

# PROC pickets table in latest Cal action

## Anti-war group refused literature, fighting starts among protestors

Members of Peace Rights Organizing Committee (PROC), the latest Berkeley protest organization, picketed a Marine Corps recruiting table on campus last Tuesday in one of their more recent demonstrations.

Scattered fighting between picketers and spectators began when the Marines reportedly wouldn't give the pickets information.

Marine M.V. Young reported that some of the picketers "started getting close to the booth, then someone jumped in and the fighting started."

The incident was over as soon as the Marines removed the literature and told those requesting it that there was no more.

However, the picketing continued until the Marines left, with the protestors singing new

songs and old songs with new words.

Observers increased, but there were no charges made nor any arrests.

### PROC VS. UNIVERSITY

PROC, a new anti-war group, was told Monday to get rid of its non-student leaders or it wouldn't be able to reserve campus rooms or Sproul steps.

John Searle, special assistant to the Chancellor for student affairs, told the organization that they would have to register as a student group to get these privileges.

Searle said PROC "knew when it had elections" that it couldn't have non-student officers and still stay a campus group under campus rules.

The conflict between the administration and the non-registered group over its alleged right to use university facilities came to a climax when Charles Aronson, a non-student member of PROC, was told Thursday to give up his post at a Sproul Plaza table and leave the campus.

Two days earlier, PROC spokesman Marvin Garson said he found it ironic that the Marine Corps can have a table on campus but the PROC cannot.

Searle replied that the Marines can have a table on campus because of a clause in the campus rules that says the rules don't apply to cooperative arrangements between the University and the Government.

When Aronson was cited Thursday, he demanded to see Searle because "I want to ask him specifically what he thinks of these rules he has to enforce."

(Continued on p. 8, col. 1)

## Ribbon-cutting ceremony opens UCEN March 30

A noon hour ribbon-cutting ceremony will mark the official opening on Wednesday, March 30, of the New University Center which will provide a focal point for student educational, recreational, and social activities.

UCSB Chancellor Vernon I. Cheadle and Associated Students President Ken Khachigian will preside, assisted by Robert Lorden, director of the new building and executive director of the Associated Students.

The festivities will begin at noon with a performance by the UCSB band, followed by remarks from Khachigian and Chancellor Cheadle. The public will be invited to tour the new Center where refreshments will be served.

Open house will continue on March 31, but the center will not be in use until after the spring vacation.



# El Gaucho

Associated Students, University of California, Santa Barbara

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Wednesday, March 23, 1966

## Revised constitution accepted; Bellin and Cobb elected Reps

By STEVE BAILEY  
Assistant News Editor

In an election turnout of 11 per cent students voted the new A.S. Constitution into law and elected Paul Bellin and Dan



PAUL BELLIN  
Rep-at-Large

Cobb to the post of Representative at Large.

The new constitution received 658 "Yes" votes, 100 "No" votes, and 42 blank spaces.

Despite the small percentage turnout, Associated Student Government officials are generally "pleased" with the results.

President Ken Khachigian puts it this way: "I was very pleased that the document received the mandate that it did."

I still maintain that it is a good document."

However, Khachigian admits that it does still present problems. "It may have difficulty in functioning," he noted, "although in theory its a good job."

"I would suggest that there will be something of a problem for the next president. It will be hard for a new government to get it working smoothly."

Don Weintraub, Isla Vista League President, was also optimistic. In fact, he insists "it was the largest turnout for a special election of this sort that I can remember."

Last October's election, for example, turned out approximately 20 per cent of the student voters eligible.

Subject of considerable recent controversy, the new Constitution features "more flexibility of interpretation" in the words of A.S. Vice-President Dave Forman.

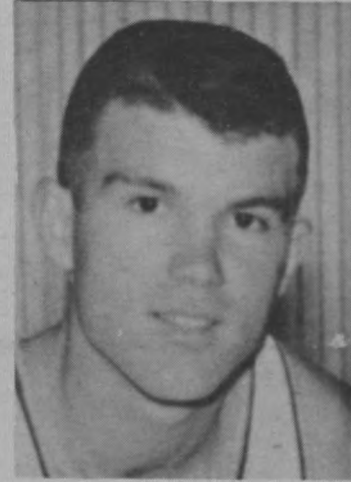
Major changes incorporated in the new constitution include a apportionment article which calls for two representatives from each living group.

In addition, the new quarter system necessitated rewriting all references to the present semester conditions.

The "original jurisdiction" clause, which was the object of most of the dispute between RHA Rep Steve Barnes and Mens Rep Jay Jeffcoat, changes

the power of the Judicial Council to include "all disciplinary cases it so requests."

In the other half of the election, Paul Bellin and Dan Cobb were elected to the office of



DAN COBB  
Rep-at-Large

Rep-at-Large. They received 374 and 405 votes respectively. Trailing these two were Rick Sigler, with 250 votes and Jean Fagnani, 178.

Bellin, after learning of his victory, stated: "I hope, that although my term in office is short, it will be worthwhile to the student body. I would like to thank all those who helped to make my election possible." Cobb was not available for comment.

## UC reforms implemented

By RICHARD DRAPKIN  
Staff Writer

Rapid implementation of many long-urged reforms is occurring at all levels of the University of California.

Symbolic of the action is the withdrawal of the submitted resignations of UCSB Chancellor John Galbraith and Vice-Chancellor for Business and Finance Robert Bron last week.

UC President Clark Kerr on Friday praised the Berkeley faculty education reform-seeking Muscatine Report, as "searching and forward-looking."

Kerr added that current UC education and administration reforms "could have profound effects not only on Berkeley but on the entire University of California and higher education elsewhere."

Helpful in achieving the perhaps unprecedented emphasis on immediate education and administrative reform was student, faculty and even administrative discontent at the lack of previous progress.

Regent John Canaday has commented that he and several other Regents are tired of yearly reports on what is wrong with the University.

"This time we don't want to sit around and waste time," he stated, expressing his desire for more implementation and somewhat less repetitive discussion.

If at all possible, any disturbance would try to be remedied without having considerable

resentment raised against the police or other emergency units which would be "caught in the middle."

Most police are tired of being responsible for enforcement of petty rules, especially since they know that many "violations" of the rules go undetected.

One policeman expressed his sentiment by saying, "if only people would live according to the Ten Commandments" his job would be much easier.

There are indications of many traffic and parking policy reforms which will be and are being effected.

At high administrative levels on campus, the talk is on "humanizing the bureaucracy." A check with several offices revealed that a common complaint is "too much red tape."

If computer information systems can be used effectively here, Deans and other officials believe they would have more time to devote to talking to students about problems beyond the routine and "how to get around the system."

Among the advancements being made at UCSB are more park-like landscaping, more teacher and student participation at "Open Houses," the impending opening of the Student Center and a general increase in intelligent classroom discussion.

Even such long-standing practices as "publish or perish" are coming under close scrutiny.

(Continued on p. 4, col. 3)



HEATS ON--Since the first oppressive, sweat-soaking heat wave of the year has hit UCSB, EL GAUCHO feels compelled to remind its readers of the cool medicinal comforts of the local seashore, and that EG stands for apple pie, Lincoln, and bikinis--we scrapped motherhood.



El Gaucho

## Opinion

EDITORIAL

## Society's Not Asking Enough

Aside from a rare species of student gadfly, the severest critic of the University's aims and purposes is the society which underwrites it.

It seems incongruous that the University should come under fire not so much for its day-to-day administration as for many of its ultimate objectives.

Like any living organism which seeks to perpetuate itself, a society sets up institutions of learning to train and equip young men and women to carry on much in the same tradition.

It prepares its young to raise the standard of living, increase the minimum wage, care for the poor, the sick, the homeless, build a better mousetrap or--failing at Geneva--a better bomb.

It needs technocrats to man the machines of the 20th century. For now, for the majority, without as much as a glance toward what lies ahead, or providing a good explanation of why we are here doing what we are doing, society is asking its universities for "mission-oriented" persons.

The universities on the other hand, have not been content to provide this technical knowledge alone. It is not sufficient to merely advance each discipline through the labors of "discipline-oriented" scholars. And it must open the door to good explanations. The University accepts this challenge.

But the universities are worried, with good reason, that the agencies which finance academic research may tend to focus greater monetary attention on projects with practical benefits, to the neglect of other less tangibly profitable investigations.

Society, in turn, is apprehensive that once the professional mathematicians or theoretical physicists revamp educational curriculum to their own specifications, too much abstraction will result in channeling inquiry along narrow avenues of one discipline or another.

In brief, society seems to be asking for only those investigations with immediate benefits, and for the kind of curriculum which will prepare young people to master contemporary machines.

In this respect, society demands too little of us. It asks that successive generations muddle through in much the same way as past generations, making little progress with the exception of technical output and creature comforts.

The University is correct in its determination to develop man, the technician and the humanitarian. Society at large usually produces new ideas and new inventions for the common good in periods of crisis. But the answers to increasingly important international and domestic issues have not been forthcoming. The television sets are bright and warm, but outside it is beginning to grow dark and cold.

The appropriateness of college preparation for dealing with these urgent problems--the appropriateness and balance of the University curriculum--will undoubtedly determine the shape of societies to come.

University students might take it upon themselves to avoid the nearsightedness of today's technocracy and the blindness of the old complacency. If they do, and if they are prepared, let them try to weigh what society says it wants against what society in fact needs.

The whole of humanity hangs in the balance.

JEFF KREND  
Editor

EL GAUCHO editorials do not necessarily represent the views of other staff members, the Associated Students, or the University of California.



El Gaucho



JEFF KREND, Editor

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Largo Bellum  
isn't typical

To the Editor:

Mr. Maybury's brilliant satire was not lost on us; its emotional appeal to the uninformed we cannot help but acknowledge. However, emotionally directed propaganda often leads to highly unnecessary witch hunts.

Our hope that Mr. Maybury's distaste for firearms is due to ignorance appears to be justified by the lack of factual information in his article.

For example, not all people who enjoy guns are insecure, war-mongering Neo-Fascists who wear their John Birch society membership cards over their hearts.

We cannot deny that there are those who use firearms as a sex substitute or as a crutch for their manhood, just as cars, alcohol, and motorcycles are frequently used; or that firearms are often ignorantly handled, sometimes with disastrous result.

Our point is that there are many more who use guns as a means to constructive recreation and who are interested and active in seeing that they are used intelligently.

If the purpose of Mr. Maybury's article was to encourage regulation of concealed weapons, such as the one under Largo Bellum's "bulging coat", a little research on his part should reveal a host of restrictive regulations in almost all parts of the United States.

Reasonable legislation of this type is not, or should not be opposed by those who enjoy guns.

If, however, Mr. Maybury is proposing regulation, licensing, or registration of all firearms, we think that he is obligated to show some positive effect of such action, other than providing positions for additional civil service employees.

The purpose of such restriction is usually considered to be "The prevention of crime".

However, though the point is an old one, it remains true that most criminals can obtain their weapons from criminal sources, and would have no need to register or license them, whereas the average citizen might register his gun, but the fact of its registration does nothing to prevent its use for criminal purposes.

TIMOTHY A. ANDERSON  
Senior, Geology  
DANIEL V. McCLURE  
Senior, Geology

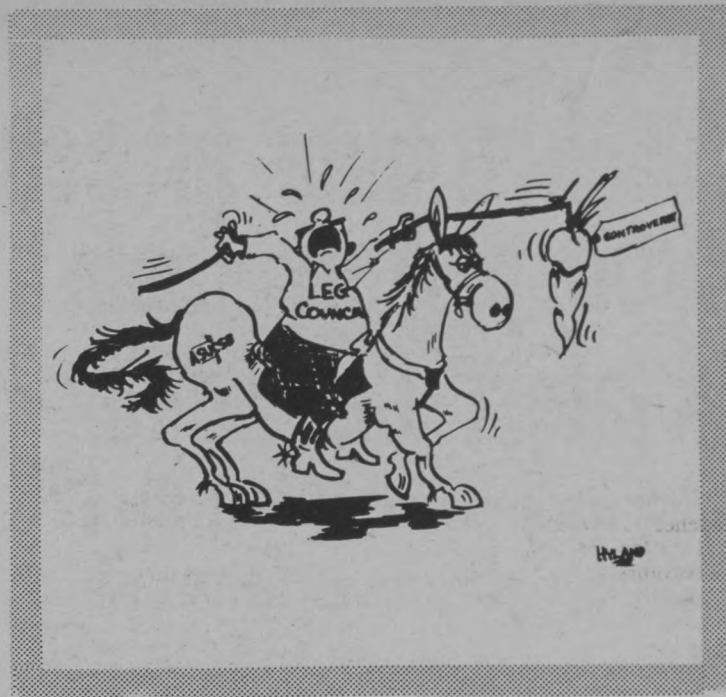
'Show 'em for  
what they are'

To the Editor:

Three cheers for Assistant Copy Editor Suzy Carter and her superbly great editorial "On Silence as a Waste of Time." Never before in all my years of living have I chanced to see such an incisive characterization of the true situation as it stands in the colleges of this land.

You bet, Miss Carter, "if students spent more time learning and less time protesting" we would have a much better world in which to live.

By golly, it must now be obvious that we who care can't afford to be silent; it is time to show everyone what these rabblers are really are: ambitious, aggressive, stubborn, non-conformists, impulsive, dangerous, self-interested, irresponsible, conceited, excitement-seeking,



and, we must not forget, Heaven's above, UN-AMERICAN. Damn it all, what do they think they're accomplishing?

Don't these folks know "the world is going to go on exactly the same?" Sure is a shame these silly people don't have the gumption to stand up straight and speak their peace just like those great forefathers of America who protested at the Boston Tea Party. The silence of this crew of malcontents is assuredly a violation of freedom of speech, or something. It's a constant reminder of the totality of moral and political depravity that has swept this country from the day Kennedy and Family took office.

Now, with your sharpshooting leadership in the forefront of the crusade, Miss Carter, we may be able to forever silence these silent no-goodniks and show them that their silence doesn't attract any attention. On with the fight against these unpatriotic extremists.

HARRY WINOGRAD  
Senior, Political Science  
Sociology

Ghandi's methods  
were different

To the Editor:

Miss Kessenick made an unfortunate comparison between the UCSB vigil and the Indian independence movement led by Mohandas K. Ghandi.

She said that Ghandi held vigils and that the vigilists here were merely borrowing his effective technique.

If we examine some of the events of that period we can see no comparison.

Ghandi first implemented economic and social "non-cooperation." His followers boycotted British products and refused jobs involved in British concerns.

Next he began "civil disobedience" in which he and his followers courted punishment to illustrate the injustice of British laws.

He marched to the sea to make salt thus symbolically breaking the harsh salt tax law.

While he was in jail, his son led 2,500 people to be beaten while they marched on the government-controlled Dharana Salt Works.

To quote from his friend and biographer, Louis B. Fischer, "Sometimes he would go to a huge mass meeting, but instead of delivering a speech he would sit cross-legged and sway and say nothing and then he would smile and touch his palms together in the Hindu greeting and the crowd would kneel and weep. He had communicated."

Can anyone find communication and action in the vigil? Is it fair to say that this is the same technique? There was nothing passive about the Mahatma; he was never idle except in sleep and he constant-

ly explored new means when it was obvious that the old could not achieve the goals.

One pertinent point made by Mr. Fischer was, "No democracy, no Ghandi. A dictator would not have hesitated to imprison twenty-thousand Indians, and to jail or hang Ghandi."

If this analysis of potential success of non-violent movements is correct and if it is also true that both antagonists must agree to cease bloodshed before a war can end, then it would seem that the UCSB vigil will have a harder time with the "Democratic" Republic of North Viet Nam than they envision.

PAMELA COOMBS  
Junior, Anthropology

## Volley of thanks

To the Editor:

At last Saturday's night Exhibition, our Volley-Ball team appeared for the first time as a fully recognized Varsity sport under Intercollegiate Athletics but not without the help and support from the Student Body as a whole, and from several individuals in particular.

We would like to publicly thank the Colonel's Coeds, the Honey Bears, the Chimes, and the Recreation Office who assisted us in sponsoring this Exhibition between the San Francisco Olympic Club and the Westside Community center.

We were especially fortunate to have the cooperation of Donn Bernstein, Bob Stoll and Alan Goldhammer of the local news media and also KEYTV, KIST and the Santa Barbara News Press.

We must also thank the Freshmen, Sophomore and Junior Class Councils who were able to contribute financial support to our cause. To this long list we also add the people who helped us the night of the game and those in the Student Body who have supported us in these early formative years.

