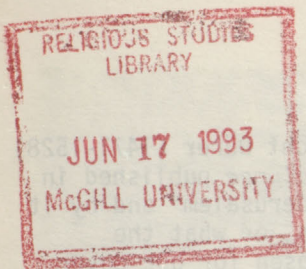
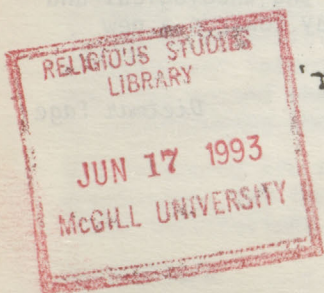


C. Paltoo



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A publication of the theological community of the Faculty of Religious Studies of McGill University, its affiliated Colleges (Anglican, Presbyterian and United Church) and the Montreal Institute for Ministry.

IN THIS ISSUE.... ORATOR UC

The front cover includes a portion of a woodcut by Albrecht Dürer (1471-1528) which illustrated a Latin and German edition of his *Apocalypse* published in Nuremberg in 1498. It is entitled "A Vision of the New Jerusalem" and by it Dürer articulated symbolically the emerging consciousness, or what the Germans call the 'Zeitgeist', of his culture. It was chosen for our cover because in this issue of the ARC we also are hoping to articulate the spirit of our culture and our time. Dürer was pointing towards 'a new vision', a new understanding of reality which was to give shape and direction to his age. Through an examination of the changing values of our society we also wish to give expression to that vision which gives meaning to our lives. We hope that the items included in this issue will speak to the theological and pastoral concerns of our readers and help to point the way towards a new understanding.

Dietmar Lage

VALUES ORATOR UC

INTRODUCING A PROJECT

Pastoral experience and theological reflections have deepened our realization that not only the world in which we live is changing but also our view of the world has undergone serious change in the last decade. It comes as no insight therefore that things have changed in our experience so thoroughly that we are often unable to describe our world in the same terms we would have used a few years ago. We discover ourselves in this situation because we are: (1) developing different kinds of relationships; (2) emphasizing and/or creating different values; and, (3) seeing a different horizon as a result of the juxtaposition of these relationships and values. Whenever we recognize the emergence of these three realities in culture we usually discover - alas - that we are already operating from within a different perspective. We have already shifted our world-view.

The focus on one of these three realities, namely, the shift in value emphasis is an area familiar to all of us involved in the study and practice of religion today. The concern engendered in regard to values today is reflected in the numbers of workshops addressed to value development, value clarification, value and moral education as well as the number of research projects undertaken by groups representing such a wide spectrum as church, government, management and universities. The preoccupations of these groups often differ radically from one another but their co-existence is significant for those of us who feel accountable to society for our scholarship as well as our service.

The Faculty of Religious Studies is currently facilitating the research of an interdisciplinary team which has been assembled to study values and value patterns in North American society. There are presently 16 different disciplines meeting regularly in the Faculty to study: I. the phenomena considered by each researcher to be major in his/her discipline; II. the values and value patterns which seem to underpin these phenomena; III. historical examination of these values and value patterns; and, IV. value projections, i.e., what are some of the possible consequences of the discovered values and value patterns for the future development of society?

This is the first year of the project and we are in its early stages. The initial project papers are brief - mere listings of what the researcher considers to be the major phenomena in his/her field - in order to stimulate feedback from each of the other disciplines. These responses, be they suggested as additions and/or subtractions, will be incorporated into a more extended and interdisciplinary paper which will serve as background for the next and second phase of the project: what values and value patterns seem to be underpinning these phenomena?

The following are participants in the project. They are mostly McGill professors, but there are also representatives from other Montreal educational institutions.

Agriculture	- Stuart Hill	Health Services	- Anita Mountjoy
Anthropology	- Deirdre Machado		- Janis Kennett
Architecture	- Peter Collins	Management	- Stanley Shapiro
Biology	- John Southin	Philosophy	- Storrs McCall
Economics	- Tom Velk	Physics	- Kent Norton
Education	- Norman Henchey	Psychology	- Rhona Steinberg
	- Hermoine Shantz	Social Work	- David Woodsworth
Ethics	- Dick Hanley	Theology	- Douglas Hall
Geology	- Eric Mountjoy		- Eric Jay
Graduate Assistant	- Marli Steiglitz	Urban Planning	- Rita Norton

The two papers which follow are in areas of special interest to the readers of ARC: Christian theology and ethics. Since these papers represent an initial phase of the process, we are publishing them at this time with the hope that they will encourage feedback from you and thus include you too in the project's ongoing development. We thought, as well, that these brief papers might be of interest to those of you immediately concerned with critical issues in theology and ethics.

Erin Malloy-Hanley
Values Project Co-ordinator
McGill University

MAJOR CONTEMPORARY PHENOMENA IN THE FIELD OF CHRISTIAN SYSTEMATIC THEOLOGY

A PRELIMINARY STATEMENT

Christian theology is not a subject about which one can make easy generalizations. Besides internal limitations imposed by the discipline itself, whoever attempts such generalizations must confront the undeniable fact that Christianity today is split into dozens and even hundreds of 'churches', and within these 'churches' into diverse groupings and theological emphases which can no longer be understood along historical denominational lines. The following attempt to single out significant contemporary phenomena in the discipline called "Systematic Theology"* would not, therefore, meet with universal approval; in fact it would be disputed by many, who might well claim that these phenomena are neither significant, contemporary, nor Christian!

Obviously not all the things which could be regarded as having significance can be treated here, and none of them can be discussed adequately. I shall single out three phenomena:

1) THE EMERGENCE OF THE CHRISTIAN 'DOCTRINE' OF MAN AS THE MOST VITAL AREA OF CHRISTIAN THEOLOGY:

As the word 'theology' itself suggests, the traditional preoccupation of Christian systematic theology has been the question or study (logos) of God (theos). Both Christians and non-Christians have long assumed that the primary task of those Christian intellectuals who take up this strange occupation is to reflect upon, reason, speak, and write about God--his existence, his nature, his attributes, his activities, etc.

But this neat designation of subject-area has all along been muddled by an indisputable datum of the original material, *viz.* the Bible - by which Christian theological reflection is circumscribed. Namely, that the God of the Judao-Christian tradition is consistently orientated towards the earth and man! The Bible itself manifests no *independent* interest in God. It only concerns itself with the Eternal as he enters into relationship with the creatures of Time. Thus however much official Christianity has attempted to avoid the implications of this datum, it has never quite been able--in the face of the Biblical witness--to become totally "God-centered"; for the God upon whom the tradition of Jerusalem must reflect is himself incorrigibly "man-centered."

*The formal study of Christianity has been conventionally divided into four departments: Biblical, Historical, Practical, and Systematic. Systematic Theology (in Europe it is called 'Dogmatic Theology') means the systematic orderly study of Christian doctrine, in terms of the basic informing concepts.

This indellible connection between God and man in Biblical thought has always been recognized, at least implicitly, in the best of Christian theology-- Augustine, Anselm, Aquinas, Luther; but in the 19th and (particularly) the 20th centuries it has become an explicit and rudimentary insight. From the standpoint of that *type* of Christian "orthodoxy" which insists on a strict division between the divine and the human, the tendency of modern theology to concern itself more and more with Man has seemed threatening--the reduction of Christianity to humanism! But it is significant that the 20th century theologian who stood most uncompromisingly for the transcendent otherness of God ("God is in heaven; you are on earth!"), was at the same time capable of saying that God in Biblical thought is so intensely bound up with Man that one shouldn't speak of 'theology' at all but of 'the-anthropology'!

'Theology', in the literal sense, means the science and doctrine of God. A very precise definition of the Christian endeavour in this respect would really require the more complex term 'The-anthropology'. For an abstract doctrine of God has no place in the Christian realm, only a doctrine of the commerce and communion between God and Man.*

Whatever else Christian theology may be, then, at the most basic level it is *a way of reflecting upon Humanity*. To put it in the most childish language, theology is meditation on God's story of Man (which only happens authentically when it is in dialogue with Man's own stories of himself--see the 3rd observation). The implications of this recognition are manifold, and Christian theology is only just beginning, I think, to grasp some of them. For one thing, it means that from now on there can be no nice division of the world, and knowledge of the world, into sacred and secular components. For another, it means that every honest endeavour to comprehend, help, direct, change, or save Humanity is at once a bedfellow of Christian faith, no matter how strange a bedfellow it may seem. The awareness that God has fixed his eyes upon Man, wherever this has been deeply felt, has had the effect of sending Christians *into the world* in a new way--not only at the level of service but also (more important for our present purposes) at the level of *understanding*.

2) THE RECOGNITION THAT CHRISTIANITY EXISTS IN THE WORLD AS A 'DIASPORA':

No doubt the openness of Christians to the world today, including other organizations, religions, ideologies, disciplines, and individuals who are "not of this fold", is due, also, to the fact that the Christian Church can no longer pretend to have sole responsibility for the human 'soul'. For

*Karl Barth, THE HUMANITY OF GOD (Richmond, John Knox Press, 1960), p.11.

sixteen centuries or so, Christianity has been able to behave as if it had an exclusive claim to the whole dimension of existence called "spiritual"--and it has interpreted that realm *very* generously! From the Constantinian acceptance of the Christian faith as the official religion of the Roman Empire up to the present time, Christianity has conducted itself quite predictably along the lines of the successive empires with which, in the West, it has been associated. So accustomed to imperial ways has it become that the institutional churches still try, for the most part, to cling to this 'Constantinian' model of Christianity. It is very hard to let go of power! But while the image of a victorious Christ and a victorious Church still inspire "established" churches, the reality of power is conspicuously missing. Within the next decades it will be increasingly impossible for the Church to fool even itself in this respect! We have come--as an East German theologian announced some time ago--to the "end of the Constantinian Era."

