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**TOWARDS A SPIRITUALITY FOR AUTHENTIC LIBERATION
IN SOUTH AFRICA**

THESIS

**Submitted in Fulfillment of the
Requirements for the Degree of
MASTER OF THEOLOGY
of Rhodes University**


by

JAQUES GERHARD PRETORIUS

December 1989

DECLARATION

I declare that this dissertation is my own, unaided work. It is being submitted for the degree of Master of Theology in the University of Rhodes, Grahamstown. It has not been submitted before for any degree or examination in any other University.



Jaques Gerhard Pretorius

20th day of December, 1989.

ABSTRACT

A spirituality which facilitates authentic liberation is one which intuits the evolutive nature of human development. Justice and compassion are biblical descriptions of a liberation effected by the Holy Spirit in and through persons. The development of persons towards being able to embrace such qualities is set within three interconnected paradigms: a theological paradigm, a psychological paradigm, and a socio-historical paradigm.

The theological paradigm sees the creative process as continuing in an evolutive movement towards the wholeness of persons, society and the cosmos. Within this, persons are defined as created co-creators with God, and are given the responsibility of participating in the process which will achieve this goal. This paradigm is reflected in the works of Pierre Teilhard de Chardin concerning the evolution of consciousness within each material form, towards union in God.

The psychological paradigm suggests that the evolution of consciousness within persons gives rise to the probability of the emergence of levels of consciousness capable of initiating and sustaining the manifestation of justice and compassion. In this evolutive process a boundary is perceived by persons between the ego-body as 'self' and the environment as 'not-self'. This boundary prohibits the emergence of the qualities of justice and compassion in human consciousness. The developmental process is constituted by the integration of the 'not-self' into the 'self' at each stage, facilitating

the emergence of a consciousness which takes responsibility for the environment as 'self'.

The socio-historical paradigm is defined by the perspectives on the world held by the poor. The spirituality emerging from within this paradigm is initiated through encounter with Jesus. It is concretized in a preferential option for the empowerment of the poor, which facilitates and sustains the integration of 'self' and the environment.

An examination of the Latin American base Christian communities shows the characteristics of Church life and structure which facilitate the Church becoming the locus of development towards authentic personal and social liberation. The structure of the Church of the Province of Southern Africa is evaluated in this light, in order to encourage clergy and laity to rise towards their full personhood in God.

To my father and mother
For the provision of privileged opportunities.

To my wife, Margie
For trusting and believing with me,
in the value of that privilege.

ACKNOWLEDGEMENTS

The financial assistance of the Institute for Research Development of the Human Science's Research Council towards this research is hereby acknowledged. Opinions expressed in this publication and conclusions arrived at, are those of the author and are not necessarily to be attributed to the Institute for Research Development or the Human Science's Research Council.

Appreciation is also expressed for financial assistance in the forms of the Grahamstown Training College Bursary and the Rhodes University Graduate Assistant Scheme.

My thanks go also to Professor Felicity Edwards, Professor in Systematic Theology at Rhodes University, for her inspiration, guidance and patience.

I have dedicated this thesis to my wife - Margie, along with my parents, however I am indebted beyond expression to Margie for her patience, love, not to mention her editing skills, and the sacrifices which she has made in order for the thesis to be completed. To all those who have encouraged and motivated me along the way, thankyou. Through you I have known the encouragement that I have sought from God, the Father of us all. My prayer is that this piece of work, humbly offered, will bring glory to his name in the world.

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LIST OF ABBREVIATIONS

CPSA	Church of the Province of Southern Africa (Anglican)
NEB	New English Bible
NIV	New International Version
RSV	Revised Standard Version

EXPLANATORY NOTES

The Harvard Reference system has been used, with the following alteration to references which appear in the text:

(Author/s [date of first publication] date of referenced publication:page number/s)

All scriptural references are taken from the NIV Bible unless otherwise stated.

INTRODUCTION

"...those who are led by the Spirit of God are sons of God...The creation waits in eager expectation for the sons of God to be revealed" (Romans 8:14,19).