UCSB VOLLEY-BALL TEAM

## No connection?

To The Editor:

Rick Schwartz is insisting he didn't have anything to do with Pass-Fail, according to the rumor we hear.

We live near him and saw some kids dump a box of paper in front of Schwartz's place at night.

Next morning the manager looked at the mess and found out it was ripped up pass-fail reports, so he bawled out Schwartz.

Then Schwartz denied the connection. Actually we know that he was chairman of the committee that pushed it through.

What is he trying to hide, we wonder? Hey Rick, what's your hang-up?

NAME WITHHELD



# Tillich tribute precedes Heschel plea for universality

By JEANETTE NISHIMORI  
Staff Writer

In a moving tribute to the late Paul Tillich, Vice-Chancellor for Academic Affairs A. Russell Buchanan presented a Regents' Memorial Resolution to his widow last Thursday night.

The honor, which prefaced the lecture of Rabbi Abraham Heschel recognized Tillich's restoration of the "meaning and validity of theology" and his synthesis of religion and science while establishing the autonomy of each.

Delivering the major lecture of the second day of the UCSB Religious Symposium, Rabbi Heschel spoke on the topic "No Religion is an Island."

He described the universality of all religions. "We live in a terrible crisis. Jews and Christians share the same perils and the same fears."

"Religious isolationism is a myth. Every religion affects others. The real problem is not God, it is men."

### NO UNITY

However, Heschel noted, man has not united to combat the

realities he faces. He has instead advanced a "world-wide ecumenical movement" of cynicism and inter-nihilism.

Said the Polish-born religious scholar, "We are heirs to a long history of religious

contempt, strife, and persecution.

"Bigotry has been born from the assumption that 'my faith' is pure. We have all been defeated."

On what basis, then, should people of different religious beliefs meet one another? Heschel reflected: "The kinship of being human is the common meeting grounds. To meet the human being is a major challenge to the human mind and heart."

one another and form international bodies such as the U.N. "Only religions," he said, "are not on speaking terms."

"Is it not our duty to help one another?" asked the Jewish theologian. "The purpose of religious communication is mutual enrichment, rather than the hope that the person spoken to will be wrong."

### DIVERSITY NOTED

It is undeniable, he continued, that there are great chasms separating religious thought. "Can we not extend our hands across the abyss," Heschel urged.

He added that "diversity of religion is the will of God. Do we really want a monolithic society? No two minds are alike, just as no two faces are alike."

"The majesty of God transcends the divinity of a particular religion," Heschel concluded. "Our task is not to save doctrine or to save religion, but to save man."

## Teach-in set for Saturday

Concern over the "critical nature of the war in Viet Nam" has prompted a second teach-in set for this Saturday in Campbell Hall, 1-6 p.m.

Organized by the University Committee on War and Peace, whose co-chairmen are Arnold M. Paul, History, and David Merriell, Mathematics, the day of discussion will attempt to present all viewpoints on the current diplomatic and military crisis in Southeast Asia.

Called a "wide-ranging forum" by Paul, the teach-in has scheduled Alex DeConde, Chairman of the History Department, to give background on American policy in the Far East.

"Trying to secure a first-rate State Department spokesman" has been rather difficult, Paul noted.

## KCSB was there, honest and truly

EL GAUCHO did another bad thing. Besides losing Saturday's football classic to the KKK, nary a word was mentioned in the write up about the exemplary performance of the motley KCSB crowd in the massive gridiron conflict.

Yes, Kendall's crew did have something to do with it. Their beloved head of state held the watches of all players, various well-modulated synchronized announcers led cheers, and even some played. Football.

Besides, the Pregnant Guppy took off from Goleta International in celebration of the KCSB-EG first, last and only touchdown, made by Assistant Sports Editor Alan Goldhammer, athletic pride of the Student Union Complex.

Domestic implications of the war are the third section of the slated event. Mortimer Andron, Economics, and Harry Girvetz, Philosophy, will deal with this category.

With perspectives and alternatives in mind, CSDI staffer Stanley Sheinbaum will talk. Sheinbaum is at present on his way home from travels in Southeast Asia.

As the need arises, extra time will be allotted for questions from the floor. If there is general demand, Merrill noted, the teach-in will continue beyond 6 p.m., but the operation may have to move to another location.

In any case, he urged the interested student to come with questions in mind.

Chief moderator on Saturday afternoon is to be Vice-Chancellor Stephen Goodspeed. The public is invited without charge.

## Lectures aired

"Theology in Ferment," the religious studies Symposium of this week will be broadcast this week on KCSB Dimension, 9-10 p.m.:

- Wednesday--Harvey Cox and George Forell, "Theology and the New Morality."
- Thursday--Rabbi Heschel, "No Religion is an Island."
- Friday--Francis Murphy, George Tavarad, Heschel, and Forell, moderated by John Cogley, "Dialogue Between Christians and Jews."

## Greek essays

The Greek-sponsored essay contest is being prolonged until Friday, due to an unsatisfactory number of essays turned in for judging.


First prize of \$100 will be given the person turning in the best essay. The theme of the contest is "The Greek System, its potential and future."

No word length has been set on the essay contest, which is open to anyone desiring to enter. Essays should be turned in at the Dean of Students Office.

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## Campus Calendar

### TODAY

CHIMES, NH 2215, 4-5 p.m.  
 CIRCLE K, SH 2115, 6:30-9 p.m.  
 CONSTITUTION & BYLAWS, 428-215, 12-2 p.m.  
 "FASHION," New Theatre, 8:30 p.m.  
 FINANCE COMM., NH 2120, 12-1 p.m.  
 FLYING CLUB, SH 1128, 7 p.m.  
 FRENCH CLUB, Faculty Lounge, 8-10 p.m.; slides and refreshments; discussion about the coming film series.  
 GYMNASTICS, RG 2120, 8-10 p.m.  
 JR. CLASS COUNCIL, SH 1127, 7-9 p.m.  
 NEWMAN CLUB, NH 1131, 7:30-9:30 p.m.; Scope speakers to talk on future projects coordinated with the Club.  
 PHOTOGRAPHY CLUB, 402-209, 8-10 p.m.  
 PUBLICATIONS BOARD, SH 2115, 3-4 p.m.  
 RHA LEGISLATURE, S. Rosa Lounge, 6-9 p.m.  
 SAILING CLUB, 431-102, 8-9 p.m.  
 SDS, SH 1131, 8-10:30 p.m.  
 SPURS, S. Rosa Lounge, 3:50-5:15 p.m.  
 SPURS, SH 1108 6:30-10:30 p.m.  
 TRACK VS U. OF UTAH, Track Field, 2 p.m.  
 UCSB SYMPHONY CONCERT, CH 8:30 p.m.  
 UNIVERSITY YOUNG DEMOCRATS, NH 1127, 8 p.m.; discussion of political action proposals.  
 VOLLEYBALL PRACTICE, RG 1270, 3-5:30 p.m.  
 WEIGHTLIFTING, 455-101, 7-9 p.m.  
 WRA BASKETBALL, RG 1220, 280, 6:30-10:30 p.m.

### UPCOMING EVENTS

MOVIE, "China", Thursday, CH, 7 & 8:30 p.m.; lecture by Felix Greene following movie on "What's New in China"; admission \$1, student admission 50¢  
 UCSB STUDENT WIVES CLUB BAKE SALE, Saturday, 10 a.m., in front of IV Market.  
 "FASHION," tomorrow through Saturday 8:30 p.m., New Theatre.

## Actions symbolic of reform

(Continued from p. 1)

Proposals for beer on campus, changing dining commons' routines and building a new faculty club are receiving serious consideration at various high levels.

Dormitory rules are also being examined closely with several formal proposals and surveys being studied and slated for lock-out policy and Open House policy.

Part of the University's problems have been blamed on a "communications gap." A large number of myths have grown to the effect that students, administrators and faculty are "apathetic."

### ACHIEVE REFORMS

However, high officials indicate that they have been quite willing to work along with students and to try to achieve "reforms" for years.

But, students grew tired of seeing little action, as each proposal would get bogged down in the "channels."

Nevertheless, UCSB has had a tradition of being able to change with flexibility. Thus, the registration system which caused considerable inconven-

## Fees refunded

According to the Registrar's Office, the following students are entitled to a \$25 refund from their admission fees: Edmund Brehm, David Graber, Robert Harris, Christina Helberg, David Helman, Larry Jahn, Steven Janke, Roger Johnson, Bruce King, Joel Lieb, Kathleen McCarthy, John McCoy, Alice McManis, Patricia Parker, Sandra Schworm, Irving Swall, Jeanette Valenzuela, and Steven Wood.

ience in the fall was modified somewhat for the spring.

There are few definite, precise answers which will please everyone, the top administrators realize, but most hope to achieve some degree of "balance."

As such, these high officials caution against expectation of having the University as the panacea for everyone, but they indicate that efforts are being made for rather rapid but peaceful change.

## Club schedules flower tours

To enjoy the beauty of a springtime flower display on the Channel Islands, the Los Padres chapter of the Sierra Club is scheduling a series of flower tours to Anacapa Island, April 2 and 9.

The outings are open to the general public at \$7.50 per person.

On the scheduled days, the Swift, a square-topsail schooner anchored in Santa Barbara harbor, will take the island parties across the channel, leaving from the Public Wharf at 6:30 a.m. and returning by 5:00 p.m.

Reservations may be made at the UCSB Recreation Office in the Old Gym.

## Carr to lecture

Jeffe L. Carr will present the third All-University Faculty Lecture in the "Right to Know Series." His topic is "The Right to Privacy" and the Campbell Hall lecture is scheduled for 4 p.m., Thursday.



HIGHEST G.P.A.--Dean Richard Jensen, Assistant Dean of Men presents the scholarship trophy to John Alexander of Sigma Phi Epsilon.

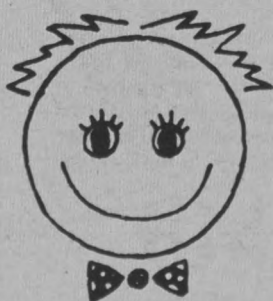
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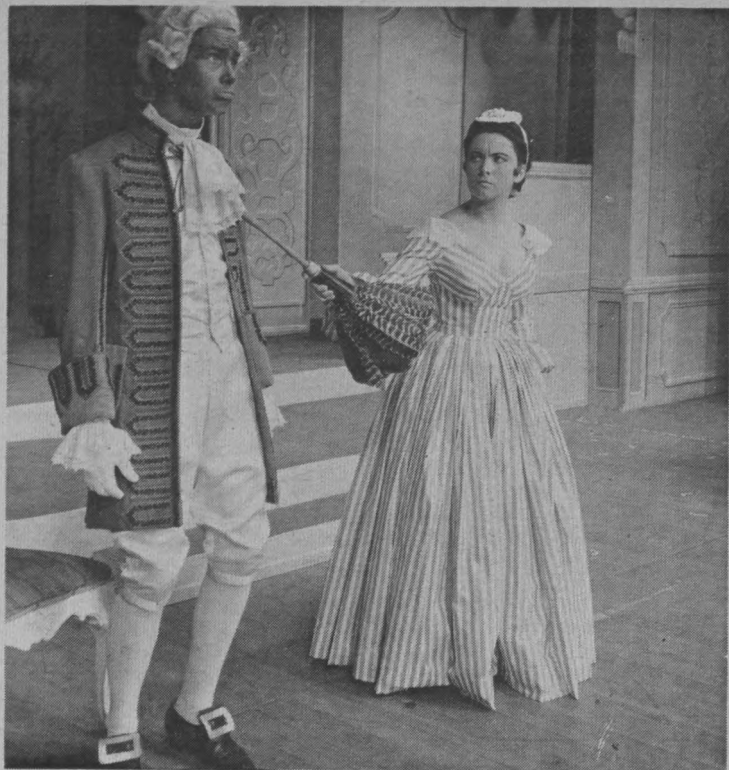
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"AND AFTER YOU DO ALL DAT, BE SURE TO DO EVERYTING ELSE I TELL YOU!" orders Millinette (Holly Vocke) to Zeke (Dan Dorse) in "Fashion", which opens again tonight to run Wednesday through Saturday in the New Theatre, 8:30 p.m.

## Eugene Miller directs his fourth production

For director Eugene Miller, "Fashion" is the fourth production he has worked on for UCSB. Formerly on the staffs at Rollins College, Norwich University, University of Pennsylvania, Stanford University, and Fresno State College, Mr. Miller first came to UCSB with the Summer Repertory Theatre productions of "The Deadly Game" which he directed, and "The Taming of the Shrew" in which he played the lead role. Recently he received critical acclaim for his direction of "The Cocktail Party."

An experienced professional actor, Mr. Miller has acted at the Cherry Lane Theatre off-Broadway, with the Margo Jones Theatre in Texas and with other companies throughout the country. He received his education at Middlebury College, University of Pennsylvania, and Stanford University, supplemented by professional training with Stella Adler, Uta Hagen, John Cassavetes and Charles Olson. He has also been seen on numerous television shows and had a feature role in the United Artist film, "Cop Hater".

When asked about his production of the Early American Comedy, "Fashion", Mr. Miller stated: "The play was the first attempt to view American society critically and set a pattern for social comedies which dominated the American Stage for many years to come."

"Fashion" will continue in the New Theatre March 18-19, 23-26. Tickets are available at the Lobero Theatre and the Arts and Lectures Box Office on the campus, 8-3415.

### UCSB MUSICIANS ASSIST

## Musicians to perform

Barbara Kinsey, soprano and acting assistant professor of music at UCSB, and Todd Crow, advanced piano student, will be assisting artists in the University Symphony Orchestra concert conducted by Dr. Erno Daniel, professor of music in Campbell Hall tonight at 8:30.

Miss Kinsey will present the premiere performance of "Four Songs for High Voice and Orchestra, Opus 42A" composed by Peter Racine Fricker, distinguished British composer and now a UCSB professor of music. The songs for German texts were originally written for voice and piano as Opus 42.

Revised at the request of Prof. Daniel, the songs were recently completed. They are set to texts by Andreas Gryphius, a Silesian dramatic and lyrical poet during the 17th century. The songs, "To Mary," "The Terrestrial Globe," "The Skies Globe" and "Meditation on Time," were translated by Miss Kinsey.

Crow, who recently performed in an advanced students concert at UCSB, will perform Aram Khachaturian's "Concerto for Piano," first performed in America by the Juilliard School of Music Orchestra in 1942. Although written in classical form, the music is said to be one of the most brilliant of modern piano concerti.

While the composer, a native of the Soviet Union, studied and wrote his music there, the concerto was premiered in England in 1942 and has since become a favorite of audiences throughout the world.

Dr. Daniel will conduct the entire symphony in the presentation of Edouard Lalo's "Namouna Ballet Suite." Composed in the 19th century, the work is still represented in the repertoires of contemporary opera houses. Lalo, an outstanding violist, dedicated his early career to composing chamber music, and later wrote major symphonic works, concerti and compositions for the theater.

## Federal tax bill to aid students

The growing burden of tuition and fees has finally found an outlet in the tuition tax credit proposal that comes before the United States Senate this month.

This proposal would provide new sources of scholarship funds without increasing administrative costs.

Under the tax credit system a taxpayer would be assured of credit against taxes for tuitions, fees, books, and supplies for college students.

For example, if an individual pays \$250 for tuition and fees, he owes the Federal govern-

ment \$250 less. This credit is not deductible. The credit is subtracted from the amount the individual would pay in income tax.

Since taxpayers will be permitted to pay tuitions for any student and receive credits, new sources of funds for scholarships will be created.

Advantages would accrue to students of limited means because millions of dollars in scholarships aid could be available to needy students.

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## 9 Gaucho mermen named All-America

Honors galore drenched the UCSB swimmers after their third place finish in the NCAA collegiate finals at Norman, Ill. last weekend, as nine of the travelers were hailed All-Americans.

In addition to Don Roth, who smashed the 100- and 200- yard freestyle records, and King Evers, the diving champion, Mike Honig, Don Knott, Alkis Mangriotis, John Mortenson, Ian MacPherson, Chris Ostrum, and Craig Tempey were all selected to the country's elite squad. Also, Roger Edwards made Honorable Mention, and Mike Silvey turned in the best time of his life in the 1650.

Coach Rick Rowland praised the whole team effort and the contributions made by all 11 Gauchos, who amassed 174 points.