For many, this seems to be the end of the Church itself. But for a significant minority of articulate Christians it could be the beginning of something more important, and more nearly the Church, than anything dreamt of by the foundational figures of 'Christendom'. This minority recognizes that in the process of aligning itself with the powers-that-were, the Christian Church had to revise its 'Gospel' so extensively that many (e.g. the great 19th Century historian of dogma, Adolf von Harnack) have asked whether this process did not rob the Faith of its most significant insights. The turn taken under Constantine, wrote the critical theologian and friend of Nietzsche, Franz Overbeck, "decided that nothing would ever be attained other than a cultural Christianity which would have to be content with imagining it had conquered the world, whereas in reality it had been conquered by the world".* There is a chance today, if we work very hard and humbly attempt to extricate the kernel of 'Gospel' from the chaff of cultural accretions, that we might discover a faith that is not only "relevant" (an insipid term!) but vitally alive to the most pressing personal, social and political issues of our world.

With the triumphalistic Church of the Constantinian Era there went a highly positive, triumphalistic Gospel--an echo, with some religious overtones, of the triumphalistic worldviews of the empires to which the Church married itself. But in any case such triumphalistic religious faith hardly commends itself to the most sensitive human being in our time, when the characteristic human experience is by no means one of triumph. To honest minds, a religion which comes through with all the answers, overcoming everything from personal neuroses to the environmental crisis, is simply not credible. It is true, of course, that in a time of great historical uncertainty many human beings will seek certainty wherever they can find it--and incredibility will not be an obstacle! (Witness the fact that the only religious books today that pass the 100,000 sales mark are those offering personal *securitas*--mostly of an

*Cf. Friedrich Heer, EUROPE, MOTHER OF REVOLUTIONS, (N.Y., Praeger publications, 1972), p.195.

other-worldly variety). Those, however, who take the world seriously (and they must be the 'canon' by which Christianity measures itself--see Observation 1) cannot trust an account of reality which provides easy (heavenly) answers for hard (earthly) questions--answers which "heal the wounds of my people lightly". The task of the Christian community today, many sense, is not only to find a less pretentious "life style" but also a less grandiose message! The point is not to discover an answering theology which triumphs over every intellectual, spiritual, economic and other obstacle, but to find a theology which is able to engage the world's *questions*, i.e. to become a forum for the deepest fears and hopes of the human community.

3) THE CONTEXTUAL CHARACTER OF CHRISTIAN THEOLOGY:

A third phenomenon in contemporary Christian theology is the recognition that there is no "eternal theology" (*theologia eterna*); that what we have, instead, is a rich--and perhaps over-rich!--tradition, containing many different shades and meanings, with perhaps a sufficient continuity that under certain conditions it may come through to us with a kind of unity of purpose. The conditions under which this may happen are dependent, in large measure, on *our* openness to the present world and *our* entry into its problematic.

At one level (if you like, on the negative side--except that it is highly positive in terms of its results!) this has meant a loss of authority in theology. Naturally, all those who covet a strong, even an absolute authority (after all a human thing to do) are caused by the authority-less situation to search all the more frantically for such. This can be noticed in terms of Christian doctrine, just as it can be noticed in ecclesiastical and other areas of Christian life--and outside the Church, too. In the absence of absolutes, the search for absolutes becomes the more fantastic.

On the other side, the loss of a definitive theological authority has liberated theology for the discovery--rediscovery!--of something which has always belonged to the tradition of Jerusalem: namely, the contextual character of authentic belief and theology. Following the prophets of Israel, many in our time have discovered the importance of "the situation". This has 'made news' in the case of Christian Ethics--especially through the celebrated 'Situation Ethics' (*cum* 'New Morality') of people like Joseph Fletcher.* But the same thing is beginning to be noticed in the field of Systematic Theology. One recognizes, in other words, that "the situation" is somehow determinative for theology; that out of the tradition, overrich with nuances, many things *could* be said; but that one must look, rather, for what *should* be said--i.e. what is appropriate.

* The 'contextual ethics' of Paul Lehmann is, in my opinion, much more profound.

The fact is, the Church has taken refuge, usually, in the richness of its theological tradition. By saying everything, it has said nothing. By balancing this with that, it has been able itself to sit prettily on the proverbial fence. For the most part, it must be admitted, this is still the characteristic posture of institutional Christianity. However, there is beginning to be an awareness of the theological importance of contexts. The one *appropriate* 'Word of God' in Germany in the 1930's, said a famous German churchman, was: "Jesus Christ was a Jew!" Here and there--in Black Theology in the U.S.A. and Africa; in Liberation Theology in the Third World; in theological reflection arising out of the Women's movement and elsewhere--one can observe this basic insight being brought to bear in concrete and provocative ways.

It is even possible to hope that on the strength of this insight the North American theological community may at last begin to think indigenously. We Christians have been notorious borrowers theologically, as North Americans have borrowed at almost every other level of human understanding, including even natural science. Our theology, as the Canadian political philosopher George Grant has said, is usually the result of some ripple of thought begun by a European thinker--and very much watered-down in the process of crossing the Atlantic! It is fatal for theology when this happens because (as we should be able now in conclusion to state) genuine theology is never merely "doctrine" or "dogma"; it is what happens when the tradition of Jerusalem meets and holds dialogue with the spirit of the times (*Zeitgeist*). What occurs when time and place, with all their historical specifics, are absent from Christian reflection may be doctrine, but not theology. It would not even be good doctrine, but more nearly "ideology"--which the brilliant German theologian, Dorothee Sölle, rightly defines as a system of ideas unaffected by historical circumstances. It would be something new under the sun if the North American Christians began to engage in a theology which combined the tradition with their experience as "the most advanced technological society ever to have been", i.e. the most problematic of all contemporary societies!

But this may indeed have begun to occur.

Douglas J. Hall
Faculty of Religious Studies
McGill University

SIGNIFICANT PHENOMENA OF CONTEMPORARY ETHICS

A PRELIMINARY STATEMENT

This paper is part of the first step of the Values Project in which the participants articulate significant phenomena from their specific disciplines. These phenomena are next exchanged and studied in light of discernible patterns of convergence, divergence, and polarity, with the hope that a firmer handle will be had on the possible values underpinning the phenomena.

The area of ethics is interdisciplinary in its scope, i.e., it attempts to evaluate the rightness or wrongness of human activity - activity which constitutes the specific subject-matter of the arts and sciences. Ethics in turn is meaningful to the degree that it keeps abreast of developments in the arts and sciences. Insofar as ethical reflection accompanies these disciplines in their ongoing quest, human values tend to retain their primacy. Aberrations are more likely to occur when the ethical ingredient is excluded from the mix. Science and technology have by and large been good to humanity. It is not the inventions of men that are so dangerous or immoral, but the use/abuse to which they are put and the intentions of men, i.e., the ethical dimension of human endeavour.

The phenomena selected from the field of contemporary ethics by no means constitute an exhaustive list nor are they necessarily neat and distinct from one another. Although they overlap at times, their characteristic trait is in line with the purpose of this paper, namely, to articulate "significant phenomena" that will serve to trigger further reflection.

1) "NEW MORALITY"

There has been a trend away from a uniform morality of norms, norms by which one was born and grew up with a definite code of right and wrong. Family, school, legal system, church/synagogue all reinforced this common social morality. People did not have to think too much about it, they "knew" right from wrong. The tumultuous 1960s put our moral values under scrutiny and found them wanting. The cultural revolution rejected what it perceived to be a static moral code and black and white one-line answers. However venerably clothed with tradition some laws and principles may be, they cannot survive if they fail to cope meaningfully with life now, or if they contradict or deny contemporary experience. Current discussion of the "new morality" is colored by the prevalence of an antilegalistic mood. This mood can be summarized by a list of contrasts, e.g., dynamic vs. static, open vs. closed, future-looking vs. orientation to past, creative responsibility vs. conformity to pre-defined order. *Experience* has joined conscience informed by a specific tradition as one of the principal ethical measures of human behaviour.

2) "SITUATION ETHICS"

Closely identified with the "new morality" has been the phenomenon of "situation ethics". At the risk of oversimplification, "situation ethics" can be described as an attempt to avoid the pitfalls of shallow legalism. Traditional ethics in the West is rooted in the conventional wisdom as stated in principles which bespeak what is *usually* the case, with certain exceptions (*not* what is *always* the case, without any exception). This classical ethics of norms is viewed as based on a philosophy which tended to emphasize the permanent, the essential, the unchanging, and the substantial in man, as well as the deductive method. Since contemporary man places more emphasis on the historical, the particular, the individual, the existential, the changing, the relational, and the inductive method, the tendency to stress the morality of the concrete situation is more readily understandable.

Although Joseph Fletcher is characterized as the epitome of the extreme situation ethicist, he too is a qualified situationist. At the beginning of his book *Situation Ethics: The New Morality*, he makes it clear that his variety of situationism is not the opposite of an ethic of laws but a compromise between such an ethic and antinomianism, the rejection of all law. In admitting this, Fletcher seems to be saying that his ethic is like most other ethics. Presumably he calls it a "situation ethic" because the situational element is stressed much more than the rule element, although some authors would consider him very close to antinomianism and declare that an ethic cannot be built on exceptions. They (e.g., John Bennett, Haring, Pike, Ramsey) consider a structureless concept of love as the essential weakness of Fletcher's ethics, i.e., dwelling on the subjective judgement of the agent and his immediate relations to others involved in the situation, without due regard for the broader structures of society.

Fletcher tends to see the situation as primary in determining the ethical decision, regardless of society's laws. Expediency, popularism, sentimentality, and calculated selfishness in the name of "agape" is the danger here. The majority of ethical writers are situationists in the broader sense, i.e., they take the concrete situation seriously, but decide the ethical response by considering the situation in light of accepted laws, which are normally applied to the situation. Norms might be dismissed on occasion when they don't apply, or they may be modified on occasion, or they might be applied as they are.

The tendency of ethics today is not to overstress the situational element, but rather to emphasize the human development of the person in relation to society, a changing world, and a particular tradition.