A diverse spectrum of Christians claim at this time to be 'led by the Spirit of God'. The resultant praxes of this claim range from sacrificial attempts to redistribute personal, social and economic resources to the use of the Christian gospel to justify the monopoly and exploitation of these resources by minority groups. The struggle for justice and peace in South Africa is perhaps unique in that both oppressor and oppressed seek justification for their position in the Bible, and claim allegiance to God: Father, Son and Holy Spirit.

Concern for an authentic Christian praxis in South Africa is legitimate due the emergence of these irreconcilable extremes in those claiming to be 'led by the Spirit of God'. The writer's concern has been initiated particularly by so-called 'spiritual' paradigms which do no more than legitimate the oppressive social, economic and political aspirations of certain governments and groups.

This phenomenon of 'spiritual' paradigms which do no more than legitimate oppressive social, economic and political agendas has been documented by Paul Gifford in: The Religious Right in Southern Africa (1988). Gifford (1988:1) explains how the term 'Religious Right' is a description of part of a broader coalition known as the 'New

Right' in the United States of America. 'The New Right' is a phrase used to distinguish this particular coalition of people from the network of older groups marching under the flag of conservatism in the United States(1). The most common political ground shared by this coalition is militant anti-communism, along with opposition to social services and advocacy of capitalism and military spending. Gifford (1988:3) believes that the religious component is a crucial part of the 'New Right's' formula for success. He explains how media ministers like Jimmy Swaggart, Pat Robertson, Jerry Falwell, James Robison, Jim Bakker and Tim LaHaye, and prosperity preachers like Kenneth Hagin, and Kenneth and Gloria Copeland have integrated 'New Right' ideology into their preaching:

"They bring their message of God, country, capitalism and anti-communism to the masses, providing financial support to the New Right, but, above all, providing a popular base for its agenda....Herberg calls this 'American Culture Religion', a fusion of religion [in this case Christianity] with national purpose that passes over into direct exploitation of religion for economic and political ends" (Gifford 1988:4,13).

Two particular aspects of the phenomenon of the 'New Right' are of great concern: (i) the way in which this phenomenon has been exported with the basic tenets of its political agenda to the Southern African Region; and (ii) the way in which the religious component of this phenomenon reflects an abuse of a Biblical perspective on the person and work of the Holy Spirit, lending divine sanction to the maintenance of privilege through exploitation and oppression. With reference to point one it is important to note that other regions affected in a similar manner are Latin America, the Philippines and South Korea (Gifford 1988:26). Gifford (1988:34) highlights the Religious Right's position on South Africa in the following:

"They have adopted a very pro-Pretoria propaganda offensive. The main themes of which are the following: that apartheid has already been largely dismantled because the pass laws are gone and mixed marriage is permitted; that the West is manifesting a 'death wish' by facilitating the ANC's eventual seizure of power in South Africa; that the Soviets are building a military base in Southern Africa, and that Soviet operatives in the Western media are distorting the fact; that the South African state of emergency has restored order(2); that the Zulus, led by Chief Gatsha Buthelezi, represent the true interests of South Africa's blacks and therefore, should be armed against the 'terrorists'; that the South African government will survive economic sanctions, but thousands of Black workers will be displaced; and that the ANC is not a true liberation movement."

With reference to point two: The doctrine of the 'baptism of the Holy Spirit' with speaking in tongues as a validating sign, is central to the religious component of the 'New Right'. Baptism by full immersion in water, for believers only, is proclaimed as the true baptism, rather than the main-line Christian teaching and practice of infant baptism. The work of the Holy Spirit is limited to inspiring and motivating the five-fold ministry of apostles, prophets, evangelists, teachers and pastors within the Church along with the other gifts of the Holy Spirit as recorded in 1 Corinthians 12:7-14. There is no discernable mention of the Church in anyway being the conscience of society, exposing injustice and championing the cause of the poor and oppressed; themes that one would imagine people so committed to being 'word based'(3) would have found between the lines.

