....?

No, they're not of East Indian descent.

(silence)

.....?

Yes, Joe Louis was a great fighter.

.....?

Yes, Jackie Robinson *has* contributed much to his race.

.....?

Oh yeah, Dick Gregory *can* be funny.

.....?

Well, I think *everybody* was pleased for King to win the Nobel Prize.

.....
.....
.....

Really? You belong to all of them? The NAACP, CORE, SNCC, SCLC, and the Urban League?

.....?

I belong to SNCC.

.....?

Yes, that's all.

(silence)

.....?

Oh, jazz is okay—for those who really enjoy it. Personally, I prefer Brahms and Mahler.

(silence)

.....?

Well, actually I have little time for athletics.

.....?

High School? Well, I was ping-pong champ there.

.....?

How do I like the what?

.....!

The swim?

.....

Oh, it's a dance.

.....

Well, I haven't kept up with new dances lately. (silence)

..... (pause)..... (cough)

..... (smile).....

Do what?

.....

I'm sorry, but I can't sing, and besides I don't know the words to "Swing Low Sweet Chariot."

.....!

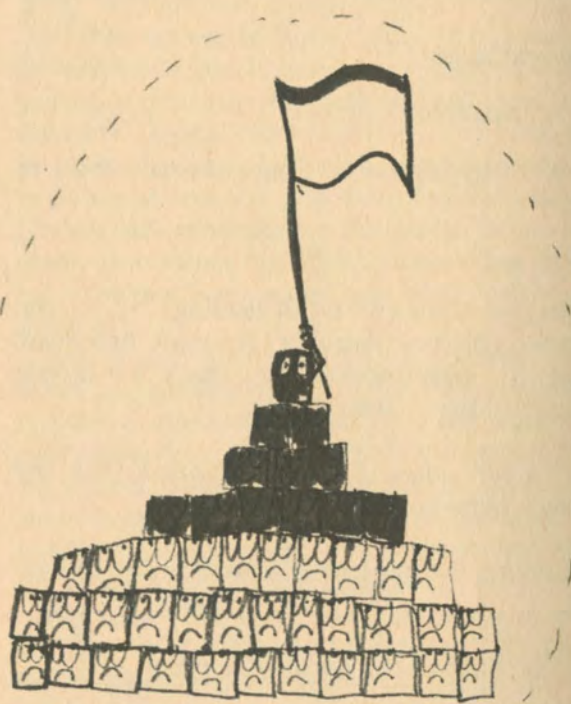
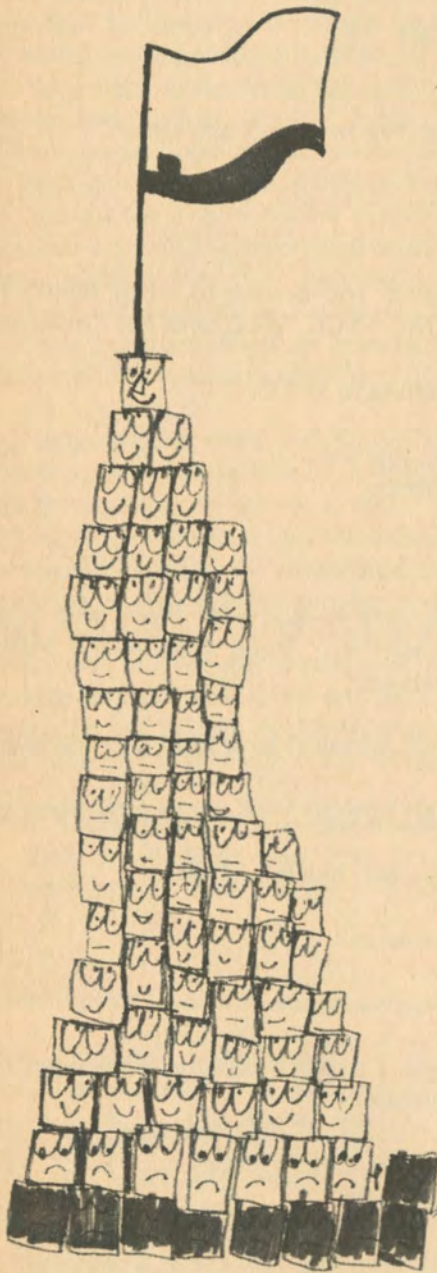
(silence)

.....?

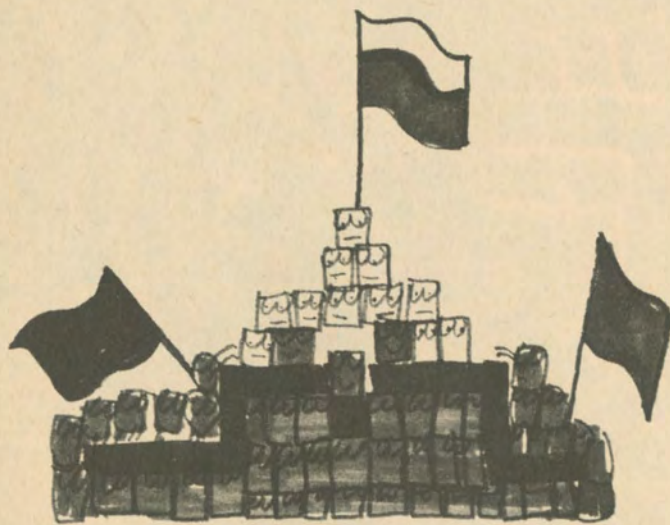
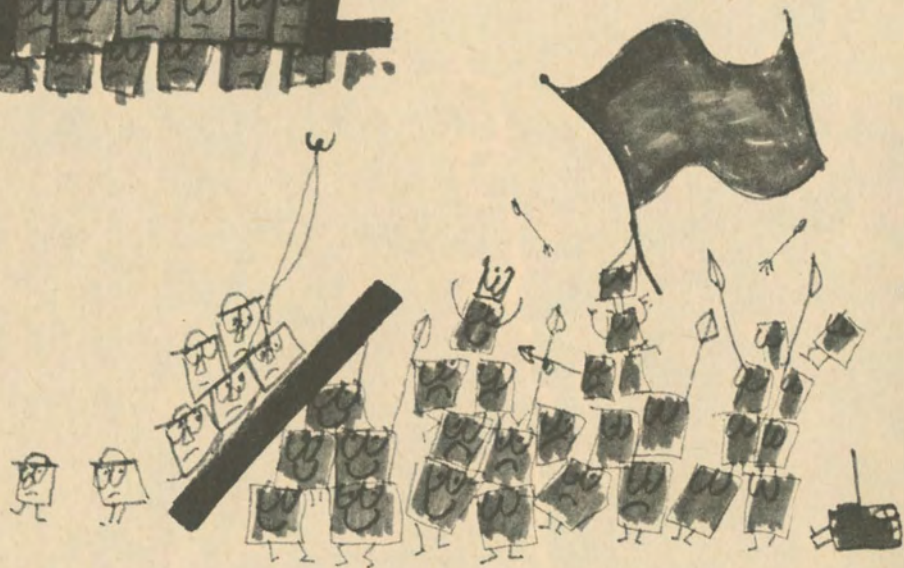
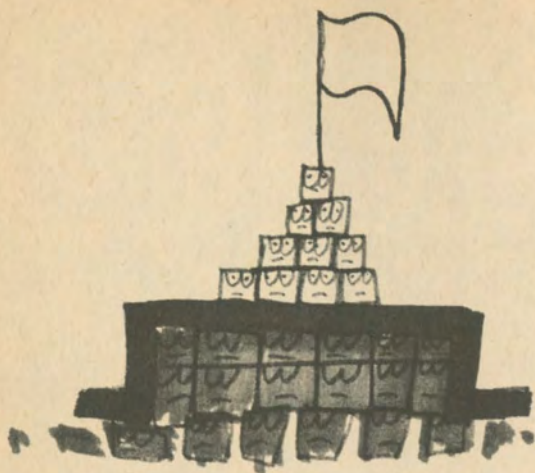
Yes, I'm sure I'm not Indian. Really.