3) ETHICAL DIVERSITY, PLURALISM, AMBIGUITY, CONFUSION

A striking lack of consensus is a corollary to 1) and 2) above. "To understand our confusion as confusion, rather than as something else, is no

negligible achievement." This conclusion of the Rockefeller Foundation's bicentennial study on *Critical Choices of Americans* is similar to Marshall McLuhan's poignant summary of the phenomenon of societal change: "Show me the man with his feet firmly planted on the ground today and I'll show you the man who can't get his pants off!" Moral blueprints are not written in gold on stone, but in pencil on eraser-paper. We have no guarantee that we shall achieve the right conclusions, since our formulations are clothed in the tentativeness of cultural flux. There is no integral positive program spelled out for us, nor apparent taboos which are utterly unbreakable. All of us must feel our way in the darkness, and at times risk being wrong. None of us is alone, however, since discernment takes place within the groups to which we belong.

The "decline of absolutes" is often merely the result of pluralism or the "human condition" (J.C. Murray). We are aware that "your" and "my" absolutes sometimes clash. Anti-abortionists and pro-abortionists, anti-capital punishmentists and pro-capital punishmentists are both sincerely set on "their" absolutes. Everyone, however, belongs to overlapping subcommunities and these share many common concerns for the good. What Martin Marty calls "conditional absolutes" often appear as bases for agreements in the midst of pluralism. They serve as working hypotheses for the common moral life, assumptions that intersect our communities and individual lives. Ethicians contribute to the dialogue, not only by refining and systematizing traditional moral thought, but also by discerning and articulating our experience today.

4) EROSION OF INSTITUTIONAL AUTHORITY

The pyramidal structured authority of the universities, government, corporations, science, churches, military, etc. has increasingly come into question. Scientists and others are now asking whether scientific "progress" (e.g., nuclear power plants, genetic engineering, euthanasia) necessarily serves the good of man and, in cases where it obviously does, whether scientists should be the only ones to determine the direction it takes. There is, in short, a growing consensus that the consequences of science are too important to be left to the scientists, who are not the sole repositories of wisdom in these matters. The same phenomenon is evident in the churches, politics, education, etc. The magisterial, paternalistic, elitist, judgemental emphasis of authority has given way to a more multi-dimensional and communal model of learning, working, and searching together. e.g., In the Roman Catholic tradition, the encyclical *Humanae vitae* was followed by a serious erosion of institutional authority. There had been the appearance of uniform direction and practice, but the decree triggered the bomb that demolished the facade. People asserted their personal responsibility since the authoritative decision went contrary to their fundamental life-experience.

5) ACCENT ON PERSONAL RESPONSIBILITY

Lest one think that 4) above is a misfortune or a negative element in the refinement of man's ethical response, recall that the price paid for 4) was what Rollo May termed the "cultural personality" prevalent in the '50s. It gave man a false sense of security insofar as he "knew" what he had to do and was "comfortable" in doing it, but the price paid for this was the "alienation syndrome" of the '60s, i.e., man's loss of touch with self and consequent incapacity to be response-able to the world. Contemporary man is challenged to an adult coming of age - to be responsible to self, to the world, to the past (whose heritage we have received), to future generations, indeed, to exercise a stewardship of cosmic proportions. Personal responsibility is both a given and a task which provides meaningful expression to one's life. No one is exempt from engaging in this moral process, of responding "yes" or "no" when confronted by the demands of self, others and the world. "Don't ask what society can do for you but what you can do for society" is the theme of contemporary consciousness-raising efforts.

6) MORALITY AND HUMAN DEVELOPMENT

Although classical morality proceeded largely from ageless principles, moral reflection in any age turns upon the vision of man found in the particular culture. Classical morality stressed a negative concept of man, whereas contemporary moral theory emphasizes a positive notion of man. The question "what is moral?" is translated into "what is human?". Challenged to be open to our experience, we discover an encouraging and consoling part or ourselves, i.e., our desire to love, to be loved, and to feel worthwhile. Carl Rogers describes man as an outreaching organism, like a pine tree with a leading tip which grows upward. Even when thwarted, the tree still wants to reach out. To be moral is to say "yes" to openness, freedom, community, relationship, and stewardship. Immorality is a kind of pathological resistance to growing up, a saying "no" to these invitations to mature, a refusal to give others room to breathe and live as human beings. Morality therefore includes the mutual thrust of inward depth and outward stretch. Humanistic psychology and religious teaching on love converge in agreeing that our capacity to love is rooted in our power to grow and reach out to others (e.g., E. Fromm, *The Art of Loving*).

7) POSITIVE CHARACTER OF SELF-LOVE

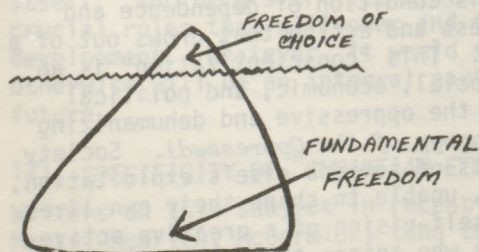
If the religious tradition of the West has faltered, the area of self-love has been one of its principal shortcomings. Competitive culture and faulty asceticism have often led people to measure their worth in terms of work, role and compensation. "Who are you?" "I am a teacher." By promoting notions of humility and obedience that kept people docile to officials on all levels, ascetical theory restrained genuine self-fulfillment. Governments of both state and church that had a ruling caste tended to develop the theory of divine right. Any social system with an established élite tends to keep the non-élite in their place by inducing the right self-image, e.g., the plantation system, apartheid, the caste system. "Black is beautiful"

was a necessary stage of evolution for millions who had learned from youth, in ways both subtle and blatant, that they were supposed to be inferior. Today, "selfishness" and "self-love", far from being identical, are seen as opposites. Selfish persons are incapable of loving others precisely because they are not capable of loving themselves. What is frequently wrong with us is not that we love ourselves too much but, on a deeper level, that we do not love ourselves at all (see G. Baum, *Man Becoming*).

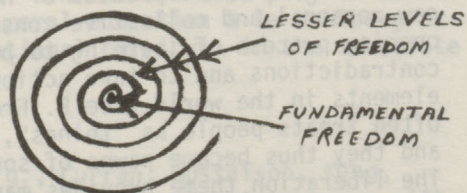
8) "FUNDAMENTAL FREEDOM" (CORE FREEDOM, "L'OPTION FONDAMENTALE") AND IMPUTABILITY

Fundamental freedom is a person's basic moral stance considered from the inside out rather than as a series of fragmented acts, without diminishing the importance of these acts. Fundamental freedom underlies our acts of freedom of choice, inspires them, supports them, animates them, gives them a unifying sense and decisive meaning. Fundamental freedom underlies and manifests itself in particular choices and exists only in these concrete acts. Choices stemming from this fundamental freedom reflect it, incarnate it, deepen it. Similarly, choices flowing in the opposite direction undermine it. Peak moments in a person's life are transparent, and the seriousness of the choice indicates that one is confronted with the whole meaning of his life (e.g., P.M. Trudeau's speech to the Commons on the eve of the capital punishment debate; L.B.J. refusing to run in 1968; the saga of Patty Hearst). Individual free actions are thus "analogously moral", while fundamental freedom, which engages the total disposition of self, is "moral" in the full sense. While freedom of choice implies adequate freedom from impediments, fundamental freedom stresses the intensity, stability, and self-possession of a person acting out of the core of his being. e.g.:

ICEBERG:



CONCENTRIC CIRCLES:



9) SOCIAL ORIENTATION OF MORALITY

The broadening of moral horizons is one of the dominant trends today. Planetary survival, the possible destruction of whole species, the gobbling up of nonrenewable resources, etc. reminds one of Walt Kelly's famous cartoon character, Pogo, who said: "I have seen the enemy and they is us!" The increased accessibility of communication and education, the technological explosion, the impact of political socialism, and a sense of wholeness between one's personal and professional life are factors which have served to promote a heightened consciousness of the social dimensions of moral life. Some of the crucial problem areas are:

- peace and war (arms race);
- ecology (planetary ethics, pollution);
- energy (nuclear plants);
- population (triage);
- migration;
- hunger, food;
- aspirations of economically poor countries;
- urban crises and renewal;
- racism, discrimination (women, gays, handicapped);
- unemployment, welfare (poor, elderly);
- multinationals, industrial conglomerates;
- institutional and legal reform for prisoners, mentally ill, addicts, alcoholics;
- sexual ethics, family life, divorce;
- unions (strikes, boycotts);
- professional ethics (business, law, government, education, media, medicine, etc.);
- medico-moral (right to live and to die, sterilization, cloning, etc.);
- crime, violence.

10) LIBERATION THEME

Varied institutions (political, social, economic, religious, familial) have historically enslaved man insofar as they made some value other than "people" the dominant and organizing value (e.g., power, status, money). Liberation is the process by which man gets rid of his condition of dependence and dominance. It is a process of new awareness and action that grows out of a new personal and collective consciousness. This "conscientization" is an ongoing process of learning to perceive social, economic, and political contradictions and to take action against the oppressive and dehumanizing elements in the world (see P. Freire, *Pedagogy of the Oppressed*). Society often treats people as "things", as objects of someone else's exploitation, and they thus become pawns of social fate, unable to shape their own lives. The liberation theme provides man with a self-vision of a creative active participant (not a passive "let-it-be-er") who seizes the reins of his own destiny and shakes off the shackles of servitude - economic, social, political, psychological, and cultural - and directs his life towards a society

more expressive of his own aspirations. Liberation from unjust structures is fully realized only when oppressor and oppressed are freed from the former structures that polarized and dehumanized both groups. For example, women search for a way to combine their biological and cultural identity as women with an affirmation of full partnership in humanity. They strive to be pro-woman so that they can become pro-human and write their own "herstory". Humanity today is on the threshold of a new identity insofar as it views as unethical the screening out of the personal dignity of everyone's story - be it his-story, her-story, black-story, red-story, yellow-story, brown-story, etc. - and the prohibition of telling that story in their own language - be it French, English, Zulu, Cree, Cantonese or Creole.