Growing concern to discover authentic experiences of being 'led by the Spirit of God' has arisen from the spiritual paradigm employed by the religious right. Many Christians, however, also claim to be 'led by the Spirit of God' in their involvement in the struggle for justice and liberation in South Africa. This claim is correct insofar as it emphasizes

that God has a particular concern for the poor and oppressed and is active and present in the world, in the Holy Spirit, to liberate them from their bondage. The use of God's name to justify actions and a way of being in the struggle that in no way bear evidence of God's grace and compassion however, is equal cause for concern. The danger of people's commitment to God being totally eclipsed by political activism is a very real one, particularly for those who desperately desire to alleviate the suffering of those who have been degraded, broken and dispossessed by apartheid. Discerning an authentic experience of being led by the Spirit in the struggle against injustice then, is not an easy task. The obstacles of: (i) widespread objection to the involvement of Christians in politics; (ii) temptations which allow the struggle for political emancipation to become a substitute for authentic liberation; and (iii) one's own resistance to sacrificial and incarnational living; must be faced and overcome.

This thesis is an attempt to show that the leading of the Spirit energizes an engagement with the world which brings qualitative change to both personal and communal life. This change needs to take place particularly for those who suffer under regimes which the religious right have attempted to justify. This thesis will show authentic Christian praxis to be a way of being-in-the-world, which, informed by: (i) an understanding of the evolutionary nature of human development, and (ii) an ongoing encounter with Jesus; effects justice and compassion in the world which empower the poor. The process whereby this justice is effected will be understood as authentic liberation.

ENDNOTES: INTRODUCTION

1. For an outline of this difference between the 'New Right' and the other groups marching under the flag of conservatism see (Gifford 1988:3).
2. In this respect it is very revealing to take note of a 'divine prophecy' uttered through Dave Griffiths of the Hatfield Christian Church, Pretoria, which according to the Eagle News (May-July 1987) was as follows:

"I am giving to my Kingdom people this nation. Already I have destroyed much that was a hinderance to the fulfillment of My purposes in this land. I have stilled the land. I have brought the land into order. I am causing the people of this nation to look to me and not to those in the political realm.....I have brought to nought the plans of the fathers of anarchy. I have destroyed the sons of anarchy and am releasing my people....I am raising up a kingdom people to posses the land and you are not to concern yourselves with who will be put in authority..."

As Paul Griffiths so poignantly notes, God - or at least the God of Dave Griffiths - is plainly on the side of those who declared the State of Emergency, is against the ANC and tells his people to keep out of politics.

3. This phrase is frequently used in most charismatic and pentecostal groupings to demonstrate that their lifestyle and practice is based on the 'word of God', the bible.

PART 1: TWO BIBLICAL THEMES

1 Justice - the Spirit and the message of the Prophets

1.1 Introduction

Since Nicea the Christian Church has affirmed its belief in the Holy Spirit, who "has spoken through the prophets". This affirmation remains significant. There are various forms of Arianism which, through the conviction of the ultimate transcendence and perfection of God the Father, (Kelly 1972: 232) deny God's participation and involvement in the bringing of his creation to perfection, in and through the Holy Spirit. The intention of this chapter is to note the nature of the action of the Spirit, or the consequences of the experience of the Spirit of God in the Old Testament. This will be done with particular reference to the eighth century prophets' experience of the Spirit.

In the Septuagint the Hebrew word *rûah* is translated by *pneuma* 264 times of the 378 (Congar 1983c:3) instances it occurs. *Rûah* denotes: (i) wind or breath of air, (ii) the force that vivifies the human person ie. the principle of life, (iii) The life of God himself; the force by which he acts and causes action on both physical and spiritual levels. The fact that *rûah* is used for both wind and Spirit shows that the Hebrews saw no distinction between the material and the spiritual. This truth is profoundly demonstrated by the prophets. *Rûah* is not disincarnate, it is rather that which

animates the body. "It is a subtle corporeality rather than an incorporeal substance" (Congar 1983c:3). For the Jew, the Spirit always refers to a life energy, whereas a Greek definition may lead one to think in categories of substance. This notion is expressed well by Cardinal Danielou:

"What do we mean when we speak of 'spirit' and say that 'God is spirit'? Are we speaking Greek or Hebrew? If we are speaking Greek, we are saying that God is immaterial. If we are speaking Hebrew, we are saying that God is a storm, an irresistible force. This is why when we speak of spirituality, a great deal is ambiguous. Does spirituality mean becoming immaterial or does it mean being animated by the Holy Spirit?" (quoted by Congar 1983c:4)

The meaning of the word 'spirit' then, must be understood both from the context in which it is used and the effect that it, as a phenomenon, produces. The Old Testament speaks of the Spirit as being the Spirit of intelligence (Ex 31:3) and of wisdom (Deut 34:9). The most interesting way in which the Spirit is qualified is when the subject by whose power various effects are produced in the world or in the human person is identified. In this context the spirit or breath is said to be of God. The term used that is most relevant to this study is the 'Holy Spirit'. This term, 'Holy Spirit', is indicated when the terms the 'Spirit of the Lord' or the 'Spirit of God' refer to God himself; eg. Is. 40:13; 63:10 "But they rebelled and grieved his Holy Spirit". The expression, 'the Holy Spirit', is also used in the penitential psalm, 51:11. The Spirit is holy because it belongs to the sphere of God's existence and because it comes from God. The following brief analysis, within the Old Testament, will show that the Spirit is principally that which causes human persons to act so that God's plan in history may be fulfilled.

1.2 The action of the breath of Yahweh

The Old Testament illustrates how, in certain circumstances, both normal and supra-normal manifestations of human behaviour were attributed to the Spirit of Yahweh. The Yahwistic and Elohist accounts of Balaam show him manipulated by Yahweh and, despite himself, pronouncing a divine oracle (Num 24:2ff = J). Samuel's experience of a trance is attributed to the action of the Spirit (1 Sam 10:5-6;10ff; 19:20-24). Congar (1983c:5) comments: "even in the fairly rudimentary conditions of this event, we become aware of what is always true....God never seizes hold of man without involving him completely, including his psychosomatic being."

What these experiences have in common with the texts where the Spirit of God gives discernment and wisdom that are in accordance with what is normal(1), is that they guarantee that God's plan for his people will be carried out.

1.3 The development of the concept of the Spirit

Although the intention is not to trace in detail the theological development of the concept of the Spirit of God, it must be noted that the concept of the Spirit encountered in the writings of the eighth century prophets did not emerge from nowhere. Following then, is a brief examination of the development of the concept of the Spirit through the "J" and "E" sources, Judges, and Kings.

1.3.1 The Yahwist (or J source)

The Yahwist source comes from the time of the early monarchy C950 BCE (Anderson 1958:19) and can be detected in the text Genesis 2:4 to Numbers 24:25. Genesis 2:7 reads: "The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being."

In the J source the Spirit is the breath of life. Life is God's gift to the human person and, because breath is the direct evidence of life in persons, it is God's breath. The Yahwist uses the dust of the ground as the symbol of the creation of the human person. In so doing he shows that human persons are from the beginning in relationship with the earth, and with God from whom they receive their breath, which is his life. A central aspect of the ancient, nomadic Israelite tribe was its relationship to the land. Fulfillment of their humanity was seen in terms of a just and equitable relationship with the land and with one another. This was corrupted by Canaanite influence and the rise of the monarchy. The prophets were to find their role in relation to the injustice and abuse perpetrated in alienating people from the land, from one another, and thereby from Yahweh. The first instance of prophecy, linked to the work of the Spirit of God, is generally attributed to the Yahwist and is found in Numbers 24:2, "When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him, and he uttered his oracle...."

1.3.2 The Elohist (or E source)

This is a North Israelite source composed about 850 BCE giving the oral traditions which went back to the Tribal confederacy a special theological interpretation (Anderson 1958:19). The Elohist source sees the Spirit of God giving gifts. In the context of Genesis 41:38 which reads: "So Pharaoh asked them [his officials], 'Can we find anyone like this man, one in whom is the Spirit of God?'" it is a gift of service and interpretation of dreams. The gift signifies that the person is "full of the Spirit" - in this case Pharaoh decides that this fits Moses for an administrative function (Montague 1976:13).