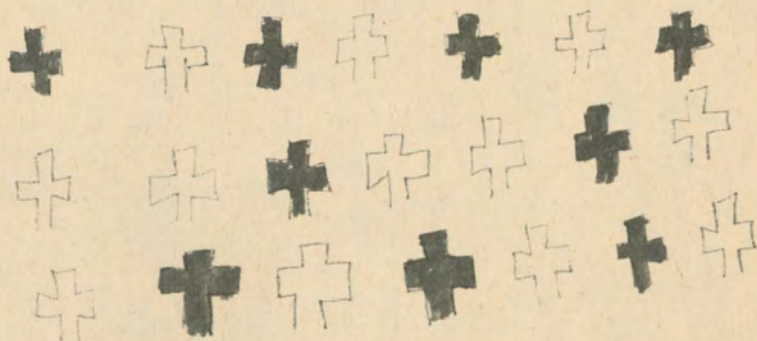
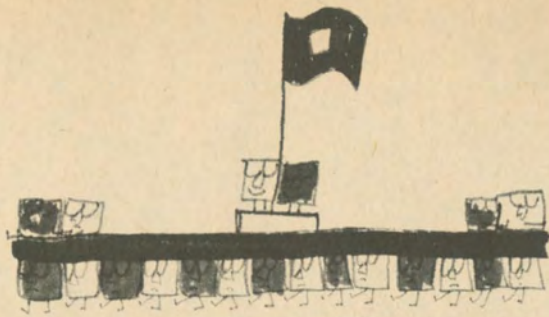
Multi racial Societies

by
Jim Crane











THE CONGO AND SOUTHERN AFRICA THE FIRE THIS TIME

BY DAVID WILEY

"Bubu's order could not have been a scream, but in its strangled, inarticulate ferocity must have expressed precisely the blood lust of the Simbas . . . The rebels were after all, for the most part, only a rabble of dazed ignorant savages, used and abused by semi-sophisticated leaders . . . The sane part of the world could only wonder whether Black Africa can be taken seriously at all. . . ."
(Time, December 4, 1964.)

It must exist. We cannot function without it—that Tarzan movie image of Africa that alternately fascinates and horrifies the "civilized westerner," that Africa of blood lust, unleashed sex, and primitive magic. This Africa which never existed appears again in the recent American response to the tragic events of Congo. And that story reveals our immaturity and a foreign policy that dooms us to elect the *status quo* instead of the vision of hope amid flux and creativity through change. To understand the senseless black and white deaths of the Congo we first need to grasp the recurrent fact that the sins of the fathers (white and black) indeed are being visited on the present generation in southern Africa.

African Proverb: "Wood already touched by fire is not hard to set alight."

The recent Congo conflagration reveals the truth of this proverb, for recent Congolese history is a record of evil in the guise of well-meant Christian-legitimated westernization. Before Columbus ventured to our shores, the Portuguese missionaries and explorers had met the Manikongo people at the mouth of the Congo River. There the Manikongo became Christian, requesting missionaries, medicine, and churches. A "Christian nation" was begun with the fifty-year reign of a Christian king. But the ravaging fire came swiftly as the Portuguese need for cheap labor in Europe and Brazil ignited the slave raids, which eventually depopulated much of Angola and even the kingdom of the Manikongos. In spite of their appeals to the Pope for protection, the Manikongos fell in a mid-seventeenth century war with the Portuguese that brought the downfall of Bantu Africa's first "Christian nation." By the 1700's

the faith of freedom and love was but a charred memory. By 1900 twenty million slaves had been taken from the area, and poverty and death reigned.

Next time the fire came through the foreigner's love for objects of ivory. The pillaging for this "white gold" despoiled man and beast in southern Congo and Central Africa in the 16th to 18th centuries.

Ashanti Proverb: "It is the calm and silent waters that drown a man."

Now a bit more blackened by contact with the white man, Africa was to burn again. The third incursion came quietly in the guise of a young American reporter named Stanley, who searched for a lost missionary across the Central African plains. Dr. Livingstone hoped to end the slave trade, but his tool was the smouldering change that ate to the heartwood of African social structure. His method was to open Africa to "Christianity and commerce," providing freedom from bondage to past slavery; but Mr. Stanley was not so visionary. At the behest of King Leopold, he obtained between Stanleyville and Leopoldville a wealthy land 77 times the size of the Belgian homeland. The first recognition of Leopold's claim came from the young American nation. Leopold was not a patient man. He wanted his riches so quickly a railroad was built with impressed labor. The fire of those days is related in thousands of African deaths from scourges, epidemics of the white man's new diseases of smallpox and tuberculosis, and shootings of the dissenters. That flame in the Congo ignited a raging conflagration of greed for the riches of the untapped African gold and diamond mines. The

land rush of European nations was a grab that sundered neighbors with new boundaries to separate French, English, German and Belgian claims. When it had finished and the colonials debated the best methods to control their prizes, the missionary was surprised to hear the formerly hospitable and docile black man observe, "When you came, you had the Bible and we had the land. Now we have the Bible and you have the land." In 1891 a European historian wrote,

"The European lands on the Coast of Africa, as a Man of Science, or a Man of Commerce . . . totally regardless of the rights of others: he . . . treats the tribes, who have had the prescriptive possession of the country for centuries as if they were in the category of wild beasts, mere *ferae naturae* . . .: he sets at nought their customary game laws: he steals their fetishes from their joss houses, the skulls and bones of their forefathers from their place of sepulcher, and often defiles their women . . .: he knows and they know that he is the herald and advance guard of the destroyer of their race, their customs, and their religion . . . he calls himself the Prophet of Civilization, while he proves to be a demon of Desolation and Destruction: he makes a solitude and calls it Peace. . . ." (R. N. Cust, *Africa Rediviva*, 1891, pp. 6-8.)

The wise black man knew that to save himself he must become part of that alien civilization, grasp the secret of its power, and make its progress his own. At that moment he joined the western world, whether he intended it or not. Today the modern African nation spends nearly half its budget for education; the dirt farmer saves his pence for a bicycle or a radio; and the African Christian translates "freedom under the Cross" to freedom from enslavement, hunger, economic subjection, unfulfilled longings, and from the white man himself.

African Proverb: "When one sets a portion for oneself, usually it is not too small."

In southern Africa the white man saw his chance. He was no better and no worse than any other man faced with an enticing temperate climate, with freedom from the anopheles, with cheap labor supply, and most of all with the promise of untold mineral wealth. By the 1940's it is estimated that more than two-thirds of all European investment in Africa was concentrated in the mineral wealthy countries of Congo, the Rhodesias, and South Africa. The most ambitious of the entrepreneurs, Cecil Rhodes, was wiser in governing Africans than others. He called for missionaries for Southern Rhodesia, and they gladly came to spread the Good News, but someone asked Rhodes why he wanted these "do-gooders." His reply was revealing: "Missionaries are better than policemen—and cheaper." As the cities and mines rose, opportunity to utilize the full African potential advanced too slowly. When the Belgians left the Congo in 1960, there were less than 30 African college graduates, no African doctors in 14 million peo-

ple, no soldiers above the rank of sergeant, and no framework for an African civil service.

The fire had burned low now, exhausting countless black lives in its heat and destroying a social structure in which justice and mercy frequently had been more important than the pound, the franc, or the Deutsche-mark.

African Proverb: "An old man is one who remembers when people were more important than machines."

Today the casual visitor marvels at the new cities and public works of southern and central Africa. He surmises that the presence of the white indeed is requisite to African progress. But rising from the ashes of the past and the degradation of the "African townships" comes the phoenix of African nationalism, whose material goals are those of every "civilized" (i.e., western) man—a clean home with privacy for all, a daily paper, a decent wage, a wrist watch, social security, a radio, and education for his children. For that half of Africa's population under 20 there is no turning back. While his father needed the coercion of taxes to enter the labor market, the young male with some education goes eagerly to his urban promised land. Some estimate that 25% of the Congo's 14 million Africans (incl. 40% of adult males) live in towns. In Rhodesia nearly 80% of the men aged 20-40 are away from home. But the urban laborer generally has only his labor and European language ability to sell, and he lacks control over the economic and political forces which govern his life. When unemployment comes to thousands from recessions and the drop in commodity prices in distant lands, he cannot return to the past era of the rural and traditional. He no longer even knows the soil, the best seed, or the work-party songs; he is a "stranger in his own land." Then, when his nation (like the Horatio Alger myth) increases production through technology, savings, and more diligent labor and still earns less than five years earlier, he is troubled. When he discovers that the white and the educated have securities and safeguards denied him, a spark begins to glow. When he discovers that he is paid one-tenth the wage of the white man for more demanding labor, he is angry. And if someone tells him that there is no hope for his dream but to return to the agrarian past, he is furious and strikes out at the symbol of the forces that frustrate his dream. Then our newspapers report from Stanleyville ". . . an overwhelming increase in the hatred of all whites." The educated African, the church and missions, and the western nations too receive the brunt of African frustration. In their easy acceptance of the privileged good life and in their failure to begin a constructive revolution, the educated elite doom themselves. The churches, frequently supporting Tshombe as the guarantor of "law and order," were marked as those whose gospel of freedom did not result in radical revo-



WOOD CUT BY SUZANNE WENGER, NIGERIA.

lution for justice and love. And the white westerner symbolized the rich and the powerful who were more interested in Congolese minerals and Cold War support than in Congolese people.