This weekend, Rowland will accompany Roth to Colorado Springs, Colo. where the Menlo Park recod-setter will enter the University level 50-, 100-, and 200-yard freestyles.

## Ruggers tie in finale



Santa Barbara's first rugby season concluded Sunday with the Gauchos battling the Fullerton Rugby Club to an 11-11 tie.

Rudy Franklin scored a pair of ties for the You See Ess Beasts, who roared back from an 8-3 halftime deficit to tie with five minutes remaining. Each team had another opportunity, as Franklin scored again but was offside, and Fullerton was knocking at the door at the SB five when the game ended.

Coach Paul Meyer couldn't single out any individual stars, saying, "I could only list the entire starting lineup."

The first Gaucho count, after Fullerton had tried and converted, came on a pass from Dave Richie and Rick Epstein,

who fumbled at the 5, but Franklin was there to recover and score.

Then in the first minute of the second half, Dave Zivich passed to George Kraus, who banged his way to the 10 before passing to Steve Arnold, who faked inside and pitched out to Franklin. Rudy literally dived over to complete a picture play.

Then Richie dribbled 20 yards by himself, screening with his body, and scored the final try. In a desperate attempt to halt the Gaucho, a Fullertonian picked up a penalty for an illegal tackle at the goal line.

Gene Stuckey knotted the count with a conversion which was dying as it barely nosed over the crossbar, and so went the season.

## STUDENT MIXED DOUBLES POOL TOURNAMENT

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## Trackmen try young Utes in Easter Relays warmup

By JOHN R. PETTMAN  
Utah's untested track and fielders launch their 1966 season here today, as Sam Adams' Gauchos tangle with the Redskins in their dual debut set for 2 p.m. on the UCSB oval.

Coach Pete Carlston's Utes will be led into action by high hurdler Dennis Hall, who has registered a 14.1 best to qualify him as one of the outstanding hurdlers in the country.

In addition to Hall, Utah boasts a pair of 9.6 sprinters in Dean Morgan and Taylor Williams, both seniors, who give the Redskins an edge in the sprint events.

Triple jumper Ben Stowell, a sophomore, was the ninth best jumper in the nation last year with a 49-3 effort, and he should give UCSB's Marsh Nelson his toughest competition so far this season.

Utah pole vaulter Jack Snow has cleared the bar at 14-9 which makes him the man to beat as the Gauchos' John Friedman tries to improve upon his school record of 14-1 set last week against Cal State at Long Beach.

"We're looking forward to competing against UCSB," Carlston said, "but it's difficult to say just how well we shall do. This is our first real meet of the year, and should be a test for us. We had an unofficial get-together with Brigham Young indoors, but no scores were kept and it was

more or less a warmup for this meet with the Gauchos."

The Gauchos can be expected to come on strong in the distance events with Jon Brower, Reo Nathan, Jeff Rawlings and Jimmy Allen expected to show well in the mile and two mile. Allen and Rawlings turned in seasonal bests against Long Beach with 9:26.2 and 9:27.2 times, respectively, while Nathan nabbed the mile in 4:21.6 ahead of Brower who ran the best of his life in 4:21.7.

Quartermilers Rich Achee

and Al Bennett have been steadily improving and hope to reach their all time bests of 47.9 and 48.3, respectively. Achee and Nathan, along with Jim Horton, have been entered in the halfmile where school record holder Horton (1:53.9) is still looking for a new mark but has been hampered by injuries all season long.

Javelin thrower Brian Downer heaved the spear 208-10 for his lifetime best and will be out to better that mark against Utah today.

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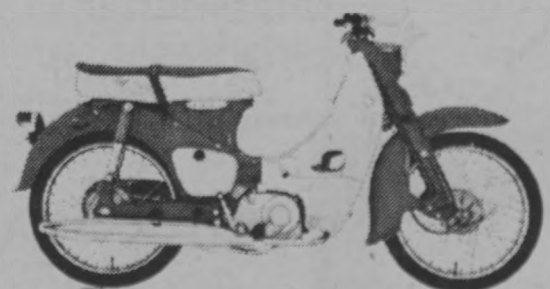
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## Frosh tackles Indians after Taft's split

This Thursday the Frosh nine, 6-4-1 on the season, will tangle here with the Stanford Indian Freshmen, in an affair no one should miss. The Stanford Frosh are perennially powerful and have a victory over their varsity to their credit this season.

The freshmen, after a frustrating 6-4 loss in the first game, came back to annihilate Taft CC, 14-4, to gain a split in last Saturday's doubleheader on the campus diamond.

In the first contest, the frosh jumped out to a 2-0 first inning lead, Steve Nonneman was plunked by a pitch, Bob Cocchia doubled, and first baseman Jim Shaffer brought them both home with a single.

But hurler Ken Brownell, wild in almost every inning, was never out of trouble, and Taft got to him in the top of the fourth for three runs on one hit, five walks, and a double steal. Brownell, sorely in need of relief, simply couldn't get it, as the Gauchos pitching corps, with the ineligibility of Mark Boyd (3-0) and Craig Schell (0-0), was this week reduced to but two pitchers.

The second game was a different story. With Jeff Read, their last able moundsman, paving the way with 12 strikeouts, and the help of an eight-run sixth inning, the Gauchos had themselves a 14-4 laugh.

The Gauchos took the lead in the fourth, 6-4, Bob Clooper's two RBI double being the big blow, and they then added eight big tallies in a humorous sixth inning.

The Frosh recorded all eight tallies with the aid of only two hits, as Taft hurlers were busy serving up five walks and seven wild pitches in the musical chair affair.





**STOLL'S SHORTS**  
**Singling out the Swimmers**

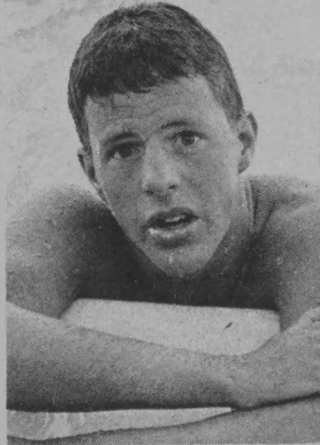
Don Roth was the big news in the College Division swimming championships, but nine other men made the All-American swim team along with the Woodside flash. Their third place finish was a 100% team effort.

Sophomore Mike Honig headed a parade of come through performances and excellent marks. The former Homestead High School ace put the four strokes together well enough to rate a silver medal in the 400 yard individual medley. His time, a new school record, battered his previous best by seven full seconds. He lost to last year's national titlist.

**HONIG ROBBED**

Honig, who holds the frosh record (2:24.5) in the 200 yard breaststroke, placed seventh in that event in a school record shattering time of 2:20.8. Mike swam a poor heat time and consequently did not make the finals. This meant that no matter how well he did in the consolation race he could do no better than seventh in the final standings. As it turned out, Mike recorded the third fastest time by winning the consolation heat. It was heart-breaking that he didn't get credit for his efforts, but he got some satisfaction in that his time was .8 of a second better than the old national record.

Mike, who is the only sophomore in the school to own four varsity letters (two in water polo and two in swimming), said that the meet was run exceptionally well. His only gripe was that the water level in the pool was low and the water tended to be more choppy than it usually is. Choppy conditions place a handicap on all swimmers, but even more so in the case of breaststrokers. You begin to wonder just how fast this guy Honig really is... we have two years to find out...



**MIKE HONIG**  
Soph Sensation

**ALKIS ALL-AMERICAN**

The Greek Gauchos, Alkis Mangriotis, splashed his way to two all-time personal bests in aiding the 400 and 800 yard relay teams to fourth and third place finishes respectively. He brought his 52.5 100 yard time down to 50.5 and his time in the 200 from 2:01 to 1:55.4. The latter effort has to be considered one of the best on the team. It's like running the 440 in 49.0 when your previous best was 52.0.

Mangriotis has the added distinction of being the first Greek All-American... in swimming at least. George Roubanis (a friend of Alkis' who lives in Athens), a pole vaulter at UCLA during the fifties may have been an All-American.

**AZTECS FINED**

Still in the pool... The Aztecs from San Diego State, who repeated as College Division champs, let the whole thing go to their heads. Four of them were fined (\$150 per man) for running through the girls dormitory... that's what happens when too much time is spent in the water.

Tom Allen chipped in \$30 out of his own pocket to help send the boys back to Illinois State...

**Netters take 3 but string ends**

Showing the enthusiasm and fine racket play that make a team great, the Gauchos tennis squad started another win streak after losing Friday to Los Angeles State, 5-4.

That win streak was stopped at four, after the netters had beaten Long Beach State, 5-4, on Thursday, avenging an earlier loss this year.

The loss to L.A. State, considered to be the best small college team in Southern California, was suffered in the first round of the Long Beach Classic only after a hard and close battle. It literally went down to the last game in the last match.

After six singles and two doubles matches, the score was tied 4-4. In the determining doubles match, the first two sets were split, and the first ten games of the third set were also equally divided. Though this final set could have gone either way at almost any time, L.A. State managed to pull it out, 7-5, giving them the victory.

Having lost, the Gauchos moved into the consolation level of play. Playing inspired tennis, the netman whipped San Fernando Valley State, 8-1, and then Pepperdine, 5-4, matching the score of their Wednesday meeting.

These two victories made the Gauchos winners of consolation play, and the tennis squad happily brought home the team trophy. First-seeded Brigham Young University won the regular tournament.

**Strong Diablos outshoot golfers**

The Gauchos golf team's effort to play the role of spoiler against the outstanding Los Angeles State College Diablos last Friday at the Montecito Country Club failed. The Diablos, runner-up in the 1965 NCAA national tournament at Knoxville, Tennessee, prevailed 33 to 21. American Publix champion Arne Dokka had difficulty from the first tee and the Gauchos' Hody Rupp maintained sufficient pressure to capture 5 points in that individual match.

Big point winners in the match were Los Angeles golfers Dick Perry, former CCAA medalist champion, and Ken Ellsworth. Their sweeps of all points over Gauchos Mark Hamilton and Butch Breeden contributed 12 big points for the Diablo team.

For the UCSB team the biggest point producers was the team of Don Feldman and Mike Edziak. Between them they accounted for over half of the Gauchos total. Feldman, playing his first match in three weeks while recovering from a badly cut hand, produced a splendid even par 71 on the lengthened Montecito course.

Medalist honors for the match were captured by Gauchos Dave Barber with an outstanding four under par 67 score. This score will strengthen his hold on the number one spot on the Gauchos team.

The match was highlighted by five par or better scores; two by UCSB golfers, and two eagles, both by Gauchos. Barber chipped in for a three on the 555 yard eleventh hole and Feldman hit the 485 yard seventh in two and dropped the putt for his eagle.

Both Gauchos teams hit the road this week. Tomorrow the freshman journey to Escondido to meet Palomar College at Palo Mesa Country Club. On Thursday and Friday the Varsity engage Cal Poly of Pomona at Diamond Bar and then travel to San Diego

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I don't, Ken - I am the greatest

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# Berkeley action synthesized

(Continued from p. 1)  
force . . . last year he was active in support of FSM."

"I'm fighting for exactly the same values this year as I fought for last year, and those values are complete freedom consistent with an atmosphere of intellectual excellence," Searle replied.

When asked by one of the PROC members, "Why are you cracking down on us?" Searle replied, "The administration is not cracking down."

If someone deliberately sets out to violate a rule, and the rule is enforced, that does not constitute a crackdown. There is a rules committee for changing rules."

### RULES COMMITTEE

Speaking of the Rules Committee, Bettina Aptheker, one of the members, has accepted disciplinary probation as the penalty for violating the university-wide provisional rules during a registration week rally Feb. 2.

Miss Aptheker told Chancellor Roger Heyns that she had "no intention of violating the rules (Campus Provisional and University-wide rules) as long as I am a member of the Rules Committee."

Heyns accepted her letter



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saying "I think she intends to meet her obligations."

In a letter sent to three students, Susan Stein, Harold Jacobs, and Miss Aptheker, it was recommended that they not be allowed to hold any campus office or be an active member of any registered student organization.

They also would not plan, lead or participate in any rally, meeting, or other event on campus, nor could they distribute literature or man a student organization table.

To comply with the terms of the probation, the three resigned from their executive positions in their respective organizations.

Miss Aptheker told the Chancellor in a letter that "as long as the Rules Committee remains a viable channel for the fulfillment of the obligations I assumed as a result of my election, it should be the exclusive channel through which the rules are changed."

"Your insistence upon my signing what I consider to be, in effect, an oath of loyalty to the present regulations is unnecessary, illegitimate, and an unfair challenge to my integrity."

"Surely my commitment to abide by the terms of the disciplinary probation is evidence enough of no intention on my part to violate the campus regulations," she concluded.

## Brochures in now for Spring Sing

Brochures containing applications for this year's Spring-Sing concert are available now in the AS office.

All student organizations wishing to participate in this annual event must fill out applications by April 1.

Classifications include men's, woman's, mixed-greek, mixed-open, novelty, and ensemble, and non-competitive specialty acts.

Applications are due April 1, but will not be accepted before March 30.

### Pushcarts

Rules and regulations for the Sixth Annual pushcart Races are now at the Recreation Office. The races are scheduled for April 16.

Theme for the parade is "Caravan of Comedy." Any questions may be directed to Barry Ross, pushcart chairman.

# Theologians discuss new morality at Religious Symposium panel

By JEANETTE NISHIMORI

"An ethical code has a tendency to be about 50 years behind, sometimes 100 or even a 1000," quipped Dr. George Forell at a Religious Symposium panel discussion Thursday.

Reflecting on "Theology and the 'new morality,'" Forell and Dr. Harvey Cox exchanged views on sex.

"Speaking of sex in terms of right or wrong is not important," said Cox. "It is the meaning of the phenomenon that is important."

The theologian added that "sexuality for human beings is inextricably connected with intimacy. Sex is more than play; intimacy is what I would wish to defend. It is something which belongs to two persons who see each other as persons."

### SEX RELATIONS

Both Cox and Forell warned however, that sexual relations can never be kept on a platonic level. Said Forell, "It is naive to think that you can have sex without involvement."

Both agreed also that promiscuity only leads to disenchantment and that "either the intimacy or the sex begins to lose its meaning; it is no longer pleasurable."

Because man's moral faith has been shaken by a variety of customs, the new trend toward "moral relativism" is a major concern of modern religious scholars.

Said Cox, "It is very hard to find a single moral principle

which remains true in any context."

Quoting Martin Luther, Forell added that we must "sin bravely and believe even more bravely." We must choose between wrong and lesser wrong because human beings are often confronted with alternatives in which no solution is good."

### ETHICS DISCUSSED

In a question and answer session, the panelists defined ethics. Commented Forell, "Ethics, man's confrontation by 'thou shalt' is universal."

"People who experience this find it impossible to live up to it. The greatest contribution of Christianity is forgiveness of sin. You are not stuck with the past, but you are given ever and again, a new beginning."

Queried about "our relaxing

religious beliefs," Cox noted that the recent decades have seen "more of a transformation of beliefs than a relaxing of beliefs."

"Our moral sensitivity has increased in certain areas," he added alluding to the Viet Nam situation.

### THEOLOGIAN'S ROLE

Discussing the role of theologians in modern society, Forell noted that too many people are "looking for the 'universal answer man.'"

Many of the ethical questions are not the prerogative of the theologian. What he can do is to raise them."

Cox supported his point, stating that "I do not think theologians ought to give answers to people. We should be more involved in raising the level of sensitivity."

# RHA sponsors art exhibit

An Undergraduate Student Art Exhibit will be sponsored by RHA Educational Affairs Committee from May 2-27.

Competition is open to all undergraduates in five categories--sculpture, oil, watercolor, drawings, and photography.

Awards will be given to the best objective and nonobjective work in each category and a grand prize will be given to the best work in the exhibit.