Other instances of the Spirit's action in the Elohist reveal certain characteristics of the Spirit: "I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them...." "The Lord came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them they prophesied....I wish all the Lord's people were prophets and that the Lord would put his Spirit on them" (Numbers 11:17, 25, 29).

Here the Spirit is extraordinary power that is quantifiable. The Spirit possesses persons. It is likely that "they prophesied" (Number 11:25) means a kind of ecstatic utterance, common in the early days of Israel (Montague 1976:15). Once again a link is evident between the Spirit and prophecy (see p 9).

1.3.3 The Spirit and Judges

During the 150 years from the occupation of Canaan by Joshua until the institution of the monarchy, these charismatic leaders were raised up by God in the critical circumstances in which Israel was repeatedly placed through its own fault.

Othniel : "The Spirit (breath) of the Lord came upon him..."(Judg 3:10)

Gideon: "The Spirit (breath) of the Lord took possession of Gideon...(6:34).

Jephthah: "And the Spirit (breath) of the Lord came upon Jephthah..."(11:29).

Samson: "And the Spirit (breath) of the Lord began to stir him..."(13:25); "And the Spirit of the Lord came mightily upon him and he tore the lion asunder...and he had nothing in his hand" (14:6)

The Spirit here seems to have a specific quality to motivate these men who were chosen by God. The way in which the Spirit works reveals to the writers the mysterious, unpredictable and inscrutable ways of God (Eichrodt 1967:52). Something of the nature of God himself is revealed by the Spirit through the actions and spectacular success of these men, which point to something beyond themselves.

1.3.4 The Spirit and Kings

It appears that with Saul, the last of the Judges and the first of the Kings, this type of unusual and sudden experience of being seized by the Spirit ceases. In the period of the Kings the political rule of Israel becomes more institutional and hereditary. The

ultimate consequence of this is a rejection of Yahweh as King of Israel.

Something definitive however begins with David, as expressed in 1 Sam 16:13: "...and from that day on the Spirit of the Lord came upon David in power." The direction of this definitive beginning with David can be traced through the prophecy of Nathan (2 Sam 7) and the prophecy of Isaiah: "A shoot will come up from the stump of Jesse; from his roots a branch will bear fruit. The Spirit of the Lord will rest on him...." (11:1,2).

1.4 The Spirit and the eighth century prophets

Having briefly examined the growth of the concept of 'the Spirit' we are better able both to detect and appreciate the new meaning which this concept acquires in the writings of the literary prophets, especially those of the 8th century BCE. According to Eichrodt (1967:57ff) the Spirit is no longer some inexplicable, immanent, occasional divine force which overpowers and overtakes the affairs of men. It becomes rather "the power of the divine nature" which is continually present and active in the world (Eichrodt 1967:57). Evidence of what was pointed to earlier concerning the Spirit being the dynamic outworking of God's personal will can be seen in the writing of these literary prophets (see p 7, 8). God's working through his Spirit is part of his personal activity. He wills justice on the earth and his Spirit is the direct means of attaining it.

Isaiah 32:15,16

"...till the Spirit is poured out upon us from on high, and the desert becomes like a fertile field....Justice will dwell in the desert..."

Isaiah 61:1-4

"The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord's favour and the day of vengeance of our God..."

The calling and ministry of the eighth century prophets, animated and sustained by the Spirit, can be summed up in the words of Micah: "He has shown you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Mic 6:8).

Response to these injunctions was understood to be an indication of having heeded the prophets' call to return to God. "Return O Israel to the Lord your God..." (Hos 14:1). The call to return to Yahweh was not a theological statement on repentance, or simply a call for a decision of the mind. It was addressed to the life situations in, and through which, the people of God denied their covenant relationship with him. In Hosea's poem, which portrays Israel as a prodigal son, Yahweh's word is: "My people are determined to turn from me" (Hos 11:7a). Directed in such a manner, the call to return to Yahweh required a response from the whole person: body, mind and spirit. There is a paradox which must be noted. Despite the fact that the people were called to return actively to Yahweh, the initiative for their return lay with Yahweh

himself. The initiative lies with God in the sense that it is his active presence in the world which creates the possibility of a responsible human response to his call. Anderson (1979:27) comments: "God's presence does not take away human freedom but that very presence demands the exercise of responsibility; in fact, God's presence liberates people from bondage and gives them freedom in his service."