One particular symbol of that frustration are the mining combines of the Congo and their apparent protector, Moise Tshombe, a man supported by Belgian investors and believed to have killed the Congo's first African leader. The man in the crowd strikes out at Tshombe and at all whites as symbols of those who continue to reap monetary profit from their riches of Congo when African life has disintegrated and been made unprofitable. Then in chaos and in hopelessness it is every man for himself, seeking through any means available to purchase for self and family a safe way through a perilous existence.

"Can a man carry fire in his bosom and his clothes not be burned? Or can one walk upon hot coals and his feet not be scorched?" (Proverbs 6:27)

It was with a four-century heritage of such chaos, corruption and apparent western indifference to structural poverty that the Congolese rebels protested against hopelessness and against a Stanleyville provincial government so corrupt it could not pay its teachers and civil servants. The People's Republic was a movement of reform with a code of conduct and a plan for moderation and honesty but it went wrong in the face of shortages of administrators, lack of funds and the fears of annihilation. The Organization for African Unity saw the crisis developing and created the Congo Conciliation Commission to which both Tshombe and Gbenye consented to arbitrate. The US, however, dissented and opted to back the symbol of stability, Tshombe, who in 1961 had promised "to struggle against communist movements in the Congo and defend Christian civilization." Last year Tshombe agreed to form a coalition government of *all* Congolese but then excluded the radical reformers from that government.

The State Department then invested itself in a Vietnam-type solution: use of force to put down any group opposing "our man," even if the helicopters and guns cannot eliminate reported "fanatic popular support for the rebels," even if the rebels represent a legitimate protest, even if "our man" ties us to a heritage of death and corruption. Thus we have sent fighters, bombers, transports, pilots, arms and ammunition, and guerrilla specialists to prevent change, to eliminate the dissenters. We even support whites from South Africa and Rhodesia who are known to espouse hatred for blacks, men who ". . . stalked through the communes, looting and shooting. There seemed to be no end to the killing; any African, man or woman, was considered a rebel and shot on sight." (*New York Times*) The public

even is led to condone the mercenaries' policy of taking no prisoners, burning villages, scorching the land, and pillaging UN supplies. Even when we decide, perhaps with the best motives, to rescue white hostages, we delay the operation to aid the mercenary forces, pleading innocence or connivance. For all our efforts and military aid, Tshombe's General Mobutu tells us, "We're going to reopen the roads, hold the chief cities and try to control the frontiers to prevent the smuggling of arms. It's the best I can do. . . . The majority of the inhabitants of the bush were in favor of the rebels, and remain so." Now it is rumored that the next American ambassador to the whole of Africa will be the present director of our support for Tshombe.

Congolese proverb: "Those who are absent are always wrong."

Now the public labeling of the protesters has begun. By calling for social justice and by receiving aid from whoever will give it (Algerians, Chinese, Soviets) they are "leftist-led rebels," "wild leftist demagogues," and "wild-eyed savages," even if their "ruthless negotiator" has a Belgian university degree in economics and a year's study at Harvard. No credence was given to the freed American consul's statement that, "It's definitely an African and a Congolese movement . . . the rebels claimed to be socialist, but not communist. . . ." Even a columnist in the nation's most famous newspaper begins to suggest that "mercenary" is too harsh for Tshombe's hired soldiers, and our leading television news program pictures the mercenaries as clean cut young men who, after all, would rather be at home.

Throughout, we are more concerned with the hundred white lives than the thousands of government and rebel lives lost in the balance. We are moved more by the violence of the knife, the gun, and the broken window than the slow grinding daily violence of life without security, of stomachs without food, of minds without education, or of society filled with hate. We fasten on a version of the hostage killings which impugns the rebels' motives, and we ignore the account that the rebel leader sought to take his hostages to the airport to barter for the safety of his own men who began to shoot when the hostages panicked and ran at the sound of paratrooper gunfire. We give little report to the apparent widespread safety of the remaining scattered whites. We make no protest when Tshombe's personal adviser supervises the extermination without trial of over 500 men, women, and children.

Worst of all, we allow the disruption in one part of Africa to damn the whole continent, excusing our own African heritage of fiery disruption. It all suggests we need the "savage African" to justify and excuse our infinitely more damaging daily indifference to the

hopes of hungry and hopeless mankind. We need to think that we are the "sane part of the world" and that this protest against our order and our *status quo* is unjustified, lest our own privilege and good conscience be endangered.

Thus the fire has come again to the blackened wood of the Congo and the rising phoenix signals that the time for western Christian initiative grows late. The rope has about run out. When hopes are dashed, when the nation of "freedom and liberty for all" goes first to Brussels to determine Congo policy, when the people of God who preached about the freedom under the Suffering Servant Lord support the new bondage and hopeless suffering, when whites again arm whites to shoot blacks, when black people who sought to be called "human" now are labeled "savage" and "native," then the consuming fire that knows no limits wells up to devour us all in its hatred.

Congolese Proverb: "No matter how long the night, the day is sure to come."

The night took four and a half centuries to devour southern Africa; the new day is slower to dawn. In that dawning lies the call to join in constructive action to clear away the charred debris of our mistakes and human hate and to participate in the building of "a new earth" where true humanity is possible. Let us be precise:

The focus of action must be determined by God's work in our world. His work is in process and change, of breaking down (judgment) and of building up (redemption, renewal). Revolution is potentially accelerated change toward a new humanity.

The potential great revolution of our time in which God works is the gift of power to us to break the dehumanizing yokes of hunger, deprivation, and ignorance. The harbingers of this revolution are the growing tensions between rich and poor. We dare not meet these rising expectations by helping to stamp out revolutions of social protest through military action. When we side with the Tshombe's of this world as "... the sole rampart available to the West against the communist drive," we deny both our national heritage of justice for all and our Christian tradition of identification with the hungry and hopeless. Rather our priority is to provide the skills, personnel, education, money, and stability of commodity markets requisite to build a new nation and to alleviate the suffering in the transition from colony or tribe to nation. Yet our prime investment in the Congo continues to be military material and personnel, and this nation's 1965 foreign aid appropriation promises to be the smallest in 17 years! Here our problem is not to know what to do but to do what we know is required of us.

The prime locus of Christian action must be to change the *structures* of life and not to rely on imme-

diately and intermittent charity—though we dare not omit either. Especially important changes are needed in the reporting of our news so that we are better prepared to act with maturity and stature where issues are clouded and choices are ambiguous. Equally important is a change in Christian ethics that frees us from approaching international crises with culture-bound principles and presuppositions. Concretely, for nation and church this means that we remember our own costly Civil War 70 years after independence before we chastise contemporary nations for instability and rapid upheaval in their first decade of existence. It means that the westerner abhors the daily grinding violence of hunger and ignorance as much as the violence of gun and machete. And it signifies that we must abandon the cultural ideology that assumes African liberals are "savage leftists" or that to be civilized is to mimic us.

The focus of Christian responsibility is on political action for the support of international organizations. No longer can this nation act unilaterally abroad through the agencies we choose. Had the UN had the money to remain in the Congo or had we given technical aid and moral support to the Congo Conciliation Commission, the November disaster might never have occurred. Yet reports indicate that our decisions for the Congo continue to be determined primarily in Brussels, Washington, and at NATO headquarters. Attempts to impose our solutions in the younger nations only succeed in making civil wars into global contests between East and West.