11) MORAL EDUCATION

Declines in church/synagogue attendance, recent government scandals (e.g., Watergate, Lockheed, the Skyshop), and illegal corporate payoffs might explain why 79% of the people surveyed in a recent Gallup poll favored instruction in the schools that would deal with morality. Harvard's Lawrence Kohlberg claims that moral development - like intellectual development - is a natural process that teachers can nurture in children. Unlike traditional moralists who tried to mold behaviour by instilling a particular philosophy of right and wrong, Kohlberg insists he is not teaching values. Instead he is attempting to develop the cognitive ability to make decisions about moral problems. Like Piaget, Kohlberg believes that the ability to make decisions about moral problems develops by stages, much as every child learns to crawl before he walks. Like Plato, he believes that every moral problem involves a question of justice. And like Dewey, Kohlberg holds that moral development ought to be an integral part of the educational experience offered in every school. Kohlberg's theory asserts that each stage in moral reasoning is psychologically and philosophically more mature than the previous stage. He describes his first two stages as "preconventional morality" because they are dominated by the child's egocentric needs and desires. Stages three and four are labeled "conventional morality" because they are based on a recognition of the rules laid down by society. Kohlberg calls the final two stages "post-conventional morality" because they are rooted in principles of justice by which the individual judges himself, other people and society itself. Kohlberg's critics claim that his approach seems to neglect the crucial roles that willpower and fundamental convictions also play in moral development. Whatever, it would seem that moral education à la Kohlberg or otherwise will be an integral part of educational curricula in the immediate future.

12) SPECIFICITY OF "CHRISTIAN ETHICS"

Writers on this subject in recent years (e.g., Curran, Gustafson, Küng, Marty, McBrien, McCormick) tend to agree that what the Christian knows with an explicit Christian conscience is or can be known by all others. Jews, Muslims, Hindus, Buddhists, Marxists, humanists of all types can act out of

love, hope, simplicity, etc., as well as any Christian. The difference lies in the fact that for the Christian his/her ethics is thematically and explicitly Christian. Religious conviction qualifies moral judgement because it qualifies the person making the judgement and the group within which these moral judgements are made.

James Gustafson insists that we need not be apologetic about the distinctiveness of Christian ethics, or of any other kind of ethics for that matter. The word "ethics" always needs a qualifying adjective, just as the word "theology" needs one. "Packed into the qualification is historic particularity and/or affective particularity (in the sense that there are loyalties to values or ways of life that will never be rationally persuasive to 'all rational human beings'). We are not going to get ethics unqualified by particular histories, or knowledge of a moral order unqualified by historical and embodied experience."

What does the "Christian" qualification contribute to the totality of ethical thinking and decision-making? Christian ethics must continually recall the reality of sin and the call to conversion on the part of all individuals and societies. Curran writes: "A proper understanding of the paschal mystery in the life of the Christian will show forth the need for the ethical realities of self-sacrificing love, suffering, and hope in the Christian life."

Accordingly, the distinction between philosophical and theological ethics should not be drawn simply on the basis that the former proceeds from reason and the latter from revelation. Both proceed from reason in touch with experience, but the theological method qualifies the reflective process by consciously introducing norms which are part of a religious symbol system or tradition and accounts these as potentially helpful and illuminating to the task of so-called dispassionate or objective reasoning.

The distinctive Christian feature in ethics will not be found in any abstract idea or principle. Jesus' ethical teaching can for the most part be traced to traditions current in his time, be it the beatitudes, radical love of neighbour, endless forgiving - even of enemies, etc. The important thing however is that the full meaning of all this must be seen in the totality of Jesus' person and destiny. What does this mean?

In Mozart's music can be discerned the roots of a style dependent at times on Bach, Haydn, Sammartini, Schubert, etc., but this does not explain the uniqueness of Mozart. He was in touch with the rich musical tradition of his time and somehow balanced its styles and musical genres, be they in German or Italian, homophony or polyphony, continuous or contrasting themes. Nevertheless, there is a unique Mozartean specificity, namely, the "whole" in its higher unity rooted in the freedom of the spirit - it is "Mozart himself" in his music. So too in Jesus' ethos all possible traditions and parallels can be detected and brought together in unity, but this does not

explain the phenomenon of Jesus. What is new and unique about Jesus is the "whole" in its unity; it is Jesus himself as proclaiming and proclaimed, as crucified, risen, and living. In the light and power of Jesus Christ the believer is offered an ultimate meaning which can sustain not only what is positive in human life, but also what is negative; meaning not only for a person's life, action, and success but also for her/his suffering and death.

The sublimacy of Jesus' ethic has sometimes given rise to the perplexing problem of relevancy (e.g., Max Weber); or to varied biblical interpretations such as Jesus' teaching is about the final state of the kingdom, not the present; or that he is proposing a severe interim ethic in preparation for the imminent parousia; or that Jesus' demands are directed not to all believers but only a chosen few (see objections and responses in R. Schnackenburg, *The Moral Teaching of the New Testament*; C. Spicq, *Théologie Morale du Nouveau Testament*; C.H. Dodd, *Gospel and Law*). However, if for nothing else, the ethical directives of Jesus are supremely relevant because they can bring the believer to the realization of the fundamental truth of Christian life, namely, that it is God who saves and enables each person to respond with living faith to the invitation, appeal, and challenge of the gospel. The "law of Christ" requires the believer to be responsible for the cobuilding of God's kingdom and for personal growth to the fullness of maturity in Christ Jesus. What John C. Bennett calls the "radical imperative" compels the Christian to seek justice and peace, i.e., to deal radically "with the problems of public life, the structures and institutions of society, the policies of government, and political movements for change". (p.11, *The Radical Imperative: From Theology to Social Ethics*).

Richard Hanley
Vanier College
Montreal, Quebec

NOTES FROM THE DEAN

- 1) We are sorry to report that we will lose three valuable members of our community this summer, *Dr. Erin Malloy-Hanley* from the Department of Theology and *Dr. Nathan Mair*, United Theological College and the Montreal Institute for Ministry. *Dr. D.N. MacMillan* will retire from his position as Acting Principal of Presbyterian College and Associate Professor in the Faculty.
- 2) We are proud to announce that *Dr. George Johnston* has been appointed to conduct an experimental "tutorial" program in our Faculty, the first within the University.
- 3) *Dr. Robert C. Culley* has been granted sabbatical leave for 1977-78, *Dr. Art van Seters* will be teaching his courses.
- 4) Among visitors to the Faculty next year are: *Prof. Gregory Baum* of St. Michael's College, University of Toronto as Visiting Professor during the fall term; *Dr. Philip Potter*, Secretary of the World Council of Churches as Birks Lecturer on October 4 and 5; *Dr. Gustavo Gutierrez*, Latin American Theologian of liberation - dates to be arranged.
- 5) A topic of special concern to members of the Faculty of Religious Studies and the Institute of Islamic Studies will be considered by *Dr. Willem Bijlefeld*, Professor of Quranic Studies, McGill, and Professor of Islamics, Hartford Seminary. *Dr. Bijlefeld* will address himself to the topic "Challenges of Islam to Christianity" at a joint session of the Canadian Theological Society and the Canadian Society for the Study of Religion in Fredericton, New Brunswick (May 31, 1977).

J.C. McLelland

MINISTRY : SELECTED READINGS

THE CHURCH IN CANADA

- 1) There are few general histories of the Church in Canada. The pioneer attempt to write such a history was that of H.H. Walsh, *The Christian Church in Canada* (Toronto: Ryerson, 1956). Portions of it are already dated, but it is still useful as providing a concise overview.
- 2) A more comprehensive account of Canadian church history is available in the three volume series: H.H. Walsh, *The Church in the French Era* (Toronto: Ryerson, 1966); J.S. Moir, *The Church in the British Era--from the British Conquest to Confederation--* (Toronto: Ryerson, 1972); and J. W. Grant, *The Church in the Canadian Era--from Confederation to the present--* (Toronto: Ryerson, 1972).
- 3) The work edited by J.W. Grant, *The Churches and the Canadian Experience* (Toronto: Ryerson, 1963), subtitled "A Faith and Order Study of the Christian Tradition," is not a history but a characterization by representatives of the major Churches--Roman Catholic, Anglican, Protestant and Orthodox--of what they considered to be most distinctive of their respective traditions in the Canadian context.
- 4) The more recent anthology edited by Stewart Crysdale and Les Wheatcroft, *Religion in Canadian Society* (Toronto: Macmillan, 1976) is sociological rather than historical in its orientation, although it does include extracts and condensations from several historical works. The price, even of the paperback edition, will not commend it to anyone whose book budget is limited.

H. Keith Markell
Faculty of Religious Studies
McGill University

THE CHURCH IN FRENCH CANADA

- 1) The indispensable tool for understanding the situation of the Roman Catholic Church in Quebec today is the well-known Dumont report, commissioned by the bishops: *L'Eglise du Quebec: Un héritage, un projet* (Montreal; Fides, 1971).
- 2) A serious sociological and theological reflection from within the context of French-Canadian nationalism is available in Jacques Gravel Maison's *Nationalisme et Religion*, 2 volumes (Montreal: Librairie Beauchemin, 1970).

- 3) A work which is a little older, but has the advantage of brevity (78 pages) is *Evolution de l'Eglise au Canada Français* (Etudes de Sociologie Pastorale) by Hervé Corrier and Lucien Roy, No.9 in *Cahiers de l'Institut Social Populaire* (Montreal: Les Editions Bellarmin, 1968).
- 4) Unfortunately very little is available on the recent growth of French-Canadian Protestantism but for an older study on the subject (more in the nature of personal testimony and non-scientific historical research) there is the *Histoire du Protestantisme Français au Canada et aux Etats-Unis*, 2 volumes by R.P. Duclos (Montreal: Librairie Evangélique, 1972).
- 5) The Jesuit magazine, *Relations*, keeps readers up to date with the current discussion on the religious scene in French Canada.

Nelson Thomson
L'Union D'Eglises Baptistes Françaises au Canada

MONKEY TRAP

...the most striking example of value rigidity I can think of is the Old South Indian Monkey Trap, which depends on value rigidity for its effectiveness. The trap consists of a hollowed-out coconut chained to a stake. The coconut has some rice inside which can be grabbed through a small hole. The hole is big enough so that the monkey's hand can go in, but too small for his fist with rice in it to come out. The monkey reaches in and is suddenly trapped-by nothing more than his own value rigidity. He can't revalue the rice. He cannot see that freedom without rice is more valuable than capture with it. The villagers are coming to get him and take him away. They're coming closer...closer!