The "linguistic trinity" (Anderson 1979:47), "To act justly and to love mercy and to walk humbly with your God" (Micah 6:8), and Hosea 12:6, will be used to outline an understanding of the message of these prophets. Hosea 12:6 reads: "So by the help of your God, return, hold fast to love (*hesed*) and justice (*mišpāt*), and wait continually for your God." (RSV)

Two things must be noted about this verse. First, it is concerned with the "how" of Israel's return; recalling the discussion above. Second, taken together with Micah 6:8, the return is to be manifest in a new loyalty (*hesed*), the doing of justice, an eager waiting for Yahweh, and a humble walk with him.

1.4.1 Justice(2)

The doing of justice is "the good" that Yahweh requires from his covenant people. The verb for "doing good" (*higgîd*) in Micah 6:8a "refers to the announcement of obligations ("laws") that are binding on those who have experienced God's liberating acts and who have been drawn into a covenant relationship with him" (Anderson

1979:38). Here "good" does not refer to moral principles that are independent from God, grounded solely in moral consciousness. We see from Micah 6:1-8 that the "good" is grounded in God's activity on behalf of the weak and oppressed people. "The good" required is grounded in Yahweh and is called for, by the prophets from within the context of Yahweh's covenant relationship with his people. The same "good", to be grounded in the same relationship, is required from the foreign nations. Amos' (1:3 -2:16) oracles against the nations, affirm that Yahweh is the advocate of justice in the whole world. It was from this standpoint of faith that he spoke out against the violation of human rights in countries other than his own.

The coupling of the words "justice" and "righteousness" in the writings of the prophets(3), is an example of the poetic style known as synonymous parallelism, whereby the thought of the first line is repeated in the second. This can be seen in Amos 5:25: "Let justice roll on like a river, and righteousness like an ever flowing stream" (NEB).

We must therefore rid our minds of the false notion that justice applies to so-called "political" activities and righteousness to so-called "spiritual" activities. To infer that the "spiritual" and "political" are not deeply interconnected realities would be to adhere to a false division between the spiritual and the secular. This division is shown to be false by one of the earliest Hebraic concepts of the Spirit, pointed to in the opening paragraphs of this chapter. It would also be a denial of what we see emerging as a primary understanding of the Spirit - the active presence of God in the world.

Anderson (1979:43) explains further that the eighth century prophets use the terms "justice / righteousness" to refer to the fulfillment of responsibilities that arise out of particular relationships within the community. All these relationships are ultimately bound by a relationship to God.

Justice is community-centred. The prophets' particular criticism of the leaders of the people: rulers, landlords, priests and judges, must be understood in this light.

Yahweh's call for doing justice is a call to a faithful relationship with himself. His call for faithfulness from Israel and the nations, is a call to do the works of justice. It is in this sense that justice becomes a description of the lifestyle of those who "return to God".

1.4.2 Mercy/Covenant loyalty

The Hebrew word *hesed* has various translations, including "mercy," "steadfast love," "constancy," and "loyalty." That the word *hesed* is a word of action, as are the other injunctions, is evident in the conjunction of *hesed* with the infinitive form: "to love". The prophetic usage of "love" means the energetic development of one's whole being: will, thought and feeling, towards an object (Anderson 1979:47). The passion of this word can be seen most vividly in the primary context of the call to covenant loyalty. This primary context is God's relationship with his people and his own promise to be faithful: "The Lord, the Lord, the compassionate and gracious God, slow to anger,

abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin" (Exodus 34:6-7a).