As he participates in the process of change and revolution, the Christian is called to love his enemy and to live by a style of life different from those who live by ideologies (eg. Marxist, fascist, humanist, theological, etc.). This does not mean the Christian is "middle of the road," for Christians in the world's wealthiest nation dare not be legitimators of the *status quo*, dare not allow concern for problems in "our own backyard" or override aid to the 10,000 human beings who die daily of malnutrition.

Finally, the Christian knows he cannot act alone for the guilt of the past is too great, the discipline of continual awareness and concern is too difficult, and the demand to live without illusion or ideology too radical a claim to be borne by "self-sufficient individuals." A Christian community of study, theological reflection, worship, and mutual support is requisite for genuine Christian revolution. Only in the context of such a community is it possible to reshape academic life and occupational decisions in light of a communal perception of what God is doing in this world of change, decay, and reconstruction.

Senegalese Proverb: "The opportunity that God sends does not wake up him who sleeps."

THE NEW BREED

BY JOHN DONAHUE, M.M.



The Catholic Student Movement and Hopes for Ecumenicity

THE Chinese character for crisis consists of two others—one meaning a time of great opportunity; the other a time of great danger. There is a crisis in the ecumenical movement: it is in danger of degenerating into a comparative religion discussion. But ahead also lies the opportunity of a common mission to the university and to the world at large. We—Catholic and Protestant—need to support one another in the right choice.

The choice we make depends on how seriously we take Christ and his message. If we, as Christians, speak to our generation, it will be because one concern will have united us—the service of love. "The glory which thou gavest me I have given to them, that they may be one, as we are one, I in them and thou in me, may they be perfectly one. Then the world will learn that thou didst send me, that thou didst love them as thou didst me." (John 17:22, 23)

Much of the present religious indifference stems from the cynical view the seventeenth century man, following the bloody religious wars in Europe, took of Christianity. Protestants and Catholics have come a long way since then. Hatred gave way to tolerance and in our own age we are experiencing mutual understanding. However modern man generally views this ecumenical spirit as a family affair. "The poor are no more blessed," he says, "because some Christians are talking to others." We ought to talk, but we must also act together. If the opposition among Christians has alienated modern man from Christ, then only cooperation will prove an effective witness to our contemporaries. This is particularly true on the university campus.

What is needed at the same time is a united Christian mission both to the university and to the world at large. The concerns of this ecumenical movement need to be focused on the concern of Christ himself: man. Many of us notionally agree in our dialogues that Christ is the Savior of the world, but we act as if he were only the Savior of the churches. Rather we need to be found side by side in the world bearing witness by our unity that as Christ is one and as we are one in him, so all men are called to one fellowship in the Spirit. The concerns of men lie in the social, cultural, political, international and economic spheres. A mission-oriented ecumenism will engage us in a common service in those areas. By working together for others, we will

come to know ourselves and under God's grace dissolve our differences.

WHERE do we now stand? Present trends among Catholic students indicate that many are concerned about serious Christian renewal and ecumenicity, but where and how far these will go is still a question. There are hopeful signs inside and outside the existing student federations. The National Federation of Catholic College Students (NFCCS) represents student governments on Catholic undergraduate campuses. The National Newman Club Federation (NNCF) differs in structure from the NFCCS in that it is a federation of autonomous Catholic student groups on secular campuses. Both seek to represent the voice of the Catholic student nationally but the majority of Catholic students are outside their structures so that the term "Catholic student movement" implies a larger body than either of the federations.

The spirit of the Catholic student movement generally reflects the present concern in the Roman Church for renewal and *aggiornamento*. This is an optimistic picture which may be somewhat deceptive. If one word can describe the mood of the Catholic student today it would be emergence. This implies a rethinking of the standardized interpretations of the Church and of her role in the world; such a period of transition is affected by an adherence to the past by many, if not most, Catholic students. What is hopeful is that there are the beginnings of an *aggiornamento*.

The present spirit of emergence in the Roman Church in America generally and that of the Catholic student community especially is best understood when put into historical perspective. For many years the Church in America has been a "brick and mortar" Catholicism. Many of our predecessors, particularly lower class immigrants, sought to solidify their religious position in this new and hostile country through an emphasis on preserving the faith. This was reflected in the rapid growth of parochial schools, national parishes and various fraternal organizations of Catholic men. An authoritarian, hierarchical structure assisted this development. This immigrant Church was understandably ghettoist. The immigrants brought with them and partly inherited a rugged individualism in their social life and a pietistic God-and-me attitude toward religion.

The Roman Church in America today is emerging from this mood. The election of a Catholic president was a sign of this emergence. (Jaroslav Pelikan said that Kennedy's election was an event of major *religious* significance.) The transition in the Roman Church and in her student community is toward a more catholic position. The emphasis is less on preserving the faith and more on mission: communicating the faith. With the renewal of the liturgy comes a more communal perspective: God-and-we. Authority through power is giving way to an authority through service to the community. The movement is toward what Michael Novak, a noted Catholic author and scholar, calls the "New Church."

These are the circumstances that affect the present generation of Catholic college students. "These Catholics, born since 1930," says Mr. Novak in *A New Generation*, "came to their maturity through the pontificates of Pius XII and John XXIII. They experienced in their youth the upheavals of the Second Vatican Council. Catholics are nearly fifty million strong in the United States. If increasing numbers of young are moved by the passions for justice, freedom, and unity which moved that great good man, John XXIII, the face of America will unavoidably be changed. These young Catholics bear great responsibility for the quality of American life. They are the natural leaders of other Catholics of the world, in the struggle between the forces of man and the forces of technique. The time in which we live is germinative; it is the beginning of an era; small efforts now will have effects for many generations."

THREE major concerns characterize the spirit of the Catholic college student: a deepening awareness of the mystery of freedom and authority in the Church, a concern for the theological and liturgical renewal within the Church, and a quest for unity.

That there is tension among Catholic students over freedom and authority is undeniable. This tension is healthy. Historically the Roman Church has inherited the cultural, sociological and juridical forms of the different ages through which she has passed. Present ecclesiastical law (contained mainly in the Code of Canon Law) is an inheritance in form and content from Roman law. The Roman passion for conformity and uniformity is almost a legend. Allied to this has been the traditional dress in which Church authority has been clothed: what one theologian referred to as "the Caesar complexion." (Pope John fortunately began a movement away from this stereotype.) In any case, following a long Roman tradition, Church authorities have placed great value on juridical, doctrinal and

liturgical uniformity. (Pope John's inclusion of Joseph in the "Canon," or the central part of the Mass, was the first change in that form in 1500 years.) In our day however another truth is being rediscovered: this monarchical and hierarchical system is not opposed to democratic structures within the Church. Currently there is much talk of the "New Breed" among Catholic students and seminarians. The "New Breed" is not questioning the fact of authority; rather these Catholics are asking Church authorities to give reasons for their decisions. (Doesn't democracy basically require that leaders give reasons for their decisions?)

Catholic students are asking questions about the relevancy of Catholic schools, the Index of Forbidden Books, the laws on "mixed marriages," rhythm birth control only, etc. Freedom of choice is based on a knowledge of the alternatives. "Ours is not to ask the reason why, ours is but to do and die" may have been adequate motivation for the Charge of the Light Brigade, but more and more are finding this sentiment inhuman and even more unchristian. The truly personal act is a free act. This has always been an ideal in the Roman Church. The move now is to free authority and the individual from the historical fetters which have impeded its free exercise.

Everything isn't now up for grabs, but structures and methods are being tested to determine their relevancy. When persons in authority hold on to the past, tensions arise. The future leadership in the Church depends to a great extent on responsible thought and action today. Since this is the case, it is significant that there is now in the Catholic community a growing appreciation of authority through servanthood. Pope Paul in his encyclical *Ecclesiam Suam* points in this direction. He strongly reaffirms papal primacy, but in these terms: "It is a primacy of service, of ministration, of love." In a speech at the Newman Congress, Michael Novak said that leadership in the Church ordinarily comes from outside authority and works its way up from the grass roots. We should not look to authority for all experiments and initiative. Authority should serve and guide the charismatic community. He who is in authority must be a "master-listener" open to those whom he serves. So the Catholic student is learning that he should convey his proposals and extend his leadership in various creative ways. "If a door is closed to us," said Francis of Assisi, "then we look for a window." Commenting on this remark, Dorothy Day of the *Catholic Worker* said, "When no avenues are left then there is the cross."