From Robert M. Pirsig, *Zen and the Art of Motorcycle Maintenance: An Inquiry Into Values*.

...I'm forty-three years old and I've worked hard to get where I am, and now I'm supposed to drive a small car. Not on your life.

From a current General Motors Buick TV Ad.

MINISTRY : WORKSHOP

MINISTRY AS A FIRST?

OR SECOND CAREER?

The Anglican, United and Presbyterian Colleges in conjunction with the Faculty of Religious Studies, hosted 60 persons interested in ministry from the Ottawa-Montreal area. These guests participated in small seminars on theology, ethics, world religions and scriptures conducted by faculty members.

The guests, some of whom were university and high school students, others men and women presently in successful careers, saw Bergman's *Winter Light*. The discussion which followed centered on the role of the minister in today's society.

Who is the one who really ministers today? Is it s/he who exemplifies all the Christian life should be if lived perfectly? Is s/he one who exemplifies what the struggle to be Christian is about?

Who is today's minister?

Is the minister the one who the people declare their servant?
Or: Is the minister the one who declares it is his/her vocation to serve these people?

Ministry as formation
of community

Ministry
discerns and celebrates
the presence of God's
kingdom in our midst.

Ministry keeps alive by word and sacrament
the memory of the inbreaking of Jesus of
Nazareth

Ministry keeps alive the hope,
the promise of realizing the
kingdom

Ministry of:
Leadership
Healing
Reconciliation
Preaching
Teaching
Celebrating

The Son of Man did not come
to be served but to serve
Mark 10:25

THEOLOGICAL REFLECTIONS ON THE P.Q. VICTORY

CENT JOURS APRÈS...LE QUÉBEC

LIRE LES SIGNES

I have been asked to put down some reflections on the November 15th P.Q. victory after some of the immediate surprise, fears and exaltation have calmed down. This is an agonizing task, complex, risky and partial as is any human pronouncement in midstream of a particular historical process. I have no particular authority to speak on the subject, none other than that of any man and christian who attempts to account for the meaning of his personal and collective life in the flow of historical change. This paper is an *invitation* to join voices in the quest of people who are willing to take the inescapable risk of deciphering in our society anticipatory parabolic signs of the Kingdom. This life issue is ultimately a hermeneutical question. The interpretation of the Christian message cannot limit itself to the "archaeological excavation" of the Gospel narratives without engaging itself in the ambiguous reading of historical signs of failure and hope, of death and resurrection that mark salvation history.

In such a theologico-socio-political mix or Irish stew (which could sound familiar in Québec!), I feel like playing hooky and following the trail of hope, betting this sinuous path could possibly prove to be a short-cut to the core of the issue.

L'ESPERANCE EST DE DIEU

As Christians, when we speak of hope (*espérance*), we speak of the hope God himself initiates and sustains by opening to man's life and horizon a new qualitative future which carries the promise of fulfillment. Traditionally, theologians liked to contrast sharply between expectancy (*espoir*) and hope (*espérance*). The former is the fruit of human aspirations and labor, the latter that of God's own and sole activity. According to this questionable distinction, hope is situated somewhere out and beyond human expectation, sometimes at the very edge of its collapse, and always in discontinuity with man's historical involvement. Women and men expect (and hope for) a child, but the God-child does not only fulfill this expectation but overflows it infinitely. Man seeks for a country, and God promises a land that has an incomparable taste of fullness.

Aware of these distinctions, I think that hope as it is now in Québec can be felt to be a new way of relating to time and history. True, it is quite a long time since Mircea Eliade has clearly shown that the Judeo-Christian tradition has broken with the "myth of the eternal return" to the golden age as basis of religious hope. However, I feel this has become a reality in Québec society only recently. Since the 60's there has been a turning away from a pre-conquest lost paradise culture, religion, rural

economy and nationalism, towards a *future* and project oriented historical hope. As Margaret Mead expresses it, we have passed from prefigurative to post-figurative cultures. Truth lies ahead rather than behind, hidden in the future rather than in an all given past.

Eschatological hope is God's created future (*avenir*). Yet it is not -unlike apocalypics- a Santa-Claus' ready-made gift parachuted on "D-Day" through a hidden chimney of history; it is rather an opening up for man of a new historical horizon. God is the unpredictable "surprise" of history, who **freed** man resigned to the apparent determinisms and blindness of history. On the other hand, the future that is the result of man's activity is to a large extent predictable and quantifiable. Futurology projects *existing* trends (*futur*) and draws various scenarios, while God's future (*avenir*) is a *new* and gracious event of a resurrectional nature. Is there a relationship between prospective and prophetic future? If yes, of what kind? Judaism and Christianity witness the healing (saving) historical interventions of God in history. This is ultimately why it would seem that eschatological hope (in which "eschaton" does not primarily refer to the chronological terminal point of history but rather to its being brought to plenitude) is established by God himself and is always *mediated* in and through history. Granted, of course, that all history is not redemptive, what type of rapport does exist between history and salvation-history? If no link were to exist between these two histories, man's endeavours would be purposeless: he would have to occupy his "time" standing uptight and upright in the waiting room of history. I believe that man, through his historical life, can anticipate parabolic signs of the Kingdom. Let's look at the terms.

Anticipation relates to living "here and now" realities-made manifest in Christ Jesus-that are qualitatively constitutive of the fullness of time, of the eschaton of God (justice, peace, love, reconciliation, fullness of life). These realities are *parabolic* in the sense that they are concrete, yet partial, "slices" of renewed life that shed a significant light on the whole of the present reality, but point towards an "ethos" where these partial realities will be all pervasive in the Kingdom of God. I understand that when the Gospel speaks of "*signs*" ("*semeion*" in Greek), it does not refer to a formal symbolic reality such as, e.g., a green light is the symbol of "go", and a red one for "stop". It refers rather to a concrete historical *germinal*, seminal, growth of the Kingdom labouring and erupting within history. Between germination and harvest there is growth: the dynamism of God's working through man in history. Our Christian hope is that God, in spite of such obstacles as death and despair, will bring to maturity the creational project he has started. Our hope lies in the experimental belief that no death, no tomb, no stone that pretends to seal life and history, cannot be rolled away. This is possible not only "after death" but during our historical life. Resurrection is a daily process. Our partial historical resurrections verify the possibility of an ultimate resurrection, and the final possible defeat of doom, absurdity, resignation and death.

Hope calls for at least three things: *discernment, audacity, celebration.*

First, discernment of the "signs of the times", that risky reading in the midst of winter of the signs of the coming spring, involves recognizing God's dynamism in human history. This *prophetic vision* does not blossom from lone rangers but from the discernment of the Christian community when it is really representative of the whole of the human condition (rich-poor, male-female, young-old, race, etc.).

Audacity is that quality of the man of hope which enables him to dare to tempt fate, believing that a reality other than the apparent one is possible, in fact is already germinatively present in it. This belief finds its roots in the "impossible made possible" of the Easter morning faith. History is read in the paschal morning's light, it is not sealed.

Finally, celebration is the "normal" tone of hope. Hope is not naive optimism, but certainty that the emerging newness of life will be brought to fullness, even if odds are desperately overwhelming and lead us to the cross. We can still celebrate the already erupting concrete signs of the Kingdom.

Why this long sinuous path? First, to give people the basis from which my reflection starts, to allow them to criticize from this basis the concrete inferences that will follow, and to encourage them "to do their own thing". Second, because to me this is not merely a matter of theological jargon. Hope is the tonality that inhabits Québec since the 60's. However incomplete and partial, this province has awakened to its historical dimension. In a nutshell, the last two decades have witnessed Quebec's stepping into a process of historical growth that is future oriented. Prior to the 60's, Québec was practically living in ahistorical time. Its society was conservative, monolithic, and lived on the ideal of a pre-conquest "in illo tempore" times that it tried to preserve or re-actualize : "Je me souviens". Historical process has become a source of hope in Québec, which today is its major theme.

Let's consider briefly the various events that have shaped Québec's transition, of which the November 15th election is the latest development, but certainly not the last.

- 1959 - Duplessis dies.
The end of an obscurantic, conservative society based on resignation, fear, and survival.
- 1960 - Jean Lesage's Liberal party wins the elections.
Beginning of the Quiet Revolution.
The clergy put all its weight to fight Lesage, conscious of the destabilizing effect his party would have on society, especially in the field of education. From then on, the church will lose credibility and influence.

- 1962 - Nationalisation of Hydro-Québec.
Beginning of various social reforms; democratization of access to education.
Vatican II starts. It entails the reform of religious institutions and orders a new outlook on worldly reality.
- 1966 - Union Nationale's Daniel Johnson becomes premier.
A man who "power purifies" rather than corrupts. With the motto "égalité ou indépendance", he set the major political line, for Québec; it has remained practically unchanged until now.
- 1967 - Expo 67 - Québec opens its doors and windows on the world.
General de Gaulle's "Vive le Québec libre" -like it or not- gives respectability and international attention to the independence tendency.
- 1968 - Foundation of the P.Q.
Perceived as a negligible entity, made up of dreamers, idealists and potentially "dangerous" people.
- 1969 - Police strike and riots in Montréal.
From here on the labor scene will never be the same, unions will enter directly into political conflicts.
- 1970 - Bourassa's P.L.Q. is back in office.
P.Q. obtains 24% of votes and 7 seats. High frustrations.
- 1970 - The October crisis.
Military "invasion" of Québec, later on perceived as a "frame up" to bring Québec back to a proper pace.
- 1971 - Beginning of the major health care system reforms.
- 1972 - The unions' "front commun" struggle.
Union leaders imprisoned. The three major unions (C.S.N., F.T.Q., C.E.Q.) aim not only at quantitative improvements but at "changing the social order"; increasing politicization of the labor scene.
- 1973 - Liberals re-elected.
Liberals 102 seats; P.Q. 30% of votes, 6 seats in Parliament. As in '70, the campaign is based on fear of separatism.
- 1975 - Close reelection of Jean Drapeau in Montréal.
- 1976 - Olympic games.
A successful event; a financial disaster.
- 1976 - "Le Front Commun", part II.
- 1976 - P.Q. unexpectedly wins the elections, 71 seats. P.Q. 40% of the vote (350,000 more than in '73). Liberals 34% of the vote (a loss of 500,000). U.N. 19% of the vote (a gain of 456,632). This

triangular electoral campaign has helped the P.Q. although in most cases its candidates went in with a comfortable majority. Surprisingly, the P.Q. victory is well spread throughout the Province. U.N. won mostly in the South shore of the St. Lawrence river; Liberals in the West of the Province and of Montréal island.