In the prophet's usage of the word, it applies to the reciprocal covenant obligation of the people; an obligation that must be entered into with the passion that the word implores. "For I desire mercy (covenant loyalty), not sacrifice, and acknowledgement of God rather than burnt offerings" (Hosea 6:6).

Covenant loyalty is to be expressed in a growing knowledge of God, as opposed to a spurious return to religion in the wake of a crisis. Hosea was acutely aware of his time period being one of great political insecurity (Hos 7:8-9, 11). Yet he was concerned with the inner meaning of the crisis. Would it bring the people back into a meaningful and all pervasive relationship with Yahweh? Or would it reveal, as Hosea himself thought, that the foreigners had sapped Ephraim's strength and that Ephraim's hair had gone grey without him noticing either? (see Hos 7:9).

The Hebraic usage of the word "knowledge" refers to personal experience in the context of communal relationships. Too often in the Christian community is knowing or loving God restricted to an other-worldly mystical or ethereal realm. The Christian gospel must be heard within the wider context of the proclamations of the prophets, where "knowledge of God" finds expression in social action that deals with the root causes of oppression and the destruction of community life. This is, of course, a challenge to all Christians, but in particular to the priests of the Church. It was to the

Pharisees, the priests of his day, that Jesus stated the need to go and learn what the prophetic word in Hosea 6:6 really means (see Matt 9:13). Anderson (1979:56) concludes: "The function of the priests is to preserve and communicate the tradition in which they stand, so that the people may 'know' (acknowledge) who God is and what his covenant demands and promises are".

1.4.3 The humble walk

The previous two sections have concentrated on texts taken predominantly from Hosea, Amos and Micah. The final phrase of Micah's "linguistic trinity" echoes the underlying ethos of the message of Isaiah of Jerusalem(4): "The Lord Almighty planned it, to bring low the pride of all glory and to humble all who are renowned on the earth" (Isaiah 23:9).

Anderson (1979) argues that Isaiah of Jerusalem's theological perspective is not shaped by the Mosaic tradition, that is, by understanding his mission in the context of a tradition that reached back to the exodus from Egypt, to the same extent as the other eighth century prophets. Rather, he concentrates on Yahweh's trans-historical, eternal rule. First Isaiah's vision of Yahweh's exaltation in 6:1-13, together with his response of humility and penitence, was a major element of his experience in the temple. It was this experience which thrust him into society as a prophet. For Isaiah, no human power can claim to be sovereign before Yahweh's transcendent majesty.

Contrary to those who have emphasized the transcendence of God since Isaiah, Isaiah's awareness of the concrete violations of human, and thereby divine, dignity surrounding him, increased: "...and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty" (6:5b). Yahweh's exaltation was in justice. In seeing Yahweh exalted, Isaiah saw the justice that God desired in the world. "So man will be brought low and mankind humbled, the eyes of the arrogant humbled. But the Lord Almighty will be exalted by his justice, and the holy God will show himself holy by his righteousness" (Isaiah 5:15,16).

Isaiah stands well within the liberation tradition as he testifies to the in-breaking of divine holiness into the world. He reminds human persons of the image in which they are created, and that they are thereby stewards of the rest of creation. Throughout his ministry he also remains an adviser to kings who had to cope with major political crises(5). Yet Isaiah maintained that the fundamental basis for detente was faith in God's over-ruling purpose. This is best shown in Yahweh's words, through Isaiah, to King Ahaz, whose throne was at stake: "If you do not stand firm in your faith, you will not stand at all" (7:9b).

Isaiah put before the leaders and people a real and radical question; a question to which they had forgotten the answer since the period of the monarchy: What is the basis of ultimate trust? Isaiah calls for faith in Yahweh; the King of Israel, the Lord of the nations, the cosmic King.

1.5 Conclusion

This chapter has sought to demonstrate how, in the Old Testament, God is understood to be present and active in the world, in and through his Holy Spirit. It has sought to show that God's presence and action, by the same Spirit, is directed towards equipping the faithful to do justice, to love covenant loyalty and to walk humbly with him. By means of exploring the spirituality of liberation in 7.3, the consequences of these injunctions to action will be more fully examined.