Oils must be frame, sculpture must be mounted, watercolors, photographs and drawings must be either matted or

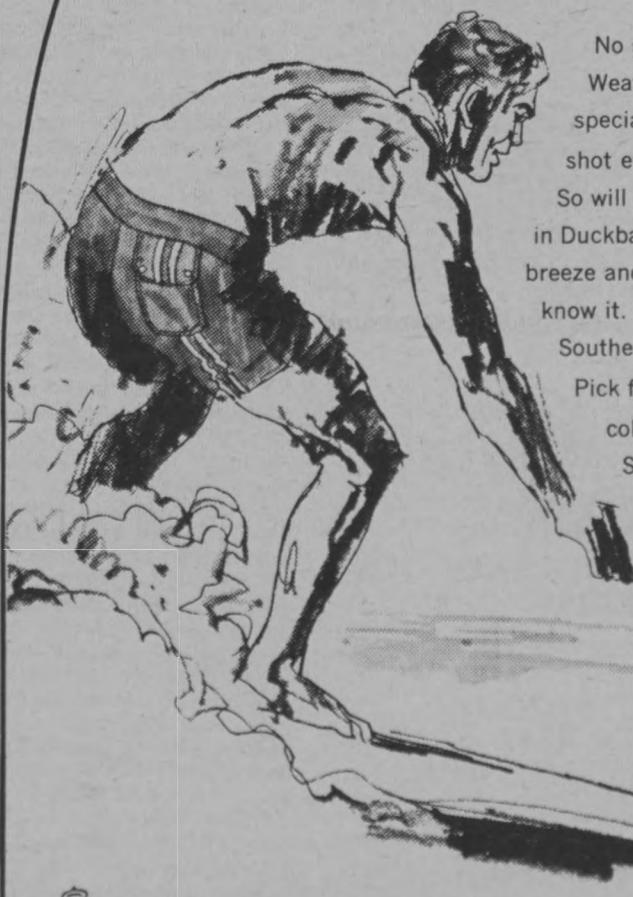
framed, and titling of words is not mandatory.

Works will be exhibited in the new University Center and must be submitted from April 25-30.

No work done in class will be accepted. Works need not be done by one person but a group work must be acknowledged.

Entry blanks are available in the AS Business Office and should be returned the week of April 11-15. For further information call Laurie Dailey at 85740.

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## Theology in Ferment

Harvey G. Cox, Jr., Associate Professor of Church and Society in the School of Divinity, received his appointment from Harvard University on July 1, 1965.

Born in Chester County, Pennsylvania, Dr. Cox took the A.B. with honors in History at the University of Pennsylvania in 1951 and the B.D. from Yale Divinity School in 1955.

A member of the Baptist Church he was ordained in 1965 and received his Ph.D. in History and Philosophy of Religion at Harvard in 1963.

Assigned to maintain two-way communication between east and west, Dr. Cox served as a Fraternal Worker for the Gossner Mission in East Berlin from 1962 to 1963.

In December of 1962 he attended the New Delhi Conference of the World Conference of Churches as an Advisor to the Harvard Divinity School's Department of Church and Society.

Professor Cox frequently draws upon these and other church work experiences to speak on college campuses and in university chapels.

Professor Cox is the author of the well-known book, "The Secular City," and a contributor of articles to "Commonweal," "Christianity and Crisis," "Harper's," "Redbook," "Christian Century," "Motive," "Christian Scholar," and "Junge Kirche."

Editor's note: "Theology in Ferment" is the first religious symposium of its kind to convene at the Santa Barbara campus.

Over a three day period from March 16 to March 18, 1966, nationally known theologians presented original papers and participated in free-wheeling panel discussions on the sea-side campus.

Sponsored by the Religious Studies Department, the symposium marked a significant attempt by modern religious thinkers to place contemporary theology into clearer perspective.

EL GAUCHO is pleased to present excerpts from the speeches of the visiting theologians.



## The Death of God and the Future of Theology

By Harvey G. Cox, Jr.

In one sense at least there is no future for theology at all in an age of the "Death of God." In another sense, however, we cannot be sure about the effect of the "Death of God" on the future of theology until we are certain what the phrase the "Death of God" signifies and what the proper function of theology is.

As one listens to the contemporary theological conversation it becomes clear that the phrase "God is Dead" is used in a number of different and often contradictory senses. In fact it is sometimes used in different ways by the same writers within the same paragraph. We should be careful to make sure which usage is intended as we read or listen to this conversation. Let me register here the three meanings I have isolated in my own investigation:

### CHRISTIANITY HAS BEEN MISTAKEN

The phrase "God is Dead" can be taken to mean that Christianity has been mistaken or confused all along in attributing any reality to a being transcendent to human life and experience. As Paul Van Buren has said, "Christianity is about man and not about God."

The desire to reconstruct theology without a doctrine of God can also be seen in the writing of Thomas Altizer. However, Altizer seems to be informed by certain Buddhist and Hegelian themes which have led him to assert that there once was a transcendent real God, but that this God became immanent in Jesus of Nazareth and finally died in his crucifixion. The result in these two cases, though similar, is not at all the same. Altizer wants a real religious atheism.

Van Buren's position could perhaps better be thought of as "non-theistic religion." The difference is significant. Van Buren says nothing about God for the simple reason that he finds this word meaningless since it has no viable empirical referent.

For Van Buren it is futile to say anything about "God" one way or another since there is no way of testing the validity of such a claim and such talk is therefore without meaning. Thus while Altizer's epistemology appears to be that of the classical mystics, reporting in what is often poetical and surrealist language on what they have themselves experienced, Van Buren's methodology is borrowed from the rigorous techniques of British and American philosophical analysis.

### CONSTRUCT GODLESS THEOLOGY

We must now construct some form theology in which we get along without a doctrine of God. Religious devotion and even religious language may remain, but the referents are entirely changed.

Thus the problem posed by theology by Altizer's and Van Buren's thinking may seem to be the same but the difference between the two positions is important. For Van Buren we must learn to speak without using the word "God." For Altizer however, we must not only use the word "God" we must make the announcement of his death central to our proclamation today.

This means in effect that although both Van Buren and Altizer wish to have a nontheistic theology the kind of non-theistic theology which emerges is

radically different. Altizer's "religious atheism" proclaims something about God.

Altizer is in no way puzzled by the word "God." He not only knows what it means but is willing to say more about the history of God than most Christian theologians in the past have.

Furthermore, Altizer insists that "only the Christian can experience the death of God." Thus, the death of God becomes the central focus of the church's proclamation and an experience close to what has traditionally been associated with conversion.

### CONTEXT OF CULTURAL ANALYSIS

The second sense in which the phrase "Death of God" is in the context of cultural analysis. It is used in this way by Gabriel Vahanian and sometimes in the writing of William Hamilton.

Here the phrase simply means that the culturally conditioned ways in which people have experienced the holy have become eroded in our time due to a number of factors. It is clear that religious experience is learned in any culture just as any other experience is learned.

People are taught by the culture to experience particular things in certain ways. The taboo animal or the holy breed is perceived as different from other animals and ordinary breed. This is learned most frequently in the unspoken assumptions and attitudes which children absorb from their parents and from their closest environment.

Thus, our forebears learned from their forebears  
(Continued on p. 10, col. 1)



# Cox sees serious crisis in defining doctrine of God

(Continued from p. 9)

to expect to experience the holy in socially defined ways. Whether this was in the sunset, in the camp meeting conversion experience or in holy communion, it was always defined and structured by the culture.

The culture itself was that of residual Christendom, the remains of the culture of medieval and reformation western Europe and American. It still bore certain traces of what Paul Tillich once referred to as "a theonomous culture."

The reason for the "Death of God" in this cultural-analytical sense is to be found in the shattering transitions which have come into our culture, due to the advent of modern technology, the breakdown of our isolation from radically different culture systems, and the change in life style brought about by massive urbanization.

## WHY 'GOD IS DEAD'

As these changes have conspired to further the process of secularization and the erosion of Christendom, the culturally conditioned modes of experiencing the holy disappear also. The "God" of Christendom is thus "dead."

This is a less stringent meaning of the phrase "Death of God" but it is still a very important one. Sometimes it becomes confused with the stronger sense of the phrase and in a religious culture still marked by a high degree of pietism, this is understandable. In pietism the experience of God and the reality are held to be close if not identical. Significantly one writer has traced the origin of the phrase "God is Dead" back before Nietzsche to a 19th century German pietist hymn. It is hard to imagine that the disappearance of a cultural God could be experienced as its "death" unless pietism was still an important factor.

A third sense in which the phrase "Death of God" is used is to refer to the increasing ambiguity of the word "God" in our common English usage. Sometimes Van Buren is included as a "death of God" thinker in this sense. I have talked about this problem with the word "God" in the last chapter of my book "The Secular City." This idea of the death of "God" is really the discussion of a crisis in our religious language and symbol structure. It is of course closely related to the No. 2 sense above, since a religious language system is closely related to the way of experiencing the holy in any culture.

## WORD 'GOD' NEARLY USELESS

According to my interpretation, the word "God" is almost useless, not as Van Buren contends, because it means nothing to "modern man" but because it means so many different things to so many different people that it has become ambiguous and misleading. It is now a word which more often fizzes than clarifies any communication.

These then are three senses in which the phrase the "Death of God" is used in contemporary theological writing and thinking. We must now go on to ask about the religious situation which this phrase in all of its three uses discloses to us. Then we must ask what future theology has in such a culture.

In all of this we must bear in mind the task of theology and indeed the question, what theology is, is itself a theological question on which there is considerable disagreement. It cannot be answered except from within a particular theological perspective.

For years the doctrine of God in theology has been in trouble. Paul Tillich, who assailed the very idea that God "is" in his "Systematic Theology," would never have settled for an undialectical non-theism.

But his attempt to move "beyond theism" in "The Courage to Be" and his sweeping inclusion of all traditional ideas of God in the category of "symbol" probably contributed to the present situation. Barth's christological positivism may also have prepared the way for our contemporary problem of God.

## HAVE TO PAY FOR DELINQUENCY

We have consistently ignored or patted over some of the hard issues in this area and now we must pay for our delinquency. It serves us right, I think, that our unwillingness to do the work we should have done on the problem of God has now produced the "death-of-God" movement which, if it makes no constructive contribution toward extricating us from the quagmire, dramatizes with chilling cogency the bankruptcy of the categories we have been trying to use.

As we have just shown, for some of these radical theologians, the "death of God" means the final disappearance from view of that divinity which had perched at the center of our classical metaphysical systems. Insofar as we have fused this abstract deity with versions of the Biblical Yahweh, mixing the two together, it signals his demise too.

For others, the "death of God" denotes the disappearance of those familiar and culturally prescribed ways of encountering the numinous which touched our forefathers but no longer reach us.

The "death of God" movement, as its name implies, is more the symptom of a serious failure in theology than a contribution to the next phase.

Modes of religious experience are shaped by cultural patterns, and when social change jars the patterns, conventional ways of experiencing the holy disappear too. When a highly differentiated and individ-

uated urban culture replaces the thickly clotted symbol system of a preurban society, modalities of religious experience shift.

## CULTURE SEES DEATH OF GODS

If social change happens over a long period of time, religious systems have a chance to chafe along with them. If it happens swiftly, the culture experiences the death of its gods. The experience of the "death of God" springs from the dissolution of traditional symbols that no longer illuminate the shifting social reality. It is a frequent characteristic of cultures in abrupt transition.

The "death-of-God" syndrome, whether experienced as a collapse of the symbol system, or an evaporation of the experience of the sacred, can only occur where the controlling symbols of the culture have been more or less uncritically fused with the transcendent God. When a civilization collapses and its gods topple, theological speculation can move either toward some form of millenarianism, toward a God whose being lies beyond culture (Augustine, Barth) or toward a religious crisis that take the form of the "death of God."

In our own period, marked by man's historical consciousness reaching out and encompassing everything in sight, the previous nooks and crannies reserved for the transcendent have all been exposed.

Pluralism and radical historicism have become our permanent companions. We know now that all doctrines, ideals, institutions and formulations - whether religious or secular - arise within history and must be understood in terms of their historical milieu.

## HOW DO WE SPEAK OF GOD?

Our theological problem today is how do we speak of a God who is somehow present in history yet not exhausted in his total being by the historical horizon? How, in short, do we maintain an affirmation of transcendence in a culture whose mood is relentlessly immanentist? Perhaps a rediscovery of the millenarian tradition, a reappropriation of the eschatological tradition is the way we must go.

There can be no denial of the fact that our crisis in the doctrine of God is a serious one. Our continued and correct insistence on the need to encounter God in all of life and not just in a "religious" or cultic precinct fails nonetheless to say how we talk about anything that really transcends "history," i.e. that which supplies the experiential reference for what we usually talk about. Some theologians, like Schubert Ogden, have responded to the present impasse by going back to the only significant constructive work on the doctrine of God that has been done in recent decades in American theology, namely to the thought of Charles Hartshorne, and Henry Nelson Weimann and to the philosophy of Alfred North Whitehead.

This tactic may eventually prove productive, but so far it has not really resolved any of the radical criticism raised by the "death of God" writers. My own response to the dead-end signalled by the "death of God" mood is to continue to move away from any spatial symbolization of God and from all forms of metaphysical dualism.

I am trying to edge cautiously toward a secular theology, a mode of thinking whose horizon is human history and whose idiom is "political" in the widest Aristotelian sense of that term, i.e. the context within which man becomes fully man.

## LIKE TO AVOID TRAPS

As I move in this direction, there are certain traps I would like to avoid if possible. First, though it may be satisfactory for some, I wish to steer clear of the mystical-atheistic monism of Thomas Altizer. Mysticism and atheism have always been similar from a science-of-religion perspective. Both lack the elements of encounter confrontation with an "other" characteristic of most forms of theism. In Altizer this structural similarity has come to explicit expression.

In my journey I would also like to avoid the uncritical empiricism of Paul Van Buren. I think his methodological starting point, derived from contemporary British and American linguistic analysis, is far too constrictive. It does not take into sufficient account the non-empirical functions of many modes of human speech, the open and changing character of all languages, and the place of any language within a larger universe of symbolic, metaphorical and poetic modes of expression.

I believe that Kenneth Burke in his book "The Rhetoric of Religion" has laid out a type of religious language analysis which does take these larger cultural dimensions into consideration and which offers corrections to the presuppositions of the analysts.

Finally, I would also like to steer clear of the inverse pietism of William Hamilton. For Hamilton, the perceptive analysis of the cultural mood (see his essay on the "new optimism" in "Theology Today") is sometimes confused with the theological task proper.

## EXPERIMENTAL THEOLOGY

Since Hamilton often deduces the mood of the culture from description of his (Hamilton's) own moods and beliefs, we have a theology whose basis is extremely experiential.

This may be good, especially in view of the unjustly severe disparaging of "experience" which

was so characteristic of the followers of Karl Barth.

Still, theology cannot become experiential in this sense without courting the danger of becoming subjective. Thus it is not with Hamilton's interpretation of our current mood that I am in disagreement. I would like to accept his (often correct) diagnosis of the cultural elan, but decline to enlarge this into a properly theological claim.

I want to make it very clear that I have no interest in condemning the men I have just named nor of belittling their contributions. As Gordon Kaufmann suggests in his recent "Christian Century" article, many of us are engaged in different "experiments in thought," pushing ahead to think through the implications of this or that set of premises.

This theological diversity is a mark of strength and not of weakness. Still I do wish to avoid what often appears to me as pitfalls into which these thinkers have stumbled.

But if I do not stand still and if I do not go back, there is only one course left, and the road ahead often seems narrow, ark and perilous. I refuse for the present, however, to settle for one or another form of religious atheism. I see the "death of God" mood as a sign of the failure of the past not as a beacon on the way to the future. Undialectical religious atheism somehow seems too easy a way out.

But I also find most available "theistic" options equally unattractive. Hence, all I can do now is to indicate where I hope a breakthrough might be found, to point in the direction I want to go, not to a spot where I have arrived.

## OUT OF THE MIASMA

The route out of the "death-of-God" miasma that goes ahead and not back is it for me, however flickeringly, by the work of two of the seminal minds of our era, Pierre Teilhard de Chardin and Ernst Bloch. His thought has recently come in for increased attention especially among liberal Roman Catholics.

Both these men are intellectual vagabonds. Neither belongs to the theological club. But if our present decrepitude teaches us anything, it is that if the club is to survive at all it needs massive transfusions of new blood. I believe it is only by listening to the contributions of outsiders, such as these, that any new health will come to the faltering enterprise of theology.

Chardin's theology is only accidentally scientific, in the narrow sense. It is really a Christian cosmology, the first we have had for generations that has really engaged the imagination of modern man.

Chardin correctly saw that for modern man, the question of God would focus on the question of man. It would appear in, with and under the issue of man's place in the enormously expanded world of modern science.

Chardin's complex theories about the role played by centrifugal and centripetal forces in evolution, on the new kind of heredity seen in man as a culture-bearing animal and on the crucial role man's consciousness of evolution will play in that evolution, - these cannot be discussed here.

The point is that any thinking about God from here on must begin with the recognition that man now sees himself as the one who can and must carry through many of the responsibilities previous millenia have assigned to their gods.