UN ESSAI D'ANALYSE

What does the election of the P.Q. mean? Is it only a protest vote or the sign of a growing independence movement? I feel it is both. The P.L.Q. had centered its campaign on the assertion that a P.Q. vote was a "separatist" vote which would bring apocalyptic chaos to this society. After 100 days, investment tendencies have decreased but no disaster has happened. At the beginning of March, for the first time since the elections, Québec issued 175 million dollars in bonds which were absorbed without difficulty by the Canadian market. It is difficult to pretend that these elections have no significance for Québec's autonomy. An Anglican businessman, Gavin Elborne, said recently: "the people elected a government that had independence in its blood". On the other hand, the P.Q. campaigned on the platform of merely wanting to replace an incompetent and corrupt government. After Lévesque's speech in New York, where he expressed a clear will for his party to grant Québec a new political status, the pendulum has swung again as in his opening address to Parliament when he presented a straight provincial governmental programme, with only minor references to the Referendum and independence. On the latter question, I am convinced that the situation is still *open*, and that Lévesque and his Cabinet are slowly resurrecting the "souveraineté - association" pattern of the 60's, which implies a confederal link.

What appears certain is that the P.Q. has acquired political respectability. Who would have guessed a few short years or months ago that the "dangerous René Lévesque"-to quote certain Ottawa ministerial missionaries-would be Prime Minister of Québec? The present government uses all the means at its disposal to present the independence option in a positive light to the population through official channels, with all the data now available to it. Not only is the subject of Québec's sovereignty no longer taboo, it is on the horizon of all Canadian political concerns. Through Lévesque's victory, the P.Q. has been able to bring his own order of the day to the Federal scene. On the Québec scene, every party must radically readjust itself to this new situation. The Liberal party itself is attempting to design a new federalist perspective which will be acceptable to Québécois who increasingly want to the "maîtres chez nous". The P.Q. however is calling the name of the game.

Whatever the population will decide, either through the coming Referendum or at the next legislative elections, the political climate will never be

the same in Québec. Whether the P.Q. wins or loses, the choice will not be founded on mere fear, but on positive alternatives-if they are clearly presented by all sides.

UNE EXPÉRIENCE DE LIBÉRATION INTÉRIEURE

A large segment of the French Canadian society has experienced an exhilarating sense of joy, dignity, hope and *self affirmation* that is difficult to describe and to communicate. The Liberal campaign since '70 was based on psychological terrorism: "Vote P.Q. and all hell will break loose!" People dared vote P.Q.! There is a deep feeling of *inner* liberation, of coming of age, of repudiation of old terrors: religious during the Quiet Revolution, socio-political now. Many Québécois feel that they have recaptured their soul. Jean-Marc Leger, former journalist and writer, president of the International Organization of Francophone Universities, expressed this well the day after the elections: "Québec has preserved itself from the spiritual wreck that was menacing it--- it is up to the Québec people to seize, at least, the occasion to transform the fatality which seemed to weigh on our destiny...Never has the word 'fervor' found to such an extent its fullness of meaning: the alliance of lucidity and passion... the elections, more than a party's victory were felt as a people's victory, as an act of faith in their future history." One hundred days later, the feeling of self assurance still prevails even amidst cloudy skies.

Few are the Anglophones who realize that the feeling of inner liberation far overshadows any feeling of revenge. I found in private conversations and public exchanges that many Anglophones in Québec are affected by the "Plains of Abraham syndrome" and do not doubt that self-affirmation is only the other side of the coin of historical retaliation. This conclusion triggers fears that make a positive appreciation and contribution to the Québec scene very difficult for them. Is it necessary to mention that no Anglophone has been molested nor store-window bearing English names broken? Liberation of a *self-image* is the locus of the November experience, not revenge towards the English-even if a certain malaise exists. One has to remember that the 1837 Patriots-among whom were a substantial number of British leaders such as the Nelson Brothers, O'Callaghan, Brown, the two Ryans-were excommunicated by the French Canadian Catholic Church. Since then, the nationalistic movement was suspect and stigmatised. From then on people were told that they were born for "un petit pain", that they had to bow their heads and accept their socio-economic and political status and be thankful for it. French Canadians were not born to conduct business nor to enter technological and scientific careers; they had "a higher and spiritual mission": to keep the faith and the language alive. Their's was heaven, and heaven's language was French! Anglo-Protestants were left the earth! Since the 60's, these alienating myths were challenged and finally shattered. This is the heart of the victory: French Canadians assert themselves to be as capable as any other collectivity-no better nor worse-to live an adult and responsible life, to

shape and develop their own history - "maîtres chez nous". This is a new way of looking at ourselves, both personally and collectively. Needless to say, anxieties and uncertainties still exist. Who can ever dispose completely of infancy's fears?

RÉACTIONS ANGLOPHONES

Although it is estimated that the number of Anglophone P.Q. votes doubled compared to '73, this electorate remained essentially a *captive of fear*. At best, the protest vote went to the conservative U.N., whose electoral roots, in spite of the new image given by its dynamic leader, stem from rural and traditional Québec.

Anglophone voters, who with wry humor traditionally commented that Québec was an obscurantic, priest-ridden, corrupt and backward society, were ultimately incapable of taking a positive step along with people who, in bringing the P.Q. into office, brought this segment of the country closer to a socio-democracy as a means of rebuilding the social and economic fabric of the Province. This general attitude was illustrated by the election of Mr. Springate, preferred to Mr. Nick Auf der Maur, a member of the Democratic Alliance which focused on the concrete improvement of the quality of life. Mr. Springate does not appear to reflect the traditionally progressive attitude of cultivated English speaking Québécois. While one segment of society was overcoming fear, therefore, the other was held captive by it, with the deplorable result that for the first time, Anglophones have no direct representation in the Government. But the most disturbing fact of all is that by looking at a map, one can observe how this attitude follows the invisible yet real borderline of language, culture, religion and economic wealth.

I feel it is of major importance that the English speaking population in Québec would react as any other healthy and "ordinary" electorate, and distribute its vote to various parties in accord with the diverse political currents-conservative to progressive-that cross it. Should it fail to do so and out of fear react as one block, reverting to the lowest common denominators of race and language, this would bring about a dangerous polarisation. Furthermore, the Anglophone community as such would run the risk of being identified as *preventing* Quebec's majority society from developing and realizing its collective projects. Serious tensions could result from such a situation, from which no group would benefit. On the contrary, various parties, including the P.Q., would be influenced by the positive participation of Anglophones in their midst and pay greater attention to their rights and needs, especially-let's be realistic-if all parties felt that they could take a fair share of the Anglophone votes. I am convinced in the long run that no government can do without English speaking people's participation, but inversely, that no party will be sympathetic to a segment of the population that will, as a block, systematically oppose it, whatever its governmental platform. Lévesque is presently conscious of the political gap

between his government and the Anglophone community in the Province. During the last three months, he and his Cabinet members have made a point of responding positively to invitations from the English milieu. I think Anglophones should take advantage of these opportunities to express their views boldly, without inferiority or aggressivity, but as integral parts of Québec society. This is an opportunity for them to demonstrate that they are not transient Ontarians.

The Québec English speaking community has an important role to play now and in the near future in contributing to the reshaping of a Confederational pact. It will have to choose to be either a "resonator" and a local amplifier of all the fears and possible aggressivity entertained by the rest of Canada, or an interpreter of what really happens in Québec; and it can participate in-as it has done in the past-the positive building of this society, whatever may be its constitutional future.

TRUDEAU, LÉVESQUE, DEUX ÉVOLUTIONS DIFFÉRENTES

It would be simplistic and shallow to attribute the rise of the P.Q. to the charismatic leadership of René Lévesque only, pushing aside people like Bourgault, Chaput and others who have contributed no little bit to the modern revival of national self affirmation which in itself was never extinguished in French Canada. It would be equally expeditious to present the actual Ottawa-Québec divergent views as Trudeau-Lévesque personality conflicts. However, the evolution of these two men who were on the same side of the political scene during the asbestos strike of 1947 is significant. Their diverging paths stem from different *experiences* and different *outlooks on history* and the role of nationalism within the historical process. Lévesque, through his experience in Lesage's Cabinet as Minister of Natural Resources-when he was instrumental in the nationalisation of power and the creation of Hydro-Québec-became convinced that Québec was a loser in Confederation unless it claimed the political tools to affirm its identity in all spheres of society. Having personally witnessed the devastating results of bellicose nationalism in Europe as a war correspondent during World War II, he also recognized the positive potential of nationalism in the decolonization process that struck many countries in the 50's and 60's as a liberating and self-affirming force. Depending on how it was used and oriented, nationalism was a tool that could conjure up evil or hope. He saw in the right of people to assert themselves a step towards maturity, a normal growth stage for a collectivity, especially if it was future oriented to building a new society. This conviction led him to formulate the "souveraineté-association" thesis in the 60's. Not "autarkist" independence, but the right-sovereignty-to choose one's partners and the kind of association with them.

Obviously, Trudeau has not trodden the same path. Convinced of the impotence of French Canadians-to whom he gave vigorous, sometimes scornful

admonitions-he decided that if power was in Ottawa, French Canadians had merely to compete for it, and get hold of it, to shape the Canada they wanted. His experienced success story confirmed him deeply in this view, and it is still appealing to many French Canadians. For others, this attitude is seen as "Élitist", relying on individuals only and setting French Canadians in an arena where they are increasingly outweighed by the rest of the country both numerically and economically. Concerning the role of nationalism, Trudeau's ideas and mind were decisively shaped during the last war and the post-war period when the world was shaken by deadly outbursts of nationalism. Today, just as he expressed it in "Cité libre" in 1947, Trudeau sees nationalism as evil; it is a remnant of tribalism, and in Canada "a crime against the history of humanity". One can appreciate why, on the basis of his historical philosophy, he is such a passionate and vigorous opponent of nationalism. This explains his wishful-thinking in the summer of '76 when he stated that as far as he was concerned, "separatism" was dead in Québec.