Another hopeful sign that a total Christian renewal is underway is the more widespread interest in theology and liturgy. Until recently most Catholic students studied theology from texts similar to the manuals of

later scholastic theology used in seminaries. The general effect was an antipathy for theology because of the way it was taught. The "New Theology," with its strong biblical-liturgical emphasis, is producing a new phenomenon in the American Church: lay theologians. The graduates of such schools of theology as the University of San Francisco, Marquette and Fordham will have a profound effect on the Church in a few years. This present theological concern is likewise an expression of personal freedom. Indicative of this was the Conference on "Freedom and Man" held last November at Georgetown University. Fr. Karl Rahner, famed German theologian, stressed that Christian freedom lies not only in the power to choose this or that, but also in the very will to exist as a disciple of Christ. "The freedom in which one must answer for oneself," Rahner told the students, "is thus transformed and deepened in a terrifying fashion. Freedom is above all freedom of being. It is not just the quality of an act occasionally performed in fact or of the capacity to perform it. It is the transcendental 'marking' of human being itself." Hans Kung, famous for his studies on the theology of Karl Barth, issued a note of warning to those students interested in pursuing theology. They must be truly catholic in their approach to God's Word. "The faith which is rooted in the unfathomable depths of God's Word . . . is too rich to be exhausted or contained by any one theology," he pointed out. Hence, "no Catholic theologian can say that he alone represents the Catholic Church. . . . Every theologian and every theology is limited in a particular, personal and historical way."

THE richness, depth and spirit of the theological revival in the Church is exemplified in one man, Pierre Teilhard de Chardin, as in no other modern Christian. He has captured the imagination of many Catholic students. A scientist, a priest, a Christian, he reflects well the attitude many students exhibit in their concern for a relevant Christian vision in the modern world. "To the full extent of my power," he says, "because I am a priest, I wish from now on to be the first to become conscious of all that the world loves, pursues and suffers; I want to be the first to seek, to sympathize and to suffer; the first to open myself out and sacrifice myself—to become more widely human and more nobly of the earth than any of the world's servants . . ."

The freedom to serve, the authority of service, and the theology of service are all having their effect on the liturgy. The liturgy, in the words of the Council, is nothing more than dogma prayed. Many Catholics, students included, are woefully aware that the present form of the liturgy is not a sign to modern man of

Christian service. Historically the Roman Church has largely failed to adapt her liturgy to the form and mentality of the various cultures where she has brought the message of Christ. Every culture will express in its own way the memorial of the Lord's Death and the "koinonia," fellowship of the meal. Christ makes himself present to the community in Sacrament by the power of his prophetic Word. He used words and gestures, familiar to the apostles, to communicate and effect this fellowship. So must we, if the liturgy is to be a witness to men that Christ is still washing the feet of the world.

The student response to the liturgical renewal has been for the most part overwhelmingly favorable. Yet the bishops' present method of liturgical implementation has not gone unchallenged. Some fear that a vital liturgical community will be hampered by the sociological and psychological differences which exist in the present parochial structures. These need to be removed, but the Eucharist should also be celebrated wherever communities exist—in apartments, in factories, among professional groups, etc. The communal experience central to the liturgy is central also to the Christian mission. As the community becomes conscious of itself through the Word and Sacrament, it is led to a questioning of the meaning of its existence. What is being discovered as its *raison d'être* is nothing else than the furthering of the very mission of Christ himself. "This is why I have come into the world, to bear witness to the truth; . . . that they might be one in us, that the world may believe that Thou hast sent me." The mission of Christians, as that of Christ, is one of unification. The present generation of Catholic students realizes that they have inherited a divided world and a divided religion. They are asking if this must remain so.

There are two approaches to ecumenics now in vogue among students: theological discussion of common points and differences and a united effort of Christians in a common mission to the world in general and to the student community in particular. Catholic students are engaged in a renewal centered in service and involving personal freedom, authority, theology and liturgy.

A similar ecumenical awareness must take hold of Protestants and Catholics. Our meeting point is a common concern to serve the world and to invite men of good will to join us in this service. However, as might be expected, the former approach is the more common. Ecumenical seminars, lectures, panels and discussions are in vogue. Catholics and Protestants are speaking to one another. Mutual understanding can grow from such encounters. Yet, this approach is in danger of seeming superficial to the world at large. Those who attended the 1961 Commission on World

Mission Quadrennial at Athens, Ohio recall the word of caution received upon arrival: "The event of an ecumenical student conference on Christian world mission at this particular moment in history and in this particular nation cannot help but be an occasion for hesitation and foreboding in the minds of serious people. For we are living in an age in which the world is weary of the noisy gong and the clanging cymbal of churchmen—especially of American churchmen. When the daily life of the church in this society so often seems far removed from the transforming acts of God in history, the world can hardly avoid cynicism about the words and the jubilees of churchmen. Such cynicism cannot be taken too seriously during these days together and in the days that follow: our prayer must be that God might deliver us from vain words and casual commitments."

Student commitment to ecumenics must be also a commitment to common mission. A recent historic meeting points this up. Brazilian Protestants and Catholics, involved as Christians in their social revolution, met last November in Sao Paulo. Many students were among them, and joined in a sustained study of the implications of the Christian message in the modern world. They stressed the theology of economic and social development. "True ecumenism in Latin America," they declared, "has to be conducted with the focus on the reality outside of the churches. Ecumenism must be centered around man. Rather than each church thinking about itself, it must look with the others outside its own confines. Self-knowledge and mutual understanding will come about among the churches not by introspection but by dialogue with the world. Man will be a common ground on which we will meet."

American students concerned for ecumenicity need to come to the same conclusions. One criticism of present efforts is that they are too exclusively centered on discussion. If Christians are to make their presence felt on university campuses, they need to do more than engage in mutual analysis or criticism. The most fruitful theological discussion will be that which flows from actual Christian mission together. Student ecumenicity is young. Already it is showing the signs of irrelevancy and unconcern which has plagued the churches for so long. Students can lead the renewal within the churches if in their ecumenical efforts they turn out of themselves. Renewal apart from dialogue with the world will be abortive. Ecumenicity apart from service of men in Christ will be inconsequential. Opportunities for the service together can be found in the social and political fields, international affairs and cultural exchange.

Just where the resulting understanding would lead us is difficult to say. The present feeling of Catholic stu-

dents in this area is reflected in a recent resolution passed by the NNCF Congress. The resolution was condensed from this statement: "Baptism in the name of the Triune God is practiced and considered valid by the Roman Catholic, Orthodox and Protestant Churches. Hence, the laity in all these Churches are united in the one fundamental tradition of Baptism. This is not only theological justification, but also theological necessity for the collaboration among Christians of different traditions—at least in the cultural, social and political spheres."

WHAT is the ultimate goal of ecumenical dialogue? Paul VI in his first encyclical, *Ecclesiam Suam*, calls for the unification of all Christians. He avoids the term "re-union" which implies a return to a Catholicism of a 16th century historical situation. Rather, unification seems to imply a higher synthesis of the Christian churches. Yet, this higher synthesis would respect what is essential to each tradition. Robert McAfee Brown and Gustave Weigel in *An American Dialogue* suggest the possible ground rules for dialogue which are summed up well in Pope Paul's remark, "The spirit of dialogue is friendship and even more is service."

Our hopes for student ecumenics are great. Progress depends on the basic attitude we have in approaching the unity of Christ. The only way open to unification is that of inner renewal and openness to the Spirit. In the July, 1963 *The Ecumenical Review*, Karl Barth wrote, ". . . My point in all this is to suggest that we should direct our attention far more to what is beginning to appear as a movement of renewal 'within' the Roman Church, to what has partially already been set in motion, rather than to the possibilities of a loyal correspondence between us and its representatives. In the last analysis, Rome and the non-Roman churches are not static power groups, buttressed and delimited within themselves and devoted to the preservation of their possessions or the multiplication of their prestige and influence. Both live by the dynamics of the evangelical Word and Spirit which are totally constitutive for both. Both live to the extent that they are living communities of the living Jesus Christ. The question that confronts them, first and last, each in its own way and both in their coexistence, is not the cooperation of their different doctrines and institutions, but this dynamic movement. They are summoned to give mutual attention to this movement."