## SIMILARITIES NOTED

Though there are many differences between them, one cannot help noticing the similarities between Bloch and Chardin. Both, for example discuss transcendence in terms of the pressure exerted by the future on the present.

They both see the future as that pressure on the present which is only possible where there is a creature who can orient himself toward the future and relate himself to reality in terms of this orientation, in short "creature who can hope."

Both Chardin the maverick Catholic and Bloch the renegade Marxist see reality as a radically open-ended process. Chardin detected in the logic of evolution an ever deepening humanization of man and hominization of the universe. Bloch concerned himself with "Man-as-Promise" and mapped out what he called "the ontology of the not yet."

Chardin's universe of discourse was the breathtakingly massive universe and the appearance within it of the phenomenon of man, that point where the cosmos begins to think and to steer itself.

Bloch's place of philosophizing is human history, exhumed from its imprisonment in timelessness and launched on a journey into the future by the "birth of the hope," an orientation introduced into the world by the Biblical faith by now lost sight of by Christians.

Both affirmed the centrality of what the Germans now call the "Impuls der Erwartung." One examined the way cosmic space and geological time seem to dwarf man, the other with the way history seems to buffet him. But neither became discouraged. Both saw hope in man's growing capacity to apply science and critical reflection in the shaping of his own destiny.

## FUTURE IS REAL

My present inclination is response to the provocation of the death of God theology and the urgent need for a no nonsense "levelling" in theological discourse is think that if we can affirm anything real which also transcends history it will be the future as it lives in man's imagination, nurtured by his memory and actualized by his responsibility. Some theologians have already begun to explore with great profit the implications this would have in terms of the traditional Christian ideas of eschatology and incarnation. Though I think Chardin will increasingly help us in working out this new direction, it is to Bloch that I wish to devote the rest of the limited space I have available here, first because most of us know so

(Continued on p. 12, col. 3)



# No Religion Is an Island

Born in Warsaw of a long line of Hassidic scholars, Abraham Heschel is known tionally as a scholar, author and theologian.

He received his Ph.D. in 1933 from the University of Berlin and taught there until the rise of Nazilism when he returned to internationally as a scholar, author and theologian.

In 1939 he went to London where he established the Institute for Jewish Learning as a center for prominent Jewish scholars.

Professor Heschel is the author of many studies on Jewish philosophy and mysticism which have been published in several languages.

A discoverer of many early Hassidic documents, his monographs on the history of the Hassidic movement have contributed greatly to knowledge in that field, as well as that of the Mosaic revelation and Biblical prophecy and the history of attempts to interpret them.

His major work in two volumes, "Man is Not Alone" and "God in Search of Man," has been widely acclaimed for its profound and creative approach to religious philosophy.

## By Abraham Heschel

I speak as a member of a congregation whose founder was Abraham, and the name of my rabbi is Moses.

I speak as a person who was able to leave Warsaw, the city in which I was born, just six weeks before the disaster began. My destination was New York; it would have been Auschwitz or Treblinka. I am a brand plucked from the fire, in which my people were burned to death.

I am a brand plucked from the fire of an altar of Satan on which millions of human lives were exterminated to evil's greater glory, and on which so much else was consumed: the divine image of so many human beings, many people's faith in the God of justice and compassion, much of the secret and power of attachment to the Bible bred and cherished in the hearts of men for nearly two thousand years.

I speak as a person who is often afraid and terribly alarmed lest God has turned away from us in disgust and even deprived us of the power to understand His word. In the words Isaiah perceived in his visions (6:9-10):

Then I said, "Here I am! Send me." And he said, "Go, and say to this people: Hear and hear, but do not understand; see and see, but do not perceive. Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." (Isaiah 6:9-10)

Some of us are like patients in the state of final agony -- who scream in delirium: The doctor is dead, the doctor is dead.

### FATE OF PEOPLE, BIBLE INTERTWINED

I speak as a person who is convinced that the fate of the Jewish people and the fate of Hebrew Bible are intertwined. The recognition of our status as Jews, the legitimacy of our survival, is only possible in a world in which the God of Abraham is revered.

Nazilism in its very roots was a rebellion against the Bible, against the God of Abraham. Realizing that it was Christianity that implanted attachment to the God of Abraham and involvement with the Hebrew Bible in the hearts of Western man, Nazilism resolved that it must both exterminate the Jews and eliminate Christianity, and bring about instead a revival of Teutonic paganism.

Nazilism has suffered a defeat, but the process of eliminating the Bible from the consciousness of the western world continues apace. It is on the issue of saving the Radiance of the Hebrew Bible in the minds of man that Jews and Christians are called upon to work together.

None of us can do it alone. Both of us must realize that in our age anti-Semitism is anti-Christianity and that anti-Christianity is anti-Semitism.

Man is never as open to fellowship as he is in moments of misery and distress. The people of New

York City have never experienced such fellowship, such awareness of being one, as they did last night in the midst of darkness.

Indeed, there is a light in the midst of the darkness of this hour. But, alas, most of us have no eyes.

### IS THERE A PATHOS?

The supreme issue today is not the halacha for the Jew or the Church for the Christian -- but the premise underlying both religions, namely whether there is a pathos, a divine reality concerned with the destiny of man which mysteriously impinges upon history; the supreme issue is whether we are alive or dead to the challenge and the expectation of the living God. The crisis engulfs all of us. The misery and fear of alienation from God make Jew and Christian cry together.

Our era marks the end of complacency, the end of evasion, the end of self-reliance. Jews and Christians share the evils and the fears; we stand on the brink of the abyss together.

The religions of the world are no more self-sufficient, no more independent, no more isolated than individuals or nations. Energies, experiences and ideas that come to life outside the boundaries of a particular religion or all religions continue to challenge and to affect every religion.

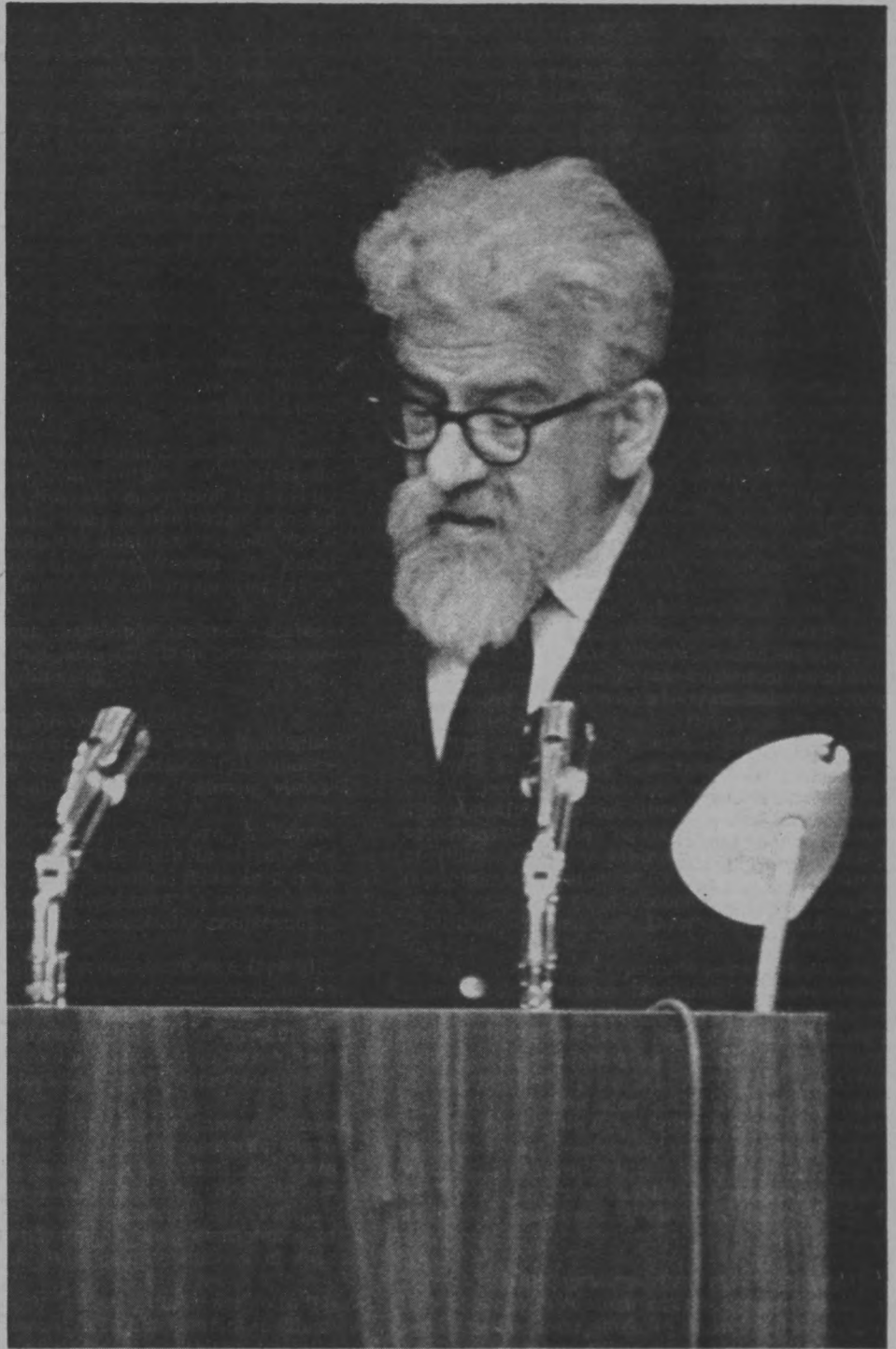
Parochialism has become untenable. There was a time when you could not pry out of a Boston man that Boston state-house is the hub of the solar system or that one's own denomination has the monopoly of the holy spirit. Today we know that even the solar system is not the hub of the universe.

The Horizons are wider, dangers are greater. . .

No religion is an island. We are all involved with one another. Spiritual betrayal on the part of one of us affects the faith of all of us. Views adopted in one community have an impact on other communities. Today religious isolationism is a myth. For all the profound differences in perspective and substance, Judaism is sooner or later affected by the intellectual, moral and spiritual events within the Christian society, and vice versa.

### FAIL TO REALIZE

We fail to realize that while different exponents of faith in the world of religion continue to be wary of the ecumenical movement, there is another ecumen-



ical movement, world-wide in extent and influence: nihilism. Interfaith at the age of inter-nihilism is what we must keep in mind. Cynicism is not parochial. Should religions insist upon the illusion of complete isolation? Should we refuse to be on speaking terms with one another and hope for each other's failure? Or should we pray for each other's health, and help one another in preserving one's respective legacy, in preserving a common legacy?

The Jewish diaspora today, almost completely to be found in the Western world, is certainly not immune to the spiritual climate and the state of religious faith in the general society.

We are heirs to a long history of mutual contempt among religions and religious denominations, of religious coercion, strife and persecutions. Even in periods of peace, the relationship that obtains between representatives of different religions is not just reciprocity of ignorance; it is an abyss, a source of detraction and distrust, casting suspicion and undoing efforts of many an honest and noble expression of good will.

The Psalmist's great joy is in proclaiming: "Truth and mercy have met together" (Psalm 85:11). Yet so frequently faith and the lack of mercy enter a union, out of which bigotry is born, the presumption that my faith, my motivation, is pure and holy, while the faith of those who differ in creed--even those in my own community--is impure and unholy.

### WHAT IS THE CURE?

How can we be cured of bigotry, presumption, and the foolishness of believing that we have been triumphant while we have all been defeated?

Is it not clear that in spite of fundamental disagreements there is a convergence of some of our commitments, of some of our views, tasks we have in common, evils we must fight together, goals we share, a predicament afflicting us all?

On what basis do we people of different religious commitments meet one another?

First and foremost we meet as human beings who have so much in common: a heart, a face, a voice, the presence of a soul, fears, hope, the ability to trust, a capacity for compassion and understanding, the kinship of being human. My first task in every encounter

(Continued on p. 12, col. 1)



# Heschel sees basic unity of faiths, 'We are all accountable to God'

(Continued from p. 11)

is to comprehend the personhood of the human being I face, to sense the kinship of being human solidarity of being.

When engaged in a conversation with a person of a different religious commitment, I discover that we disagree in matters sacred to us, does the image of God I face disappear? Does God cease to stand before me? Does the difference in commitment destroy the kinship of being human? Does the fact that we differ in our conceptions of God cancel what we have in common: the image of God?

"For this reason was man created single (whereas of every other species many were created)... that there should be peace among human beings; one cannot say to his neighbor, my ancestor was nobler than thine." (Sanhedrin 37a)

In the dimension of the deed there are obviously vast areas for cooperation among men of different commitments in terms of intellectual communication, of sharing concern and knowledge in applied religion, particularly as they relate to social action.

## PERSONAL WITNESS AND EXAMPLE

In the dimension of faith, the encounter proceeds in terms of personal witness and example, sharing insights, confessing inadequacy. On the level of doctrine we seek to convey the content of what we believe in, on the level of faith we experience in one another the presence of a person radiant with reflections of a greater presence.

What divides us? What unites us? We disagree in law and creed, in commitments which lie at the very heart of our religious existence. We say "No" to one another in some doctrines essential and sacred to us. What unites us? Our being accountable to God, our being objects of God's concern, precious in His eyes. Our conceptions of what ails us may be different; but the anxiety is the same. The language, the imagination, the concretization of our hopes are different, but the embarrassment is the same, and so is the sigh, the sorrow, and the necessity to obey.

We may disagree about the ways of achieving fear and trembling, but the fear and trembling are the same. The demands are different, but the conscience is the same, and so is arrogance, iniquity. The proclamations are different, the callousness is the same, and so is the challenge we face in many moments of spiritual agony.

## GOD IS THE SAME

Above all, while dogmas and forms of worship are divergent, God is the same. What unites us? A commitment to the Hebrew Bible as Holy Scripture.

What unites us? Faith in the Creator, the God of Abraham, commitment to many of His commandments, to justice and mercy, a sense of contrition, sensitivity to the sanctity of life, to the involvement of God in history, the conviction that without the holy the good will be defeated, prayer that history may not end before the end of days, and so much more.

There are moments when we all stand together and see our faces in the mirror: the anguish of humanity and its helplessness; the perplexity of the individual and the need of divine guidance; being called to praise and to do what is required.

The theme of these reflections is not a doctrine or an institution called Christianity, but human beings all over the world, both present and past, who worship God as followers of Jesus, and the problem is how I should relate myself to them spiritually. The issue I am called upon to respond to is not the truth of a dogma but the faith and the spiritual power of the commitment of Christians.

In facing the claim and the dogma of the Church, Jews and Christians are strangers and stand in disagreement with one another. Yet there are levels of existence where Jews and Christians meet as sons and as brothers. "Alas, in heaven's name, are we not your brothers, are we not the sons of one father and are we not the sons of one mother..."

## WE ARE SONS

The recognition that we are sons in obeying God and praising Him is the starting-point of my reflection. "I am a companion of all who fear Thee, of those who keep Thy precepts" (Psalms 119:63). I rejoice whenever His name is praised, His presence sensed, His commandment done.

The first and most important prerequisite of interfaith is faith. It is only out of the depth of involvement in the unending drama that began with Abraham that we can help one another in understanding our situation. Interfaith must come out of depth, not out of a void or absence of faith.

It is not an enterprise for those who are half learned or spiritually immature. If it is not to lead to the confusion of the many, it must remain a prerogative of the truly learned and committed.

Faith and the power of insight and devotion can only grow in privacy. Exposing one's inner life may engender the danger of desecration, distortion and confusion. Syncretism is a perpetual possibility.

Moreover, at a time of paucity of faith, interfaith may become a substitute for faith, suppressing authenticity for the sake of compromise. In a world of conformity, religions can easily be levelled down to the lowest common denominator.

Both communication and separation are necessary. We must preserve our individuality as well as

foster care for one another, reverence, understanding, cooperation. In the world of economics, science and technology, cooperation exists and continues to grow. Even political states, though different in culture and competing with one another, maintain diplomatic relations and strive for coexistence. Only religions are not on speaking terms.

## NO MOVEMENT FOR UNITED RELIGIONS?

Over a hundred countries are willing to be part of the United Nations; yet no religion is ready to be part of a movement for United Religions. Or should I say, not yet ready?

Ignorance, distrust, and disdain often characterize their relations to one another. Is disdain for the opposition indigenous to the religious position? Granted that Judaism and Christianity are committed to contradictory claims, is it impossible to carry on a controversy without acrimony, criticism without loss of respect, disagreement without disrespect?