These two divergent approaches account for many of the difficulties in carrying on a fruitful dialogue, for they are based on different presuppositions-experimental, philosophical, historical. These views not only cut across the country, but also across French Canada. Family conflicts are often the most rude and passionate. However, I feel that these two opposite perspectives of Canadian history might eventually be historically-but not absolutely-reconciled, or at least come to terms with each other.

LES JEUX SONT FAITS?

Immediately after the Québec elections, the Prime Minister of Canada bluntly stated that Canada was not negotiable. Later interventions showed promising flexibility and a *political* will-not a change of profound convictions on the subject-to reconsider and renegotiate the Federal Pact. On the provincial scene, the P.Q.'s seniors have spoken of a close and particular type of association with Canada. The pendulum has shifted regularly between perspectives of a special status for Québec (whatever Constitutional form it would take) and that of full independence. I suspect this to be political strategy. First, because the mind of the Québec population is not yet solidified; second, because the mind of the Government is not set-there are various tendencies within the P.Q.; third, because asking for the maximum, i.e. independence, could also prove to be the best way to acquire substantial gains in a reformulated Confederation link. I might be way out on the moon, but I am convinced that the dye is not cast. There is a definite possibility in Canada to readjust in peace, justice and mutual respect-personal and legislative-the foundations on which this country was founded.

LE DOMAINE ÉCONOMIQUE ET SOCIAL: UNE RÉPONSE SOCIALE-DÉMOCRATE

The socio-economic situation of Québec is certainly a major key for understanding the causes of a lot of the tension and dissatisfaction in this society. Slow economic growth, high rate of unemployment, and education

problems are clearly not unique to Québec. What is different here, I think, from the rest of the country is the type of reaction to these situations. On the labor scene, tensions and conflicts are not simply taking the form of labor-management problems. The growing conscientisation of workers has resulted in an increasing *politicization* of issues. Unions, especially the C.E.Q. (teachers), the C.S.N., and the F.T.Q. (to a lesser degree) have openly claimed to have identified the source of socio-economic injustices in the nature of a society based on capitalism. Unmatched by the rest of the country, conflicts in Québec bear the marks of a *class struggle*, not only in factories, but also in social welfare, medical care, schools and universities. The three major unions-however they might be infiltrated by some corrupt people-aim at changing the political and economic structure of society in order to attempt to solve the causes of the problems they face.

Much of the difficulty encountered by the Liberals (French and English alike) in dealing with labor movements-which contributed much to their defeat-resulted from a class struggle type of opposition. For the labor scene, Premier Bourassa's government was perceived as being the emanation of the big business community whose interests it secured first and foremost. Such opposition was aimed essentially against those who controlled the economic leverage, among whom English people represent the largest number. Viewed from this angle, the essence of the conflict is not between French and English, but between the working class and the "bourgeoisie". For the sake of argument, if by magic all the Anglophones would move from Québec overnight, the same labor conflicts would continue to exist in the Province, for they arise from the contestation of the economic structure of this society. The cultural dossier adds another dimension to the problem and explains the specificity of Québec's situation. In this light, sovereignty appears as the necessary tool to build a moderate North American type of socialism-in French! This is why unions, small businesses, cooperative movements, students, and workers of all walks of life supported the P.Q. to a varying degree because of its social-democratic platform. It is possible that the P.Q. government, because of its small margin of financial maneuverability will be unable to carry out-at least to the satisfaction of many of its supporters-the ambitious legislative programme it has presented in Parliament. This could bring about a radicalisation on the labor scene and cause the P.Q. to be outflanked on its left. However, until now, unions have viewed the present government as a favourable partner, after having debated at length if they should keep their distance and consider the P.Q. as any other government, closer to the masses than its predecessor, but still too much "petit bourgeois". Direct dialogue with unions by René Lévesque as well as interventions such as those carried out by Jacques Couture, Minister of Labor and Immigration, priest-worker, closely connected with labor masses, opposed to Drapeau in the last municipal elections, whose first public action after the election was to give moral, financial and technical support to "Tricofil", a labor owned and managed participative textile plant in St.-Jérôme, created a new and favourable climate for labor-government relations and negotiations.

Small business owners are full of expectations, but the big business community is on its guard. Their knuckles were somewhat rapped when Jacques Couture and Rodrigue Tremblay, Minister of Commerce and Industry, told an anxious business audience that the present government was not going to let a handful of people dictate their conduct to a majority of the population.

The implication of so many factors (social, economic, cultural, political) make it difficult for the rest of Canada to "deal" with Québec and doubly difficult to know whether such a "new society" project can be realized within a reformulated framework of Confederation. Many Québécois are conscious that the advent of a new socio-economic order calls for political tools which in turn provide the conditions for a genuine cultural affirmation, without which culture would just be an ornamental cherry on the cake. But, as mentioned earlier, I feel the game is still wide open. A great deal of the answer will depend upon the acceptance by the rest of Canada of Québec's requests: the bulk of taxation revenue, essential portfolios such as those of Immigration, Communication, etc. Sovereignty is the broth, all the other factors its ingredients. Is it possible to sift them? I confess that as of today, I do not know. This leads me to pose a difficult question to both Federalists and Sovereignists: to the latter, how factual and true is the assumption that the securing of essential portfolios and taxation revenues allowing Québec to develop in its own way cannot be obtained within a renewed Confederal bond? To the former, would you be prepared, in order to keep Québec within the Canadian Confederation, *to extinguish*-by various means and pressures-once and for all, that which may very well constitute the essential dynamic growing force of this society, i.e., its aspirations to maturity and Sovereignty? Answers to these questions, I suspect, will reveal the trustworthiness of both parties and their credibility as reliable political partners.

PISTES D'INTERPRETATION THÉOLOGIQUES

If we belong to the Messianic community of Jesus the Christ, a community that has learned to decipher world reality in the light of the Paschal morning, convinced that man is not born to die but to live, that the stumbling blocks of life have been decisively removed and that the logic of powers and principalities (greed, injustice, hatred, despair, fear) are not to be taken as fatality but have been disrupted in the man Jesus, my friend and my Lord, we are put in the position of having to run the risk of deciphering the concrete historical parabolic signs of the Kingdom. We are called to read and lead our life as part of *salvation history*, i.e.: the healing process of man-kind, the recapturing of man's *integrity* and *integrality*.

In Québec a liberating process triggered in the early 60's found its clear expression in the November 15th election result. This is my major thesis, it is open for discussion. Let's unfold it, and enunciate *possible* theological themes relevant to the situation:

- 1) - *French Canadian people of Québec are experiencing as a collectivity a process of historical resurrection.* If resurrection means also "rising up again", "standing up again", this includes the recapturing of a sense of purpose, hope, adulthood and generous self-affirmation. This "rising up again" is neither secured nor irreversible, but rather transient and fragile; it is a process and an object of hope.
- 2) - The overcoming of fear-which played such a key role in the last elections-can be interpreted by Christians as an experience of the "defatalizing" of history, akin to that experienced by the primitive Christian community (nature, powers, demons). We are living in a world where "the system" plays the role of the mythical, unavoidable fate ("ananké") of the ancient world. For some people the "ananké" has begun to be broken. The belief in the Lordship of Christ calls for a *prophetic* rather than a *prospective* outlook on the future, where a new qualitative opening of history is possible. November 15th, for many people, had that tone. New political tools were put in place that would contribute to the shaping of a new future for Québec.
- 3) - Many Québécois have chosen *the risk of hope* over and against any "gut and belly" oriented menace. This has to do with the humanization of man, the preponderance of the exercise of a free "suneidêsis" (conscience), so central to Paul, over mere "carnal" appetites, with man becoming more and more the responsible and "solidaire eikon" (image) of God.
- 4) - If we are not yet in a society whose spirituality can be measured by its care and conversion towards the "anawim" (poor), Québec has taken a step forward towards a social democracy, *a more just society*, a more popular and participative government, closer to the masses (the many) and less domesticated by the dominant powers (the few). A more humane society bears the theological note of the "liberation of captives" so vital to Isaiah, the prophetic tradition, and to Jesus himself.
- 5) - A significant segment of the Francophone population would tend to read its experience through the theological theme of the *Exodus*, through the active search of a "promised land", where the land would not simply be a geographical reality but would have the taste of a new way to live and to create a meaningful collective life. The Anglophones will have to decide whether they are going to read their own historical experience in Québec along the theological paradigm of a "Babylonian captivity" or along that of the march and search towards "a promised land" which they are invited to help find and shape.
- 6) - The *act of faith* of many Québécois goes far beyond the P.Q. which is only an historical vehicle. It is an act of *hope in life*. We like to

preach on this word of Jesus: "Man shall not live by bread alone". Yet, it is difficult for many to recognize that seldom, if ever, has Québec come closer to actualize this call. Life and life style, and not economy alone, have been the basis of decision for the majority. I have heard couples say that although they had made up their minds not to have any more children because of the kind of hopeless world we live in, they were now reconsidering their decision for they could foresee a possible new future here. I know this may sound extravagant and unbelievable, but it illustrates the deep resonance of a recovered hope that transcends the vehicle of the P.Q.

In this respect, as Christians, we have to support all efforts to erect parabolic signs of the Kingdom, and at the same time *demystify* all "sacralized hopes" to establish the Kingdom of God by means of a political party. Overexpectation, especially attributed to a wrong object-relative and transient-can create a serious demobilizing and backlash of despair. We have learned through our biblical historical process the *dialectics of promise and fulfillment*, where each fulfilled promise has a taste of unfulfilled accomplishment and rebounds to a greater hope, ultimate and final. Fulfillment belongs to the "eschaton" -not seen so much as the chronological end of history but as the plenitude of it- which is God's final and unique work.