Barth seems to indicate that the way of ecumenics does not lie in a turning in on themselves of the Christian traditions. Rather than self-analysis, he suggests common renewal. This will take place by looking outside ourselves to the Spirit in the world calling us to a united witness to Christ in service.

REPORT FROM BERKELEY

BY WILLIAM PORTER

WE who fought this fight may be the most conservative people on campus." So spoke Mario Savio of the Free Speech Movement as it appeared in January the three-month struggle for greater freedoms on the campus would be coming to a close. Of all of the epithets thrown at the FSM "conservative" hadn't been included. "We've been called revolutionaries," said Savio, "but actually we've just gone back to the traditional view of a university." If a recovery of the traditional view of the University is what has happened at Berkeley, then there is a large portion of the population of the State of California which feels that the traditional view is not the best view. "Anarchists," "irresponsible," "communists,"—these and many other labels were hung on the students who demonstrated on the campus against the rules of the University.

Two major events were the prime sources of news stories from September 14th through early January. The first was a sit-in which involved the immobilization of a police car in which an arrested person was held and the invasion of the halls of the Administration building. The second was a similar invasion of the Ad building with the subsequent arrest of over seven hundred persons. Around and between these two events were the many demonstrations, threats, demands, accusations, deliberations, etc., that seldom made the headlines but which brought about the major crises:

September 14—The Dean announced enforcement of rules prohibiting solicitation of funds, recruitment of members, and advocacy of off-campus action. Several modifications followed.

Sept. 30—Several students were cited by Dean's

"THE BOOK" WINDOW, SAN LORENZO CHURCH, MEXICO CITY:
BY MATHIAS GOERITZ.

office, setting off wave of protest. Sit-in in Sproul Hall.

Oct. 1—Suspension of eight students announced. Former student at CORE table arrested for trespassing. Placed in police car, surrounded by students.

Oct. 2—Pact signed by President Kerr and representatives of demonstrating students. Study committees set up.

Nov. 9—Negotiations break down. Students set up tables in violation of University regulations. Names taken. Series of daily rallies; regulations violated systematically.

Nov. 20—University Regents meet and revise regulations. Not acceptable to students. Violations continue.

Dec. 2—Sit-in initiated in Sproul Hall in protest against announced administrative action against student leaders. Results in arrest of over seven hundred persons. Normal campus life disrupted by demonstrations, strikes, and rallies.

Dec. 7—18,000 students gather at special University meeting to hear proposals from Deans of Departments. Presentation by Deans and the President followed by police removal of Mario Savio from microphone. Student rally announces further resistance to the rules.

Dec. 8—Meeting of Academic Senate, Berkeley Division, adopts proposals which essentially reflect the demands of the students.

Dec. 18—Meeting of the University Regents. New rules changes.

Jan. 4—Announcement of leave of absence for campus Chancellor.

In and of themselves the events do not give us an adequate picture of the issues which have been involved. Nor are the issues now the same as they were when the struggle first began. The process of discussion, interpretation and proclamation has brought about a broadening of the understanding of free speech on the campus and what was once a fight to regain the privileges of political activity in certain areas of the campus has evolved into a discussion of the nature of education, the content of the first and fourteenth amendments to the Constitution, and the impersonal nature of the University. While Gov. Brown states that it has been . . . "the most unnecessary quarrel I've ever seen in my life," most of us feel that had it not happened under present conditions the University would have been the worse for it.

The fundamental issues have not been at all times clear—nor are their implications clear at this point. It will take many months of interpretation and experience to develop the fine points, even if the University Regents are willing to go along with the Academic Senate and institute the various recommended changes. But through the various stages of the struggle certain central problems have come to the surface:

A long standing issue in higher education has been the extent to which the institution has the responsibility, *in loco parentis*, for the welfare of the student. Some institutions operate on the assumption that the campus is one large family for whom the administration takes responsibility and authority. Thus if a student becomes involved with legal authorities he is protected by the University which also has the right to mete out punishment for what the student does. The key factor in this approach is the wisdom and good intentions of the administrative personnel for the rules are flexible and are enforced with various degrees of severity, depending on the circumstances. In opposition to this system is the belief that simply because a student is enrolled in an institution of higher education does not mean that he is not still a part of society, responsible to that society to be an active part of it and to accept the consequences for personal behavior. The key factor here is law, not person. It is this latter view that is being sought by the students. Several factors have caused the movement in this direction: (1) Many Berkeley students are graduate students who have assumed adult roles in society and for whom the University is no longer an extension of high school but a vocation in which one is called to serious participation. Dormitory lock-outs, Dean's rules, friendly chats with the Chancellor, student rallies, and many other features of undergraduate campus life have lost all appeal. And this is true in a growing degree also for undergraduates, as the seriousness of the academic task becomes a part of their own experience. (2) The civil rights struggle, particularly but not exclusively in the South, has taught the students several significant lessons. One is that you don't trust the *status quo* leadership if you are really interested in bringing about a change. Personal good faith cannot be relied upon where there is a threat to personal position. Therefore everything must be spelled out in detail, with all agreements signed and sealed, and all conditions clearly stated. (This condition is a very real threat to those Deans who have been accustomed to working through "man to man talks" and expecting the students to respect them as persons with integrity!) A second lesson learned is that law and

order is *not* the highest good. (Of course, those of us in the Christian tradition should have known this for a long time!) Where vested interest is served by the maintenance of order in the society, the channels which have been established for peaceful change are frequently used to choke off the very change that is sought.

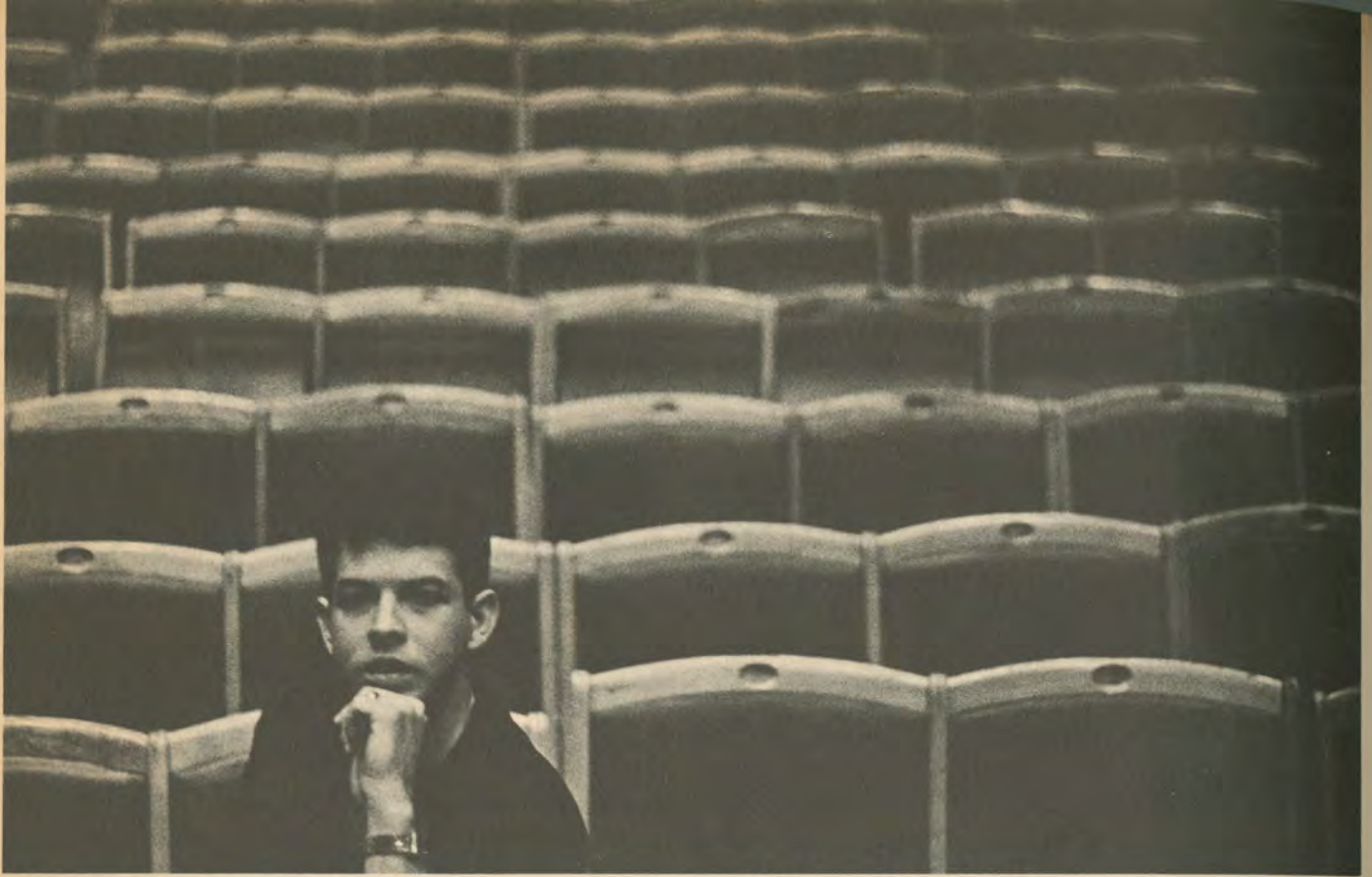
A characteristic of the demonstrations at UC is the extent to which the demonstrators have refused to believe in the "good faith" of the administration and have insisted instead on those guarantees with which we have become familiar in the civil rights and labor movements. A characteristic of our day is that men must relate to each other, in relationships of authority, through greater and greater legal systems, doubting the ability of the other person to act in good faith for the well-being of both. Or perhaps the problem lies in the increasing complexity of the relationships, making it impossible for any one of us to respond as we might like, requiring the presence of more intricate systems of law and order.