The problem to be faced is: how to combine loyalty to one's own tradition with reverence for different traditions? How is mutual esteem between Christian and Jew possible?

A Christian ought to realize that a world without Israel will be a world without the God of Israel. A Jew, on the other hand, ought to acknowledge the eminent role and part of Christianity in God's design for the redemption of all men.

Modern Jews who have come out of the state of political seclusion and are involved in the historic process of Western mankind cannot afford to be indifferent to the religious situation of our fellow-men.

Opposition to Christianity must be challenged by the question: What religious alternative do we envisage for the Christian world? Did we not refrain for almost two thousand years from preaching Judaism to the Nations?

Judaism is the mother of the Christian faith. It has a stake in the destiny of Christianity. Should a mother ignore her child, even a wayward, rebellious one?

## STAKE IN ITS FAITH

On the other hand, the Church should acknowledge that we Jews in loyalty to our tradition have a stake in its faith, recognize our vocation to preserve and to teach the legacy of the Hebrew Scripture, accept out aid in fighting anti-Marcionite trends as an act of love.

Is it not our duty to help one another in trying to overcome hardness of heart, in cultivating a sense of wonder and mystery, in unlocking doors to holiness in time, in opening minds to the challenge of the Hebrew Bible, in seeking to respond to the voice of the prophets?

No honest religious person can fail to admire the outpouring of the love of man and God, the marvels of worship, the magnificence of spiritual insight, the piety, charity and the sanctity in the lives of countless men and women, manifested in the history of Christianity. Have not Pascal, Kierkegaard, Immanuel Kant or Reinhold Niebuhr been a source of inspiration to many Jews?

Over and above mutual respect we must acknowledge indebtedness to one another. It is our duty to remember that it was the Church that brought the knowledge of the God of Abraham to the Gentiles. It was the Church that made Sacred Scripture available to mankind. This we Jews must acknowledge with a grateful heart.

Dialogue must not degenerate into a dispute, into an effort on the part of each to get the upper hand. There is a sordid history of Christian Jewish disputations, motivated by the desire of the Church to prove how blind the Jews are and carried on in a spirit of opposition, which eventually degenerated into enmity.

## OFFENSIVE CONVERSATION

Thus any conversation between Christian and Jew in which abandonment of the other partner's faith is a silent hope must be regarded as offensive to one's religious and human dignity.

Let there be an end to disputation and polemic, an end to disparagement.

We honestly and profoundly disagree in matters of creed and dogma. Indeed, there is a deep chasm between Christians and Jews concerning, e.g., the divinity and Messiahship of Jesus. But across the chasm we can extend our hands to one another.

Religion is a means, not the end. It becomes idolatrous when regarded as an end in itself. Over and above all being stands the Creator and Lord of history, He who transcends all.

To equate religion and God is idolatry.

Does not the all-inclusiveness of God contradict the exclusiveness of any particular religion? The prospect of all men embracing one form of religion remains an eschatological hope. What about here and now? Is it not blasphemous to say: I alone have all the truth and the grace, and all those who differ live in darkness, and are abandoned by the grace of God?

Is it really our desire to build a monolithic society: one party, one view, one leader, and no opposition? Is religious uniformity desirable or even possible? Has it really proved to be a blessing for a country when all its citizens belonged to one denomination?

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# Cox contrasts Bloch with Heidegger

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much less about Bloch, and second because in the long run I believe he will be even more influential.

Bloch's massive "Prinzip Hoffnung," first published in 1954, a difficult, often unclear but epochal book supplies the only serious alternative to Martin Heidegger's even more opaque "Sein und Zeit" (1927) as a philosophical partner for theology.

Heidegger senses life to be hemmed in and radically finite, but he still fiercely presses the desperate question of the "Sein des Seienden," the meaning of the being of that which is. Heidegger's influence on modern theology has been enormous.

It is an influence which I believe however, as I argued in "The Secular City" and still hold today, to be almost wholly deleterious. Bloch presses the same difficult questions Heidegger raises but does so within an ontology that seeks to question and subvert the tight finitude of Heidegger's constricted human world.

## INFATUATION WITH THE POSSIBLE

Thus while Heidegger plumbs the caliginous depths of "anxiety," "care" and "Sein zum Tode," often in an instructive and revealing way, Bloch deals with that "infatuation with the possible" without which human existence is unthinkable.

"The basic theme of philosophy," argues Bloch, "is that which is still not culminated, the still unpossessed homeland," and instead of anxiety and death, "philosophy's basic categories should be 'frontier,' 'future,' 'the New' and the 'Traum nach vorwärts.'"

Bloch, like Heidegger, considers himself to be an atheist. But just as many theologians have found ideas of worth and interest in Heidegger (among these are Rudolph Bultmann, Herbert Braun and Henrich Ott), so a new group has already begun to find promising hints in the works of Ernst Bloch. Thus Jurgen Moltmann's stunning book "Theologie der Hoffnung" (Chr. Kaiser Verlag, Munchen 1964) obviously owes much to Bloch.

One point of continuing interest for the theologians is that Bloch not only engages in a brilliant analysis of man as that creature-who-hopes, he also postulates a correspondence between man as the being who hopes and dreams, and the historical world itself.

He sees this Entsprechung (correspondence) between the "subjective of hope" and the "objectively possible," and he even tries, often unsuccessfully, to describe and elucidate it. He sees it as a real relationship between "subjective" and "objective" hope, and it raises the question in Bloch's mind of an "identity" between man-who-hopes and a structure of reality which supports and nourishes such hope.

## CHRISTIAN THINKS OF ATTRIBUTES

At this point the Christian naturally thinks of qualities sometimes attributed to God in theology. Bloch is in no sense unaware of the similarity. He holds that this identity between subjective spontaneity and historical possibility is the "demythologized content of that which Christians have revered as God."

So he insists that atheism is the only acceptable stance today in view of the fact that the Christian God has been imprisoned in the stable categories of a static ontology.

There are many further questions one would have to ask about Bloch's work from a Biblical perspective. He does not supply us with a clear cut way out of the death-of-God morass. There are many points in Bloch's argument where his commitment to radical historicism and the residual traces of his marxist materialism seem to collide with his passionate desire to picture a radically open world in which at least the possibility of something wholly other is not excluded in principle.

There are several places where, for example, his thought seems to be mixed in such a way that he insists that all possibility is now already incipiently present in what is, thus betraying his Aristotelian teleological bias.

But Bloch's main theses cannot be easily dismissed, at least from my perspective. He, along with Chardin, offers the only clue I know of to the theological dead end signalled by the death of God theologians.

## BLOCH RIGHTLY AN ATHEIST

Thus, I agree with Wolf-Dieter Marsch when he gingerly suggests that so long as Christians cling to the static "is" as the normative predicate for God, such thinkers as Bloch must rightly continue to regard themselves as atheists.

But if theology can leave behind the God who "is" and begin its work with the God who "will be" or in Biblical parlance "He who cometh," an exciting new epoch in theology could begin, one in which Ernst Bloch's work would be extraordinarily important.

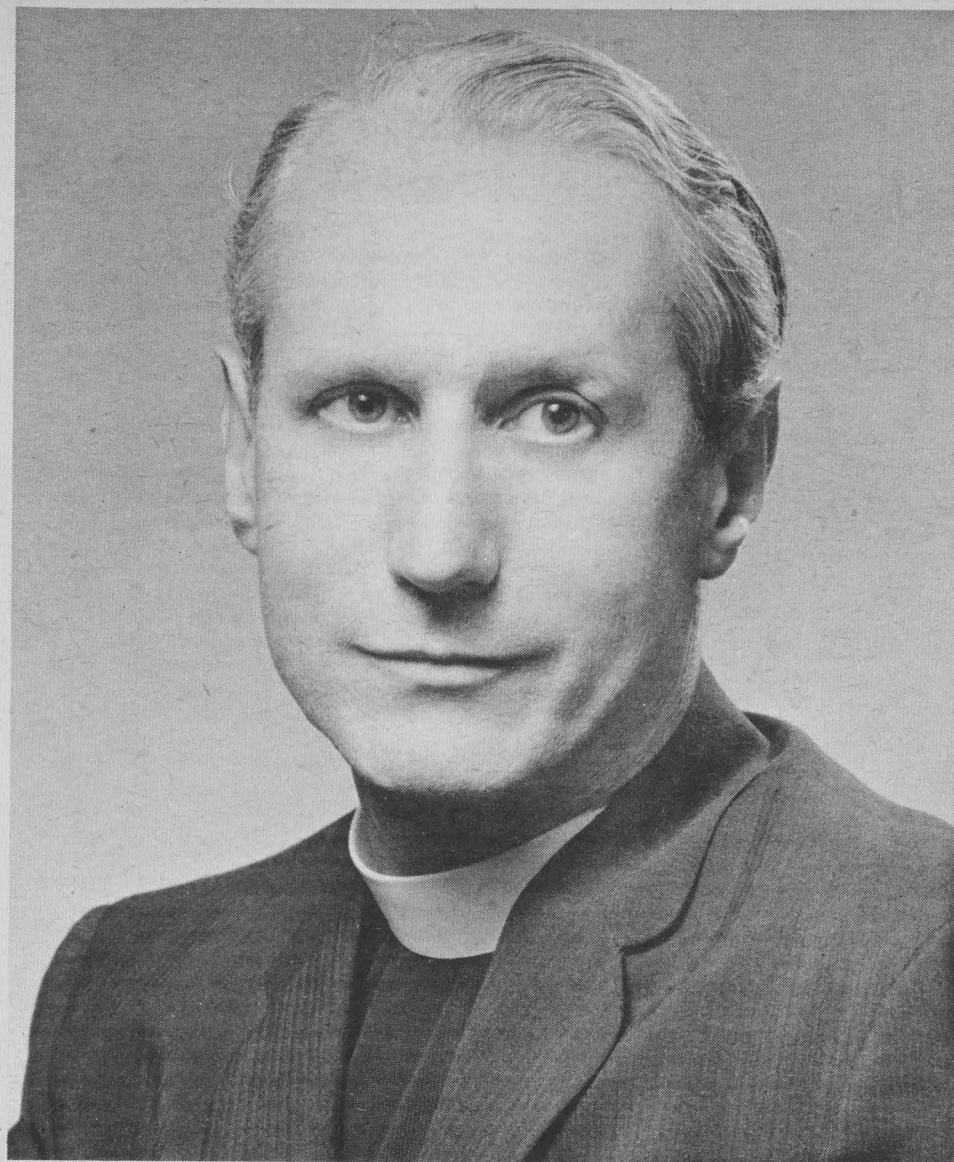
If the present wake is for the God who is (and now was), this may clear the decks for the God who "will be." I cannot say for sure that this path will lead anywhere, but it would require a thorough reworking of our major theological categories.

We would see Jesus, for example, not as a visitor on earth from some supra-terrestrial heaven, but as the one in whom precisely this two-story dualism is abolished for good and who becomes the

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# The Theological Setting of the Vatican



French born Rev. George H. Tavard studied philosophy at the Grand Seminaire de Nancy, receiving his ordination to the priesthood in 1947. Continuing in his studies of theology, Rev. Tavard earned his S.T.D. from the Catholic Faculties of Lyons during 1949. After lecturing on Theology at Capenor House, Surrey, England, from 1949 to 1951, Rev. Tavard was stationed in the "Maison de la Bonne Press," Paris.

Following this, he was appointed to the Church of Our Lady of Guadalupe in New York for five years.

After lecturing through 1957 at Assumption College, Worcester, Mass., Tavard received his current position as Chairman of the Theology Dept., Mt. Mercy College, Pittsburgh, Pa.

In addition to his regular duties, Rev. Tavard serves as special consultant, "Pontifical Secretariat for the Unity of Christians" Expert, 2nd Council of the Vatican, and Permanent Catholic Observer-Consultant to the "Consultation for Church Union."

Rev. Tavard is author of numerous books on theology and the modern world including "The Catholic Approach to Protestantism" and "Paul Tillich and the Christian Message," the theologians speech.

By George H. Tavard

In 1954, a book by a Belgian theologian of note, Roger Aubert, bore the title, "Catholic Theology in the Middle of the Twentieth Century." On account of its timing and topic, this provides a significant panorama of Catholic theology shortly before the Vatican Council.

In 1952, a new crisis that was both theological and political erupted when the Assembly of French Cardinals and Archbishops addressed serious warnings to the movement called "Jeunesse de l'Eglise," and Father Montclard's small volume "Les Evénements et la Foi" was condemned by the Holy Office on account of the rather obvious and all too crude Marxist tendency of the book.

This famous question of the "progressist movement" was to have later sequels affecting the priest-workers, many of whom, however, were unconnected with "Jeunesse de l'Eglise" and did not share Montclard's contention that the establishment of some sort of Communist society was an indispensable prerequisite to the evangelisation of modern man.

These historical events were of primary importance in the preparation of the Council, in that they show the embattled atmosphere of the last decade of the Pontificate of Pius XII. Pope John injected a good dose of serenity into the theological world when he adopted a lackadaisical attitude which contrasted so much with the sternness of his predecessor.

But the old battles were likely to be fought all over again in the aula of St. Peter's and in the lobbies of the Vatican Council, if any of the clashing tendencies tried to gain a sizable advantage over its opponent.

#### RELATED TO EARLIER MOVEMENT

These crises were related to the theological movement which started in France during World War II and flourished after the War. This was so far from being a purely academic renewal that Yves Congar has written: "The person who did not spend the year 1947 in France has missed one of the great movements in the history of the Church."

This "movement," and the thought which gave it life, was a compound of several factors, which Roger Aubert's volume brings under four broad headings: Biblical renewal; liturgical and patristic renewal; openness to the modern world; facing existentialism and ecumenism. In each of these fields he analyses the tendencies of the most important writers. My effort here will be less analytical.

It is important to know what is done and written; it is valuable too to realize how and why it is done. I will therefore attempt a genetic approach, showing how, from a basic point, common to much contemporary theology, a number of paths have converged toward the crossroads of the Vatican Council.

One of the significant controversies of our century, which was largely an intra-Thomist question, centered on a historical point: Did St. Thomas identify "doctrina sacra" with Holy Scripture or with theological speculation? Is the Thomistic "habitus," that is, the theory and practice, of theological reflection formally distinct from that of faith? Among others, M.D. Chenu, and M.R. Gagnebet, O.P., affirmed the distinction.

This controversy was by no means a mere quarrel about words. It does ask if the term "scientia" can be properly applied to theology. It also delves

into a point of historical information concerning what exactly St. Thomas thought of the nature of theology. Yet there is more to it than meets the eye: the very nature and method of theological work are at stake.

#### REMNANT OR CONTINUATION?

Is theology today the remnant or the continuation of a speculative system based on the data of revelation, analogous to what scholastic philosophy tries to be in relation to the data of natural experience? Should we answer this question affirmatively we must support and develop the system that satisfies us best -- Thomism, Scotism or any other -- and beware of everything that does not easily fall within our categories.

Or is theology a reflection, not only of the past datum of the Gospel as embodied in Scripture and the Church's tradition, but also on the spiritual experience of Christians today, as it was formerly a reflection of Christian experience then?

This, I believe, has been the fundamental theological problem of our century. It has been discussed mainly in France, from the time of Modernism to our own. Yet Germany raised it, though in rather different terms, with its pre-war debate on "kerygmatic" theology.

The medieval problem of the place of Holy Scripture in theology reappeared in a modern form when the meaning of the decree of the Council of Trent on Scripture and the traditions was re-examined by Edmond Ortigues in 1949. The longer and more documented studies of Joseph Geiselmann followed ten years later.

Theologians as different as Guy de Broglie and Yves Congar contributed to the growing literature of the question of tradition. When Father Joseph Hugh Crehan writes that "the evidence is against" their interpretation of Trent, I am sorry to see him show that he is badly misinformed. But the question is not merely one of historical interest.

It concerns the place to be given Scripture in our theology. The re-interpretation of the Council of Trent has released a pent-up desire to approach the Scriptures as speaking Word rather than as source-book of information. The various "biblical theologies" in the making, and the increasing interest in a theology of the spoken and written word testify that historical investigations of Scripture and Tradition have had their effect in the renovation of our theology.