All the preceeding is a way of saying that if history is *process*, it is not necessarily *progress*. Today in Québec the two realities appear to me to overlap. They will not necessarily continue to do so. It will depend on the way we chose to live. As a Christian, my vision of life is neither pessimistic nor optimistic; it is hopeful. With faith we hope that the forces of death will not prevail, although we know that the path to the cross is real and possible at all times. But we also know that the cross is not the last word neither of God, nor of men. Resurrection is an everpresent possible emergence to life.

This faith calls me today to demystify all speeches affirming the "irreversibility" of history, held by both Federalist and Sovereignist tendencies. History is not sealed. I do not pretend to be on neither side. But I call on the challenge of the Gospel to unfold my blindness. The Biblical witness to salvation history shows that the people of Israel had not experienced a mechanistic drawing closer and closer to God. Its history is made up to ruptures with God and of exacting returns toward Him. History is not linear. Nothing guarantees that the "evils" of Federalism will be overcome, nor that the "evils" of Nationalism will not spring loose. It may well be that the instructions to be "watchful" ("gregoreite") that pertain to the delay of the second coming of Christ narratives may be especially relevant to Christians in this country today. Be watchful against the germ of death; watchful for the germs of hope in our midst.

Having said this, we are called to decipher in this particular historical period in Québec and Canada, a possible parabolic sign of the Kingdom, the working of the living Christ through men in society, and to respond by enlarging and deepening this creative sign in our society.

As Christians, we shall refrain from absolutizing the Federalist or the Sovereignist option, even-and more so-if we believe one of these two approaches to bear more promise of fulfillment for our society at this particular juncture of our Canadian history.

If we succeed in desacralizing the issue, then our Christian faith can be of real value and meaning in Canada. Churches might become the privileged milieu of strong and honest dialogue and confrontation between brothers who by their very choice, invoke the questioning light of the sovereign-not captive-Christ.

My expectations for the Church of Jesus Christ are high. The Church (ecumenical) can either react as a Christian Church and foster mutual understanding and respect, *whatever* might be the political outcome of the Canadian issue, or can either be turned into a linguistic and racial lobby, organizing the Anglophone backlash against Québec's Sovereignist tendencies-on the Protestant side, or baptizing the independence of this Province-on the Catholic side. Whatever the outcome, I believe the Church will be in a position to witness through us God's incarnate love in our country.

POSTSCRIPT

In a recent document, the United Church French-English Relations Committee called upon Christians to consider the time we live in as one of opportunities. The following is a summary of the key points:

- an opportunity to yield to new insights and understanding in our new historical situation;
- an opportunity for all Canadians to work at how we are going to live and relate to one another, and in what spirit negotiations are to be conducted;
- an opportunity to make our laws and institutions reflect our mutual concern, respect, and care for justice and peace;
- an opportunity to re-evaluate our Canadian history, learning to understand it from different points of view;
- an opportunity to re-evaluate what we believe human rights, personal and collective, are, convinced that the defense of self-interest is not necessarily the way of the Gospel which testifies to the dying of self and being born to others;
- an opportunity to engage in political solutions-which are never ideal-in the light of the Gospel of Jesus Christ, and thereby manifest the relevancy of our faith in the midst of today's complex situation;

- an opportunity for the Québec majority to make a positive choice regarding its destiny, and to make provision to build a society in which all elements of the population will have their appropriate and legitimate part to play;
- an opportunity for the Québec Anglophones to demonstrate the role of a responsible minority;
- an opportunity for Canadians outside Québec to reflect on what we want Canada to be, and what place we are willing to recognize for the French Canadian population within our country;
- an opportunity to remodel our Confederation, according special attention to *native rights* and to various minorities;
- an opportunity for the Church to foster a healthy debate based on love, justice and peace, and to offer both its support and criticism to those engaged in it, witnessing God's love for all mankind.

Are we going to take up the challenge?

Pierre Goldberger
 Pasteur
 Église Unie St. Jean
 Montréal

BARC

We wish to thank all those who wrote to say how much they appreciated our relaunching of the ARC (no pun intended). There were some letters concerning Dr. Geddes MacGregor's article "A Modest Proposal for the Survival of Pastors" and "A Response" by Drs. Dick Hanley and Erin Malloy-Hanley. The letters printed here include a response by Dr. MacGregor to "A Response" and two other letters from our readers.

ed.

To the Editors,

While I recognize the value of several points made by the Hanleys in their critical response to my contribution, I would point out that in proposing the "wilderness" year, I guaranteed nothing. Of course defections will occur. Moreover, I did also present the academic years as complementary to the pre-academic "wilderness" year. From my long observation, the *average* product of the traditional Roman system of priestly training for "regulars" could never have been encouraged to inspect a genuine philosophical or theological idea in the whole six years of his training, while in all reputable centers of training within the Reformation heritage he is forced, however reluctantly, to grapple with at least some ideas, if only from time to time, so that ideophobia is less likely to become the predominating dogma in his mind. Such early adventures in serious thought and critical method, hot on the heels of the "wilderness", could have most damaging effects on any incipient mental and spiritual petrefaction.

In regard to practical training, however, I may be less at one with my critics. It is, of course, vital; but it must come to the end, not in the middle. No one who advocates letting theological students loose on either ghettos or suburbs should be taken seriously till he or she is willing to undertake a vow to have his or her next surgical operation performed by (say) a second-year medical student. If one can minister satisfactorily untrained, training cannot matter. If one cannot, one may be as much a menace as I should be piloting a liner up the St Lawrence.

I see the whole conception of training for the ministry to be rapidly evaporating. If we polled people at random, how many would say that, on the average, ministers are anything like as well trained for their job as are doctors and accountants for theirs? The only people who could possibly care about that are churchpeople. Do we?

Geddes MacGregor
Los Angeles, California

Richard W. Clark
South Portland, Maine

To the Editors,

My immediate reaction on reading Dr. MacGregor's proposal and the Hanleys' rebuttal of it is to say "bravo" to the former, and "boo" to the latter, though on closer consideration, certain reservations arise to temper my judgements of both.

The chief of these, regarding Dr. MacGregor's plan, is the very real risk of madness such a profound and prolonged isolation would occasion for the postulants. Unless they were carefully monitored, psychological casualties among them would undoubtedly be numerous. Madness is dangerously near to God -- this the mystics have always known, and learned to guard against.

It is a long step, however, from being watchful for aberration to surrendering the whole spiritual realm of Christianity to Freudianism, which is what the Doctors Hanley - together with so many of our Christian intellectuals - appear to have done. Psychoanalysis, as Thomas Szasz reminds us, in his mordant aphorisms, has itself become a religion, one of the two great false religions of our age, fattening and expanding chiefly at Christianity's expense. We must learn, if our preaching is to retain any authority at all, that the suitable exponents and expanders of the Christian vision are not agnostic doctors, however humanitarian and insightful but our own neglected mystics whose line - as the presence of such original luminaries as Simone Weil and Lanza del Vasto in this century should indicate - did not perish with the Middle Ages.

Psychology, though it can indeed be a serviceable ancillary to Christianity, is wholly unfitted to become its spokesman, for the tendency of this science is always to naturalize--and so denature--all that is supernatural in or surpassing man, rendering thus the ineffable either unreal or banal. To deal with the depths of religious experience, what is required is not a more opposite psychology (though we should indeed take Jung more seriously than we have done), but as Huston Smith proposes in his latest book *Forgotten Truth*, a "pneumatology", a science not of the psyche, but of the soul or spirit. This, I am convinced, is the area to which Christian thinkers should now devote their attention, but not until they have undergone such an intensive experience as Dr. MacGregor recommends, for otherwise, of what would they be qualified to speak? They had better hurry up, however, for soon there will be a Sufi on every block (or at least in every suburb); no turbaned imposter, but an astute and competent spiritual guide. Unless Christian ministers master the roads of these same strange perilous regions they will find themselves bereft of what few shreds of authority remain to them in matters of humanity's highest reaches. We have surrendered the soul to psychologists. Will we surrender the spirit also, human and divine?

Richard W. Clark
South Portland, Maine

To be or not to be lonely: So that's the question!?

Whether 'tis nobler in the mind to plunge
Headlong into life with mere Quislings,
Or to withdraw entirely to obtain an interior life,
As one's true basis. To interiorate; to asceticate;
All the more; and by '365 plus 1' to say we triumph
Over loneliness and insurmountable obstacles
That genuine ambassadorship is ere to. 'Tis a consummation
Devoutly to be wish'd. To interiorate; to asceticate; --
To asceticate? Perchance to meditate! Ah, there's the rub;
For in that strict observance what interiority my blossom,
When we have shuffl'd off this Quisling coil,
Must give us blessed debonairs. There's the
Plain sturdy daisies amidst the gorgeous roses.
For who would bear the soup without the hare,
The drastic nostrums, the devil's tares,
The pious red-velvet ponderosities, the uni-blade scissor,
The prognosticated potatoes untill'd, and the neo-
Gnostic chemistries of the spirit or' spilled,
When he himself might his interiority secure
With a mere '365 plus 1'? Who would closet Quislings bear,
To grunt and sweat through their 'lonely life',
But that the dread of the lengthening shadows and coming evenings,
Should shorten the treasure-hunt-digging
In the Christian garden, throws one upon internal emptiness
And makes one rather spend a "mind boggling, heart tearing,
soul shattering" '365 plus 1'
Than be a diplomatic divine too pooped to compline?
Thus a '365 plus 1' makes genuine ambassadors (of surviving postulants);
And thus the excruciating loneliness
Will never triumph even with insurmountable obstacles,
And paths to any heaven can be cut
For there will be no liturgical expressions of nothing
(whether spiritual basket-cases, or ecumenical flip-flops),
NEITHER SHALL TIME QUISEL BY!!!

Gwen and Dan Newell.
Montreal, Quebec.

ARC has for the past three years attempted to provide a forum and thereby maintain the ties that exist between the academic community and its Alumni/ Alumnae. To aid in this continuing theological education, we plan to publish two issues per year. Rather than charge a fee for what we feel is an important service, we are asking for donations.

ARC welcomes all comments, suggestions and donations. If your name or address is incorrect on our mailing label, please let us know so that we can send you the next issue of ARC without unnecessary delay. Address all correspondence to:

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