A second issue emerging in recent student demonstrations is the relationship between advocacy and action. It is a clear legal principle that one who advocates an act is directly involved in the doing of the act. The University has claimed for itself the right to control the actions of the students *on campus* which might eventuate in illegal actions, whether *on campus* or *off*. At one point in the recent demonstrations the Regents of the University revised the rules to allow for advocacy of off-campus political action, but reserved to the administration the right to punish the student or group if that action was determined by the court to be illegal. "We don't want the campus to become a breeding pot for off-campus illegal activity" was the unofficial statement. At the present time the recommendations which have been adopted by the Academic Senate and which the Administration will be asked to accept include the statement: "That the content of speech or advocacy should not be restricted by the University. Off-campus student political activities shall not be subject to university regulation. On-campus advocacy or organization of such activities shall be subject only to such limitations as may be imposed under section 2 (minimal regulations of time, place and manner)." This position is directly opposite to that desired by those pressures which brought about the enforcement of the University regulations in the first place, since free political activity on the campus can be extremely bothersome to some of the forces of our state.

A third issue (which has arisen more as a consequence of the struggle than as an initial concern) is the question of the appropriate role of an administration in an institution of higher education. Mario Savio has enunciated a view that isn't popular among the administrators of the universities of today: that a university is "scholars and students." That the administration is a necessary evil (and sometimes not so necessary) has been one of the battle cries of the revolt. The President and the Chancellor have been accused of building their own little empires at the expense of the faculty and students. To what extent the desire of any administrator is for power or for service is, of course, impossible to determine. That the administration of the University of today is essential cannot be questioned. If the administration has been able to usurp more power than it should have, the blame rests primarily with the faculty. On our campus it has been said by numerous faculty that they are grateful to the Free Speech Movement for waking them up to the tasks that they had long ago forgotten and which they have turned over to the administration by default: that of establishing the context within which they will work as well as determining the content of the courses.

ALONG with the revival of the power of the faculty has come the demand by the students to have more of a voice on the nature of their education. No longer content to be the raw material out of which the university fashions products in the pattern prescribed by the society, the students are seeking a role in determining what they will be. (Apparently the charges of the students against the nature of the education they have been receiving is not entirely true or there would not be students to protest!) The complaint that the University has become an IBM-run factory has been heard near the end of the struggle as more and more gripes have had a chance to be aired. Obviously this is not an issue that can be negotiated with the administration, but it is something that should be heard by all who take responsibility for running the mass institutions of our day.

A revolution of sizable proportion has been taking place right under our noses, and in many ways we have been unaware of its magnitude and its implications. While at the beginning of the struggle a return to conditions before the Dean's edict might have sufficed to quiet the dissident voices, nothing but a major overhaul of the administrative approach to the campus will be adequate now. At the present moment an acting Chancellor has been appointed and a sick leave granted the former Chancellor. Already steps have been taken



PHOTOGRAPH: EDWARD WALLOWITCH, N.Y.

to increase the amount of conversation among faculty, students and administrators. We have hope for the future.

Christians are particularly concerned for the part that they should play in revolutions. In this particular case the role of Christians might be seen in two distinct ways: as groups and as individuals. Individually, many of the Christian students on the campus were involved in the demonstrations, some of them being arrested in the sit-in. Intense discussion and debate saturated the campus centers, ranging from condemnation of civil disobedience to open advocacy of "dumping the President!" Each Christian, as every other student, was called upon to make a commitment when picket lines were set up around all academic buildings and the tension between supporting the movement and taking an examination had to be faced.

Individual Christians also discovered a new role in the midst of such crises. We found that there were very few people who were willing to *listen* to both sides of the question with a real desire to know the truth. At several points the campus ministry alone was in real contact with both sides of the conflict. The estrangement that took place needed to be bridged by persons who could value the position and the person of every participant.

But the Christian community was also active as a

community. We were not long into the conflict when a meeting of representatives issued a statement of position, advocating some of the points for which the student demonstrations had been held. The University Church Council, the Newman Club, and the Hillel Foundation voted to join the Free Speech Movement and sent representatives to their Executive Council. Groups also took stands on specific issues during the process of negotiations. Another point of participation was making available the facilities of the religious centers for meetings of the various committees involved. These groups were denied access to University facilities and thus had to meet off the campus.

Out of our experiences of the past few months, I have several observations: (1) When Christians become involved in the real issues of the world, they find that the answers are not easy, that loyalties are divided, and that frustration is the most often experienced feeling. (2) Christians *must* become involved in the significant issues because at base *all* issues are theological issues, all deal with ultimate questions. We cannot be concerned with the ultimates without seeing them manifested in the everyday. (3) Christian students often become deeply concerned with revolutions that occur elsewhere and refuse to enter into the issues on their own campuses. While every campus may not share our particular tension, there are matters for Christian attention on every campus.

Easter Comes
For
Walter McTavish

I.

The ocean blossoms sprays of cloud,
bunching black across the city
with sparkling rain and thundered fires
shimmering my copper eyes.
Then can I find some dim hotel,
or prowl the bars for gin and girls?
The sky collapses; shifting rain
walks the streets like angels ghosting,
gliding gray—blow my windows in—
I'll seal the doors! A screeching cat,
blown from cornice, is falling twenty floors.
My mind, riven, flicks from lightning,
and rain is prying crumbled walls.
Its fingers slide the broken stairs,
plunge

where I have seen the smirking devil
tune his saw across my nerves
and whistle soot between my glands.
Then I, cross-hatched upon a bed,
my spine a broken railroad
where locomotives shuddered—I
put on a smile, faced the mirror,
and saw the smoke blow out my ears.
Now, the rain
sluices down the falling stairs.
The iron city flows: the straws
of splayed umbrellas, shattered ladders
and tattered news are swirled and flung
in gutters striking down my mind,
prying—what are these living hands?
I'll call my analyst at tea,
or telephone to Daddy God!
But see

a child's fire truck, called hope,
which sired once in magic rescues,
careen the flooded gutter, battered
with iron, rags, and bloated dogs.
The houses sag, their basements fold:
the tendril rain has pried the city
loose—

the buildings shed their wire hair,
their steel is thinning in the rain,
etched by yellow leaves of lightning,
and twisting inward, collapse—*yield*:
I tumble with the seaward street
where bridges, rails and towers crumble,
and flail down in circling torrent
that twists us like a python's tail;
and all is plunged in thunder tide.

II.