This return to the Bible goes hand in hand with a general return to the patristic sources of the Catholic tradition. Illustrated in literature by Lanza del Vasto and others, the wish to make our pilgrimage up-stream to the sources we come from has been implemented in the various renewals of patristic studies, of liturgics, of the theology of the mysteries, of mystical theology. The French series of patristic and medieval monastic texts, "Sources Chretiennes," stands as an eloquent monument to this search. The life work of Danielou and de Lubac have shown the vitality of this line of thinking.

It goes without saying that such a "return to the sources" brings into question the validity of scholasticism and especially Thomism as a "perennial" theology. This point caused enough anxiety among Roman circles to occasion the inclusion of

a defense of "philosophia perennis" in the encyclical "Humani Generis" 1950 (D.S., n3894).

But several parts of this encyclical were already out of date when they were written. In particular, its description of theological work did not at all correspond to the practice of theology and the self-reflection of the theological mind upon itself: "Their task is to indicate in what way the teaching of the living magisterium is found, explicitly or implicitly, in the Sacred Scriptures and the divine tradition" (D.S., 3886).

Theology today, like theology in the 13th century itself, is much more than a research of the traditional and biblical sources of the teachings of the magisterium. The theological relevance of Thomist philosophical assumptions is an old question, already raised when the bishop of Paris, Etienne Tempier, condemned several propositions culled from the works of St. Thomas.

Lately, however, we have been concerned with a more basic principle than Tempier was. What Tempier feared was the new which appeared in Thomism. We are now concerned with the old in it: the historical development of theology would seem to invalidate some of the philosophical categories formerly in use in theological elaboration.

The matter came to a head with "Humani Generis" which had at least the good effect of slowing the polemics down and inducing theologians to look at the question with further deliberation.

Just as modern times have brought Thomism into question, it has ushered the sciences within the realm of theology. The same logic has been at work in both instances. Although the works of Pierre Teilhard de Chardin have been printed in book form only since he died in 1955, his impact on the theology of the pre-conciliar decade was great, at least in his native country.

For most of the essays that are now on the book shelves of theological students were already available in periodicals where the knowledgeable reader could easily find them. Teilhard provided an eschatological orientation to theological work, a perspective in which theology did not appear to be splendidly isolated, but in which all sciences could again fulfill, though in a totally new way, their forgotten function of servants of Theology.

What Teilhard was doing for the sciences of nature, others would eventually do for contemporary philosophy and for the sciences of the mind.

#### MANY OTHER PERSPECTIVES

We could indefinitely continue this list of perspectives. Should we survey each theological specialization, we would run into the constant recurrence of similar phenomena. Though the field would be wide, a like pattern would prevail throughout.

For if the field is wide, all the questions are germane. The problems envisioned arose from one central point; the answers that were proposed and the attitudes that were adopted may be brought down to very few themes. Well-marked lines of thought crossed through the various problems and thus unified the answers. An Ariadne's thread ran through the manifold questions that were asked.

An opposition between "progressive" and "intellectualist" thinkers is often taken as basic to the pre-

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# 'Faith incarnate in mankind'

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conciliar theological situation. And several accounts of the debates in Vatican II read the speeches of the Council Fathers in the context of these categories.

"Progressive" is easily understood. Yet it should be sharply distinguished from what was, and still is, called in France "progressive." This is the movement connected with the ill-fated Father Montclair.

By "progressive" we simply mean theologians who are open to the modern world. As to integralism, this word denotes a general attitude of faith that stresses self-defense and tends to consider offensive tactics the most suitable to defend the Church. This is often allied to a psychological complex of inferiority.

In the theological field it opposes any sympathetic approach to all that is not the narrow system of scholastic theology, lest such an openness should spell danger to the Church.

This opposition of two tendencies explains many things in the conciliar controversies. Yet it should not be overstressed. Not all opposition to novelty came from integralists. Many a theologian who did not see eye to eye with the dominant figures of the theological scene such as Yves Congar and Henri de Lubac, could not be termed an integralist in any sense.

The basic positions of theology are more dialectically related than this head-on clash between up-to-date and outmoded thinking.

## VIEWS OF FAITH

There is a preliminary motive why a theologian will tend to progress or to stagnation. This underlying choice lies, I believe, in the following views of faith.

Faith is destined to be, as it were, incarnate in mankind; and the desire for faith is already inchoate in man's search for wisdom. This is a first standpoint from which theology may be viewed. But we may also see faith as essentially transcending man.

It is revealed, coming from above as a free gift. By himself man can do nothing to acquire it. In the theology of faith these two points of view give rise to a choice between a "transcendental" or an "immanentist" emphasis. In the theology of the Church, this becomes an "eschatological" or an "incarnational" ecclesiology.

This seems to be at the core of contemporary theology. Much of the theological fermentation since World War II arises from a dialectical exchange between, and a cross-fertilization of, both standpoints. Integralists are transcendentalists with an exclusive focus on apologetics and the defense of the faith. There are other manifestations of this "transcendentalism."

The "conservative" tendency does not go to the excesses of integralism. It does not restrict theology to polemics. On the contrary, it continues to build up the system of thought which the Catholic past has duly tested. It correctly teaches that theology, being man's intellectual contemplation of the deposit of faith, looks to the past for its norms.

Tradition is still living and growing, yet it is first of all embodied in the documents of the past. One of these is the philosophy and the theology of St. Thomas. As this is the most commonly accepted system, it becomes a norm of theological thought to the exclusion of non-Thomist scholasticism. By implication this attitude distrusts the philosophies that have grown outside of the Catholic past. The late Reginald Garrigou-Lagrange is a revered symbol of this side of the theological controversies. Its dialectical opposite is the wide interest in the modern world shown by most French theologians.

## SPECULATIVE TENDENCY

The "speculative" tendency insists that theology is a systematic reflection, an intellectual contemplation. Its transcendent object requires a speculative approach if we are to apprehend it intelligently. This is "transcendentalism" again. It is primarily interested in the transcendent object of faith. Facing this, "positive theologians" are more concerned in tracing the historical development of dogma and the growth of theology as the human response to, the subjective apprehension of, the object.

An excessively "transcendental" point of view increases the distance between theology and modern science. There are few theologians who are also scientists. Most enjoy only a second-hand acquaintance with the sciences. This is not usually a matter of principle. Many pure theologians are open toward science in general but have never had a chance to master any specific science.

Yet it is possible to make a preliminary choice, not necessarily against science as such, but against its relevance to theological problems. This again arises out of a one-sided stress on the transcendental aspect of theology, queen of knowledge, and therefore above the level of any purely human discipline.

So far contemporary theology has been depicted in terms of attitudes, or trends. Two basic tendencies, incarnational and eschatological, dominate the scene. They inspire most, if not all, of the various options of Catholic theologians. Once more, however, a dialogue between two theologians should not harden into an opposition. Immanence and transcendence, being two aspects of God's relation to the world, are not exclusive. The incarnational and the transcendental standpoints in theology do not neutralize each other. I have used the term "dialectic" to describe this

situation. It is a key to theology today. Where others would dread an antagonism, the Catholic mind thinks in terms of a mutual confrontation. This entails contrast, and also mutual fertilization. The union of points of view that would be exclusive in other provinces of thought is a necessary condition of theological progress.

## SURVEY OF PROBLEMS

We should now survey some of the problems to which pre-conciliar theologians devoted attention recently. These will lead us straight to the theology of Vatican II. The problem of the nature of theology has already been singled out as being at the start of everything else at the present time and at the crossroad of several lines.

We shall now prescind from this problem, though we shall never be far from it. Since a severe selection is imperious we will deal with both a historical question and a speculative one.

The works of recent theologians in patristics are well known. The wide success of the collection of texts, "Sources Chretiennes," and the popularity of a patrologist like Jean Danielou, have advertised this interest in the Fathers, which has been emulated elsewhere, including America.

It is significant however, that none of the two American Catholic series of patristic texts ("Ancient Christian Writers" and "Fathers of the Church") publishes its texts in the original language. And in the former only are translations accompanied by commentary.

The main point I wish to illustrate now is not so well known, yet it is quite as important. There was a growing interest in the pre- and non-Thomist Middle Ages. Before the last war there were remarkable studies on the twelfth century: the works of Dom Lottin, in ethics, those of J. de Ghellinck, the classic volume of G. Pare. Since the war the same topic has been brought to the fore again by de Ghellinck, Chenu and Dom Jean Leclercq, among others.

A consistent picture emerges from those researches. We are beginning to know the Middle Ages before the thirteenth century, not as the vacuum it looks like if we are hypnotized by an isolated Thomism, but as a fascinating period for the theologian. It was the formative age of many scholastic treatises.

Not only soteriology, with St. Anselm; but also the sacramental synthesis, with Hugh of St. Victor; the treatises on the virtues, the theology of mysticism, with St. Bernard, William of St. Thierry, the Canons of St. Victor; the theological method with Abelard and Peter Lombardus, made headway in the twelfth century.

## SCHOOL MEN IN PERSPECTIVE

We can now look at the great school men in perspective, as related to their forerunners. And we realize that the thirteenth century held the twelfth in high esteem. As a token of this, I may refer to St. Bonaventure, saying that the Church Fathers are great in one or two fields, but Hugh of St. Victor is first in all fields.

The recovery of this original medieval theology, which was later superseded by scholasticism, carries important ecumenical consequences. The opposition between East and West, Eastern Orthodoxy and Western Scholasticism, largely disappears in it.

Byzantine theology has never been scholastic; it is monastic. Western monastic theology features themes that also dominated Eastern monastic theology. For a part, this is because the sources of the Western monks were largely Eastern: the desert Fathers, Cassian, Origen. For another part, because monachism, whether it is lived in the East or the West, requires the same fundamental attitudes of the soul in search of God.

A return, however partial, to this monastic theology would serve the ever-recurring problem of unity between the Orthodox Churches and the Catholic Church.

Thanks to Pope John's intervention on November 21, 1962, the majority was able to impose its point of view as the dominant one in the Constitutions, Decrees and Declarations of the Council. Yet, largely due to the lull of the 3rd session and to the concern of Pope Paul IV for unanimity in the Church, the 4th session was led to accept many of the criticism coming from the minority, and to try to balance the documents so that justice would be done to all points of view.

It is not the way in which this delicate balance was achieved that counts, however; it is rather the ultimate meaning and scope of the statements adopted and of the decisions finally made.

When the Council was being prepared, the main French theologians whose activities had been restricted under Pius XII were still under a cloud. Pope John had indeed quietly lifted the ban affecting some of the most influential ones; but they remained suspect to the officials of the Holy Office, who naturally could not see with great sympathy the uncoiling of the various measures which had been adopted to ensure the perennity of scholastic theology and the continuation of the Counter-Reformation.

For this reason, the names that hit the headlines most often during the Council sessions were not those of Congar or de Lubac, but those of German-speaking theologians from Germany, Austria, or Switzerland, like Karl Rahner and Hans Kung.

Yet the work done behind the scenes does not always correspond to the popular image of what is

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# Religious diversity seen as will of God

(Continued from p. 12)

Or has any denomination attained a spiritual climax when it had the adherence of the entire population? Does not the task of preparing the kingdom of God require a diversity of talents, a variety of cults, soul-searching as well as opposition?

## DIVERSITY MAY BE GOD'S WILL

Perhaps it is the will of God that in this aeon there should be diversity in our forms of devotion and commitment to Him. In this aeon diversity of religions is the will of God.

Religions repeat true to their own convictions, disagree profoundly and are in opposition to one another on matters of doctrine. However, if we accept the prophet's thesis that they all worship one God, even without knowing it; if we accept the principle that the majesty of God transcends the dignity of religion, should we not regard a divergent religion as His Majesty's loyal opposition? However, does not every religion maintain the claim to be true, and is not truth exclusive?

The ultimate truth is not capable of being fully and adequately expressed in concepts and words. The ultimate truth is about the situation that pertains between God and man. "The Torah speaks in the language of man."

Revelation is always an accommodation to the capacity of man. No two minds are alike, just as no two faces are alike. The voice of God reaches the spirit of man in a diversity of ways, in a multiplicity of languages. One truth comes to expression in many ways of understanding.

## HUMILITY ABSENT

Humility and contrition seem to be absent where most required: in theology. But humility is the beginning and end of religious thinking, the secret test of faith. There is no truth without humility, no certainty without contrition.

Human faith is never final, never an arrival, but rather and endless pilgrimage, a being on the way.

We have no answers to all problems. Even some of our sacred answers are both final and tentative; final within our own position in history, tentative--because we can only speak in the tentative language of man.

Heresy is often a roundabout expression of faith, and sojourning in the wilderness--preparation for entering the promised land.

The failure, the impotence of all religions, are they due exclusively to human transgression? Or perhaps to the mystery of God's withholding His grace, of His concealing even while revealing? Disclosing the fullness of His glory would be an impact that would surpass the power of human endurance.

His thoughts are not our thoughts. Whatever is revealed is abundance compared with our soul, is a pittance compared with His treasures. No word is God's last word, no word is God's ultimate word.

The mission to the Jews is a call to the individual Jews to betray the fellowship, the dignity, the sacred history of their people. Very few Christians seem to comprehend what is morally and spiritually involved in supporting such activities.

We are Jews as we are men. The alternative to our existence as Jews is spiritual suicide, extinction. It is not a change into something else. Judaism has allies but no substitutes.

## ISRAEL IS A VERIFICATION

The wonder of Israel, the marvel of Jewish existence, the survival of holiness in the history of the Jews, is a continuous verification of the marvel of the Bible. Revelation to Israel continues as a revelation through Israel.

The Protestant pastor Christian Furchtgott Gellert, was asked by Frederick the Great: "Herr Professor, give me proof of the Bible, but briefly, for I have little time." Gellert answered: "Your Majesty, the Jews."

Indeed, is not the existence of the Jews a witness to the God of Abraham? Is not our loyalty to the law of Moses a light that continues to illumine the lives of those who observe it as well as the lives of those who are aware of it?

My life is shaped by many loyalties--to my family, to my friends, to my people, to the U.S. Constitution, etc. Each of my loyalties has its ultimate root in one ultimate relationship: loyalty to God, the loyalty of all my loyalties. That relationship is the covenant of Sinai.

All we are we owe to Him. He has enriched us with gifts of insight, with the joy of moments full of blessing. He has also suffered with us in years of agony and distress.

None of us pretends to be God's accountant, and His design for history and redemption remains a mystery before which we must stand in awe. It is arrogant to maintain that the Jews' refusal to accept Jesus as the Messiah is due to their stubbornness or blindness as it would be presumptuous for the Jews not to acknowledge the glory spirituality in the lives of countless Christians. "The Lord is near to all who call upon Him, to all who call upon Him in truth." (Psalm 145:18)

Leading Jewish authorities such as Jehuda Halevi and Maimonides acknowledge Christianity to be pre-

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# Theology and Theological Change



Born in the Bronx, New York, June 26, 1914, Rev. Francis X. Murphy made his studies for the priesthood in the Redemptorist Minor and Major seminaries, and was ordained at Mt. St. Alphonsus, Esopus, New York, on June 23, 1940.

A peritus or expert at Vatican Council II, he has written a series of articles on the Council for Extension Magazine, the Washington Post, and Newsday, as well as Catholic papers and magazines, including the Catholic World, America, Irish Ecclesiastical Record and several European papers including L'Osservatore Romano.

By Francis X. Murphy

The well-educated European, before World War II, had a basic knowledge of theology in a more or less technical sense. He possessed an acquaintanceship with the writings of some of the more popular theologians, and could discuss problems concerning the "loci-communes" or "commonplaces" of theology. He knew that this term referred to the scriptural texts, theological axiomata, and patristic writings, that made up discursive thinking about divine revelation; and had nothing to do with the trivialities of life, or ordinary occurrences, that constitute the current dictionary definition of the word, commonplace.

There is considerable evidence, now, however, that a new widespread interest is developing in theological questions. For all the insistence of the modern agnostic, or atheistic-minded philosopher, that the existence of God and the problem of transcendence is of no concern to philosophic pursuit, actually the interest of inquiring minds seems to turn naturally to basically theological problems.

Psychologists and sociologists acknowledge the relevance of religion in the vast majority of the situations with which they deal. And the professional atheist finds himself almost obsessed with the need to justify his stand, and to reiterate his objections to theism, with just that note of over-concern that gives rise to the suspicion: "He thinks the man protests too much."