The girls play on misty sand,
the bells recede along the shore,
tolling, tolling ocean time,
time that stretches past the stars
and roots in deeper sea, spinning
down

where flow of streets and tumble bones
drift in oyster beds, in seaweed
trees that grope the empty rooms.
The window eyes are popping pearls,
the ruins sea-change in falling sea,
startled, like bracken water turned
to wine, rent with sinewed current
plunging:

the motion hardens into form
of tendril streets and spouting towers—
the city holds the precipice
where life refracts to lives and days.
Here's Venus, blooming from a shell,
and Zeus unfolding from the leaves.
Then stinging-tail Siva spawns
the devil, who dons his spiney angel
wings of mortal hope. Resigned,
I fall
the tendril streets to deeper light.
The angel fish strip mortal flesh,
and mermaids come, with flowing hair,
to lave and polish clean my bones.
Then I am hallowed for the kill.

III.

At city, center, the domed skull,
where lucid mind delaminates,
the man is formed upon the tree—
the prism man, savior of gods,
hardening and refracting love—
we meet, and do the ritual,
the spiking of his arms, which nails
mine:

Nail, shatter wings of hope.
Nail, shatter brain and sex.
Nail, shatter want for life.
Nail, shatter care for death,
and spiked with him upon the vine,
I'm cancelled out of time, erased
and dying to the Center, being

z
e
r
o

The skull disintegrates to light.
The tides

drift sunward where the seas were born.
The stars diffuse
flicker
vanish
and I am zeroed into brilliance,

to unlighted light, source of all songs,
inscrutable One who opens the many,
to everywhere Center, deepness of space
who fountains the stars as visible cells,
the always of being, deepness of time
who spirals the nebulae, veining the skies,
throbbing, chanting all life and our days:

and nothingsed, I'm pulsed in the rocking heart
of the God,
riven with brilliance, opened and opened,
hammering, hammering,

borne on implacable rhythming rise,
created and budding from upreaching vine,
my cells rekindled with unlighted light,
boned, nerved, limbed, skulled, fleshed,
hearted and hammering radiant blood,
fingers outspreading

1 2 3 4 5,
6 7 8 9 10,

time→space→world→life,
Christ,

the dawnlight brims the rising city,
its towers thrust from tinkling seas,
boned with humming life, bird-flashing.
The houses ride the morning tide
and root beside the verdant streets.
The trees are greening in the wind.
I fling the window up, and hum
an ancient chanty of the sun:

chant with Zeus,
old Daddy Sky
who helps the sun along.

Chant with Venus,
saucy girl
who strolls the lawn with suntan thighs.

Chant with mind remade of God,
hilled and veined with solid light.

—STANLEY J. ROWLAND, JR.

CONTRIBUTORS

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to unlighted light, source of all songs,
inscrutable One who opens the many,
to everywhere Center, deepness of space
who fountains the stars as visible cells,
the always of being, deepness of time
who spirals the nebulae, veining the skies,
throbbing, chanting all life and our days:

and nothinged, I'm pulsed in the rocking heart
of the God,
riven with brilliance, opened and opened,
hammering, hammering,

borne on implacable rhythming rise,
created and budding from upreaching vine,
my cells rekindled with unlighted light,
boned, nerved, limbed, skulled, fleshed,
hearted and hammering radiant blood,
fingers outspreading

1 2 3 4 5,
6 7 8 9 10,

time→space→world→life,
Christ,

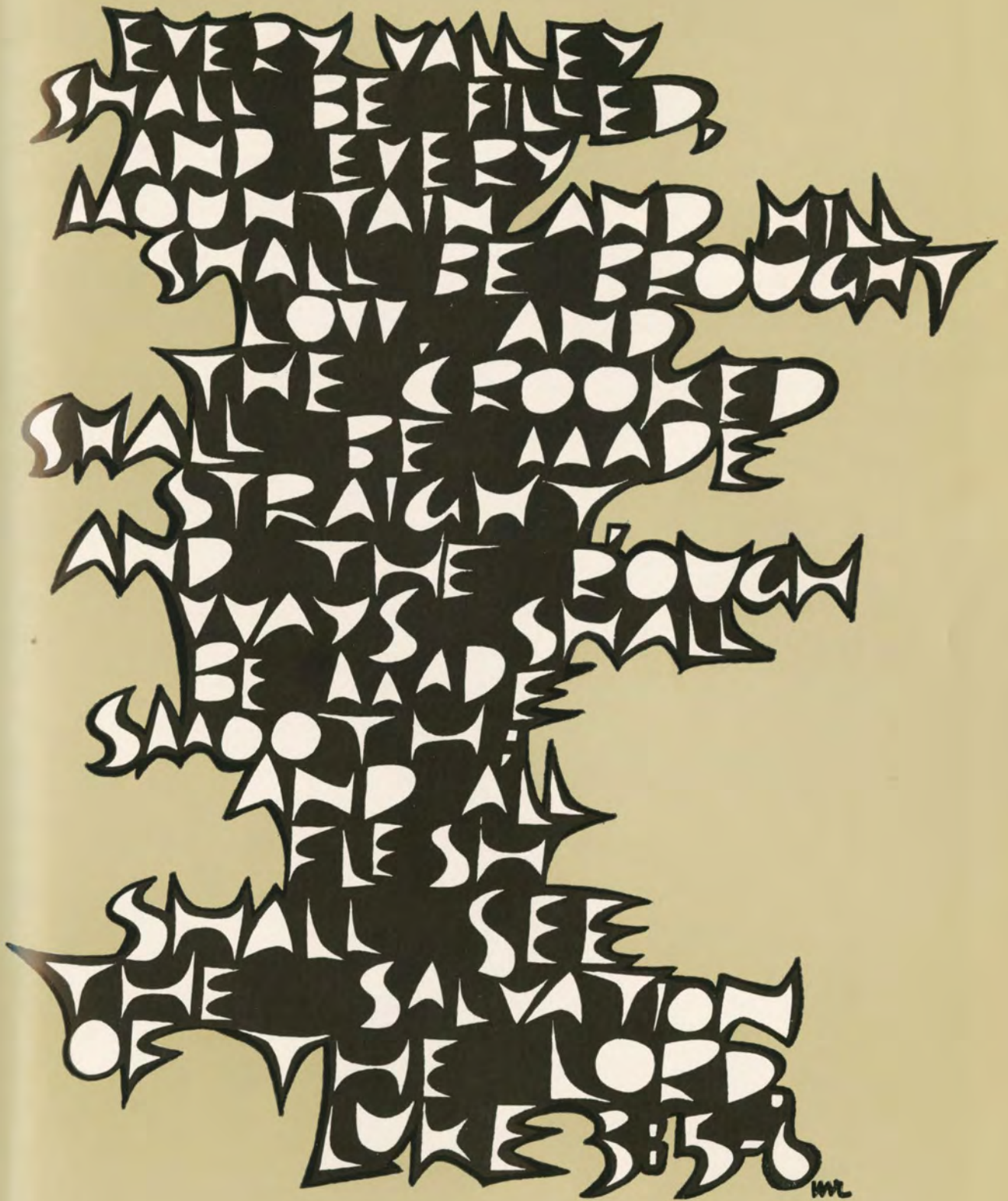
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Chant with Venus,
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who strolls the lawn with suntan thighs.

Chant with mind remade of God,
hilled and veined with solid light.

—STANLEY J. ROWLAND, JR.



LETTERED BY MARGARET RIGG.

THE EIGHTH DAY

This was a good place on the sixth day. We knew what we were about and it was all so clear. There was work and everyone had a part in it. We all felt as if it was near completion at last. We were exhilarated. Can you imagine what it is like to have perfection within your grasp?

Who could have known? He hadn't seemed tired but the work must have exhausted him. On the seventh day he was dead.

We gave him a marvelous funeral and built a perfectly elegant tomb . . . in neo-gothic style.

Then shock set in.

By midafternoon the shock had worn off. Some simply denied that it had ever happened and went on pretending. Some were glad and asserted that they didn't need him anyway since he was just an illusion, a creation of their own.

What a night! What a night of nightmarish dreams. Were we too an illusion? Were we dead? Had day been the dream and were we awake for the first time?

On the morning of the eighth day. . . .

—JIM CRANE