#### INTEREST REACHES NEW HEIGHT

With the advent of Vatican Council II, theological interest and awareness on all sides has reached a new height. And one is reminded of a description of late fourth century Constantinople in one of St. Gregory Nazianzen's "Theological Orations," in which that oriental churchman complained that if you went into a bake-shop to buy a loaf of bread, "the baker, instead of telling you the price, would argue that the Father is greater than the Son. The money-changer will talk about the begotten and the unbegotten, instead of giving you your money; and if you went to take a bath, the bath-keeper assured you that the Son surely proceeds from nothing."

I do not think the currently educated American or European is in danger of precipitately achieving anywhere near such theological awareness. But during the four years of Vatican Council II, modern journalists by the dozens, whatever may have been their own religious persuasions, were frequently seen digging into a tome by Karl Rahner, Hans Kung, or John Courtney Murray, and passionately questioning the two source theory of Divine Revelation, or the charismatic basis for the priesthood of the laity. In the coverage given to the council's theological discussions generally, at least in the English-speaking journals, a heroic attempt was made to report the essential points at issue, and therefore, the dogmatic implications in the debate over, for example, the example, the divine constitution of the episcopate, or

the image-of-God theology involved in the argument regarding religious liberty.

What the Christians took from the Hellenistic philosophy was a manner of explaining both monotheism, and the divinity of Christ, leaning on amalgams of Platonic philosophy to establish God's oneness; and on Stoicism, for speculation on the Logos. Later they turned to Middle Platonism and Neoplatonism.

The danger in this process was illustrated by the Gnostics who employed the Platonic philosophies to speculate about God and Christ, but failed to appreciate the Hebraic insistence on the historical actuality of the Christ, and his eschatological setting.

Their idealistic concept of the divinity gave God no concrete place in history, and only an apparent piercing of time and space in the salvatory work of Christ. Despising the material word, they called for an absolute spiritualizing of man. The Church rejected this teaching with its parallels in Manichaeism and Marcionism; and these heresies were combatted in particular by Irenaeus of Lyons, Hippolytus of Rome, and Tertullian.

#### CONCERNED WITH AN EVENT

The theology of the early Church fathers is seen to be concerned primarily with an event: man's meeting with Christ, the Son of God, who had suffered under Pontius Pilate, died, and rose again from the dead. This was the essential consideration of early Christian thinking, and from time to time it actually threatened to be the Christian's sole interest. However in the annunciation and explanation of this event, the Church's teachers, as we have seen, were constrained to utilize contemporary philosophy, religious concepts, and cultural patterns, in order to defend and clarify their message. Thus patristic theology is an amalgam of Judeo-Christian, Hellenistic, and some Oriental thought, adapted to the singular facts enunciated in the Old and New Testaments about God, and enacted by Christ in His own life, and in the life of the Church, his mystical body.

We are now in the midst of a vast effort at reorganizing our theological thinking, and re-fashioning the Church's involvement in the world. Fortunately not merely the experience of the past, but most of the experimental thinking of the primitive church is at our disposal.

While these ancient documents did not enter too intimately into the warp and woof of the conciliar interventions made by the bishops and prelates at Vatican Council II, they did have a fundamental effect on the Conciliar Documents.

What became obvious from the start of Vatican Council II, was the fact that the scholastic and tridentine methods were no longer adequate in gaining the interest, or satisfying the religious needs of contemporary man. In a sense, you might say, that Vatican Council II was an anthropocentric study, whereas

the scholastic approach was almost severely theocentric.

It is almost only by accident that the Orientals dealt with the intimate psychological damage to man's faculties involved in the effects of the fall. This they discuss rather generally, then proceed to the overall uprooting of evil habits through the death of the old sarkic man in baptism, and the rebirth and reordination of the pneumatic man, through the Eucharist and the great paschal mysteries based on the resurrection of Christ and the ascension.

These differences in theological approach had a far reaching affect on the development of various spiritualities. In the west, what might be considered an activist approach to grace and good works with an ascetical commitment predominated. In the Orient, much more attention was devoted to the internal aspects of sanctification; and oriental asceticism almost always verges on mystical experience.

#### SEEK REUNION OF TRADITIONS

I would submit that today, we are seeking a reunion of all these traditions, with an all-out attention to the searching and inquiring character of contemporary man's religious need. Traditional doctrines concerning the existence and the nature of God, the significance of the incarnation and redemption, and the eschatological explanations of the meaning and destiny of the material universe, must once more be relocated within the context of the fact that Christianity is essentially a commitment to Christ as a person.

The assimilation of truth in Christianity does not mean the examination of concepts or of ideas, through which man comes to a knowledge of divine things. It means the acceptance of Christ as Lord. The imitation of Christ likewise must be much more than a simplified or sentimental likening of one's thoughts and actions to a denatured, superficial picture of the obedient Child, Jesus, or of a spiritless, suffering Savior, mute before Pilate or almost wordless on the Cross.

There must be, first of all, what we might call an existential experience of faith in the person of Christ, who suffered under Pontius Pilate, died, and rose again from the dead. This Christ had trod the ways and by-ways of Palestine, solving the immediate problems of the sick of soul and body, the poor, the lame, and the blind; he had likewise chased the money changers out of the temple, condemned the hypocrisy of the pharisees, and spoke with authority of Himself as the Son of man, Who would not only be lifted up on the cross, but would come again on the clouds of heaven.

He had also experienced temptation; and above all else, he had compassion on the multitudes. It is this Christ that is the object of faith, and through whom one is to come to the Truth, the Way, and the path of Eternal life. It is faith in this Christ now that requires the refinements of theological reflection.

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## Unity presents problems

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taking place. While Rahner and, to a lesser extent, Kung, had their influence, less well known names from Germany were actually more important in the works of the Commissions.

### TWO TYPICAL PHENOMENA

In a recent survey of theology during the Council, in what he calls "the decisive decade," 1954-1964, Father Elmer O'Brien finds two phenomena atypical of contemporary thought. There is in the first place the appearance in Catholic thinking of something that has been rather frequent in Protestant circles; the development of "personal" theologies, that is, of "cohesive systems distinctively marked by the personalities of their authors."

Unity has been traditionally studied as one of four marks of the Church that are listed in the Creed. It should therefore belong to this treatise on the Church which is now in the making and to which Vatican II has constituted a chapter. Yet the background of the problem has changed.

Older theologians could easily start with the then obvious premise that the Church is one. They could trace back this unity, structurally to the episcopal organization of the Church under the primacy of the Bishop of Rome; sacramentally to the Real Presence in the Eucharist as the center of all Church life; esoterically to the uniqueness of the Mystical Body of Christ as the realm of redemption; doctrinally, to the oneness of the Catholic stream of tradition.

Contemporary Catholic theologians who study unity as a mark of the Church cannot overlook many things that could formerly be disregarded or that were simply in-existent. To the former unimpeachable standpoints, which have to be kept, they must add new points of view.

Ecclesiological, unity is fully shared nowhere, for the Catholic communion has suffered from the separations of the past that have lasted so long; furthermore, insofar as they share the faith and partake of the sacraments, separated Christians also participate, to an extent that may sometimes be hard to determine, in the unity of the Church.

### INSTITUTIONAL UNITY

Historically, the institutional unity, which has been in the forefront of our theology since the Reformation, had been broken at the time of the Great Western Schism, when the Church did not agree on who was then the true Bishop of Rome; this raises many theoretical questions on the status of the Papacy in the Church which are waiting for an answer or, even, for an acceptable formulation.

Ecumenically, separated communities are achieving among themselves a degree of doctrinal unity or at least of Christian brotherhood; between this growing union and the Catholic unity, there must exist a connection that has to be carefully defined.

Psychologically, unity is not only a quality of the collective body of the Church; there is also a spiritual and psychological unity of individuals; and who can effectively call others to institutional unity if he is not fully unified himself?

Politically, unity is also a world problem.

Scientifically, the unity of a common formula covering all known phenomena has been envisaged; mankind, thanks to evolutionary theories, appears in closer unity with the cosmos than people could ever dream before.

All this shows that an old theological problem has been renewed in the light of the modern situation

and of a better knowledge of the past. The polemics of the Reformation being now a memory, if an irksome one, theologians are better prepared than in the past to deal with the practical question: what can be done about Christian disunion? Many theoretical assertions can then be brought to bear on concrete issues with more relevance than could be done yesterday.

In this matter of the concrete application of theory to facts, contemporary theology has not been lagging. Researches in sacramental theology have influenced the liturgical movement; studies in missiology and in the notion of Catholicity have had results in the practice of Catholic Action or in home or foreign mission-work.

### PLUNGED INTO PROBLEMS

However intellectually top-heavy it may seem to superficial on-lookers, the renewal of the Church is actually plunged in urgent problems of everyday apostolic life.

However specialized and even sophisticated it may seem, theological work today is far from cut off from the life of the Church in general. This has been eloquently manifested in the concerns of the Vatican Council, which have been pastoral no less than theological.

It seems to me that all these lines converge on one characteristic. The "new Pentecost", the end of the Counter-Reformation, the multiplication of "personal" theological syntheses, the striving for the one-

ness of the Body of the Church, the pastoral concern for the workings of the Holy Spirit among the faithful: all these ideas suggest that our theology not only has been marked by the latent activity of the Holy Spirit; it is also being drawn toward a theology of the Spirit.

Interest in the institutional Body of the Church has flowered into a closer focus on the Spirit in the Church. The impact of scientific exegesis on our reading of the letter of the Scriptures has given rise again to a search for their spiritual sense. Emphasis on liturgical rubrics has been replaced by a theology of liturgical participation, which is itself in the process of creating new and better forms of worship. The religious Orders are undergoing serious self-criticism in the light of a theology of the fundamental liberty of the Christian man and of a new look at the processes of Christian perfection. The promotion of the laity and the desire to give an effective voice to the feminine element in the Church reflect a deeper understanding of the "sense of the faithful" as one organ of the Spirit, and a more profound awareness of the feminine aspect of mankind in its relationship to Christ.

Thus, our thought in all areas is passing from the letter, from the body, from the external forms, from the institutions, from the routine, to a new sense of the Spirit, to a new conviction that Tradition is a living process, to a renewed faith that the body of Christ leads to his Spirit and that we would not be going anywhere unless we were drawn by the Spirit.

That the Vatican Council has initiated a dialogue with all aspects of modern thought, from the most secular to the most religious non-Christian traditions, betokens the fact that we believe the Spirit to be at work in the universe at large in all the transformations of creation, from the slow-motion of paleontological ages to the sudden catastrophes of history, but especially in the long and slow meditations of all men of wisdom on the mystery of life.

## Christian message analyzed

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It seems to me that, what a true development in theology demands now, is a studious and prayerful, but likewise a realistic and exacting reflection on the Christian experience, as it is lived by the sincere believer, in the context of the sacramental life of the church. This way of life is stimulated and guided by the pastors, in and through the liturgy, and by example and precept, in dealing with the daily problems of the local and the universal church.

The theologian is to function by attempting to analyze and classify this experience; and show how it proceeds from the mystery of faith in contact with concretely lived and actualized reality on the plane of grace and charity. The theology of the 20th century must be not merely a continuation of the reflections of earlier ages, but a current experience, embodying those older traditions, but adding the results of contemporary accomplishments, amid the agony of explaining, and of living in and with Christ in the Church in the world.

The Modern secular-minded man reels before the anguish of existence, and totters on the edge of a psychological abyss, while he hankers after social justice, and the recognition of the self, as an independent individual person. Using a purely secular optic, he preaches the worth of the individual human person, while placing the destiny of the human race within an apparently senseless and limitless universe.

### MAN ASKS FOR BREAD

The Christian message contains a magnificent antidote for these fundamental fears and gropings. But it must not be slung before modern man in the cold, rigid massiveness of a summa theologiae, archi-

tectured like a Mediaeval cathedral. Modern man is asking for bread, and it is useless to hand him the many-faceted, and expertly carved stone, of the scholastic system. The Christian Church, now, using the terms, symbols and images of the 20th century, can project its doctrines on an eschatological screen, and demonstrate its answer to the burden of mortality, as an absorption in the divinity, without the loss of human individuality.

Tomorrow's theologian must find a technique and a language that will make the commitment to Christ an acutely desirable achievement for the majority of mankind. Our present generation, however haphazardly, has at least broken through the structure of a monolithic approach to theology, and has supplied the elements for a basic renewal and re-orientation of human values. The next generation must find an effective way of making Christ and his Church, actual to its contemporaries. This existential type of theologising was exceptionally successful in the primitive church. An analogous method can, and must be manufactured by the genius of the laity, and of today's junior clergy.

As a final word of encouragement I might remind you that Christ spoke of casting fire on the earth. The Oriental theologians consider this fire, the Holy Spirit. And I hardly need remind you that in the scriptures the Holy Spirit is often portrayed as moving in a hurry--"like a great wind coming." While we are awaiting the appearance of a new, perhaps better oriented theological Teilhard de Chardin, I'd suggest that we pray frequently: "Pour forth your spirit O Lord! that these things may be reborn; and you will then renew the face of the earth."

## Cox contemplates future of theology

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pioneer and first sign of the coming New Age.

We would see the community of faith as those "on the way" to this promised reality, "forgetting what is behind and reaching out for that which lies ahead" (Phil. 3:14).

The doctrine of God would become theology's answer to the seemingly irrefutable fact that the only way history can be kept open is by "anchoring" that openness somewhere outside history itself, in this case not "above," but ahead. Faith in God for our time would be recognized in that hope for the future Kingdom of Peace that frees men to suffer and sacrifice in the present.

Still, I would be the worst of imposters if I pretended that in the God of Hope we can immediately affirm the one who will appear when the corpse of the dead God of metaphysical theism is finally interred.

He may not appear at all, and our efforts to work out a new and viable doctrine of God for our time may be fated to fail from the beginning. But I am not yet ready to throw in the towel, and before any of us do I hope we will exercise the terrible freedom made possible to us by the present Godterdraming of the divinities of Christendom to think as candidly and rigorously as possible about where we go from here.

### WHAT FUTURE FOR THEOLOGY?

What then is the future of theology? One could say that the only future theology has is to become the theology of the future. Its attention must turn to that future which God makes possible but for which man is inescapably responsible. Traditionally, it is prophecy that has dealt with the future.

The fate of theology will be determined by its capacity to reappropriate its prophetic role. It must resist the temptation of becoming an esoteric specialty and must resume its role as critic and helper of the faithful community as that community grapples with the vexing issues of our day.

The "death of God" syndrome signals the collapse of the static orders and fixed categories by which men have understood themselves in the past. It opens the future in a new and radical way.

Prophecy calls man to move into this future with a confidence informed by the tradition but transformed by the present. Theology helps prophecy guide the community of faith in its proper role as the avant garde of humanity. This community must clarify the life-and-death options open to homo sapiens, devote itself unsparingly to the humanization of city and cosmos, and keep alive the hope of a kingdom of racial equity, peace among the nations and bread for all.

One should never weep for a dead god. A god who can die deserves no tears. Rather should we rejoice that freed of another incubus we now take up the task of fashioning a future made possible not by anything that "is" but by He who cometh.

## Heschel commends cooperation, sharing

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paratio messianica, while the Church regarded ancient Judaism to have been a preparatio evangelica. Thus, whereas the Christian doctrine has often regarded Judaism as having outlived its usefulness and the Jews as candidates for conversion, the Jewish attitude enables us to acknowledge the presence of a divine plan in the role of Christianity within the history of redemption. Jehuda Halevi, though criticizing Christianity and Islam for retaining relics of ancient idolatry and feast days, "they also revere places sacred to idols," compares Christians and Mohammedans to proselytes who adopted the roots, but not all the branches (or the logical conclusions) of the divine commandments.

"The wise providence of God towards Israel may be compared to the planting of a seed of corn. It is placed in the earth, where it seems to be changed into soil, and water, and rotteness, and the seed can no longer be recognized. But in the very truth it is the seed that has changed the earth and water into its own nature, and then the seed raises itself from one stage to another, transforms the elements, and throws out shoots and leaves . . . Thus it is with Christians and Moslems.

What is the purpose of interreligious cooperation?

Neither to flatter nor to refute one another, but to help one another; to share insight and learning, to cooperate in academic ventures, on the highest scholarly level and what is even more important to search in the wilderness for well-springs of devotion, for treasures of stillness, for the power of love and care for man. What is urgently needed are ways of helping one another in the terrible predicament of here and now by the courage to believe that the word of the Lord endures for ever as well as here and now; to cooperate in trying to bring about a resurrection of sensitivity, a revival of conscience; to keep alive the divine sparks in our souls, to nurture faithfulness to the Living God, reverence for the words of the prophets, openness to the spirit of the Psalms,