In conclusion, we can say that the prophets had a profound awareness of the presence of God in the world. Without denying the severity of the earthly realities in which they found themselves, they viewed events from an eternal perspective. They interpreted political events in a way that transcended vengeance and a lust for power, yet did not avoid the socio-historical reality of the power dynamic (see 11.1.3). In this way they created a space to discover the purposes of Yahweh for his people.

2 Compassion

2.1 Introduction

The intention of this chapter is twofold: Firstly to uncover the theme of compassion in the life and ministry of Jesus, following his experience of having the Spirit rest on him at his baptism. Secondly, it is to explore some of the specific consequences of the experience of the Holy Spirit by the disciples on the Day of Pentecost.

2.2 The Spirit in the ministry of Jesus

The beginning of Jesus' ministry in Galilee is represented by various shades of interpretation in the three synoptic gospels. Mark (1:14,15) is characteristically dramatic, without the detail particular to the Lukan account (4:14-30). In Mark Jesus returns to Galilee and proclaims the good news of God in the following words: "The time has come," he said. "The kingdom of God is near. Repent and believe the good news" (1:14,15). Jesus then demonstrates the nearness of the kingdom by casting out evil spirits (1:23-26), teaching with authority (1:27b) and healing many people (1:29-34). The account in Matthew (4:12ff) has Jesus' public ministry beginning with similar words: "Repent for the kingdom of heaven is near" (4:17). Less dramatically than the writer in Mark, but with equal insight, the writer of Matthew begins his gospel with a symbolization of both the repentance required and the kingdom anticipated in the Beatitudes (5:1-12). Blessed are the poor in spirit, those who mourn, the humble, the

hungry, the thirsty, the compassionate ones and those who are persecuted. With these words Jesus defines more clearly the direction of his ministry. More importantly, he directs his energy and sense of mission towards those who find themselves in the categories outlined in the beatitudes, and locates himself amongst these people. The compassion that Jesus felt with the poor, the sick and the oppressed was not sentimental feelings of pity (Fox 1979:3-5) that allowed him to remain at a distance. Rather, it was gut-wrenching anger (*splanchnizomai*) at the defilement of the image of God in the human person. The meaning of compassion will be discussed later in the chapter. In outlining such a way of being in the world Jesus anticipates persecution for those who live according to his description of being "blessed" (5:11). This persecution will not be unusual but rather a continuation of the persecution experienced by the prophets (5:12). The Matthean writer hereby establishes a strong link between the ministry of the prophets and that of Jesus, emphasized further a couple of verses later: "Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish them but to fulfill them" (5:17).

The Lukan account (4:14-30) of the beginning of the Galilean ministry reveals most clearly Jesus' own perception of his being in the world:

"Jesus returned to Galilee in the power of the Spirit....'The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour'" (4:14a,18,19).

According to this account the Spirit had anointed Jesus to preach good news to the

poor. The Greek word translated here as 'the poor' is *ptochois* which literally means "one reduced to beggary" (The Analytical Greek Lexicon 1973:356). Albert Nolan (1976:21ff) argues that the biblical references to the poor and the oppressed (Lk 4:18d) appear to be general ways of referring to a particular section of the population that included lepers, sinners, prostitutes, tax collectors, demoniacs, the persecuted, the rabble who know nothing of the law, the crowds, the little ones (*anawim*), the least and the last.

"...the word 'poor' can be extended to cover all the oppressed, all those dependent upon the mercy of others. And this is why the word can even be extended to all those who rely entirely upon the mercy of God - the poor in spirit (Mt 5:3)" (Nolan 1976:23).

2.2.1 Evangelism redefined

Jesus understands himself to have been anointed by the Spirit to bring good news to those who had been reduced to a state of beggary and to "release the oppressed" (4:18d). A more literal translation from the Greek, *aposteilai tethrausmenous en aphesei*, is: 'to send away in release [the] having been crushed [ones]'. What could be good news for the poor, for those who had been crushed? Whatever it was had to be 'bad news', on one level(6), for those who had brought about their reduction to a state of beggary. The good news for the poor is the news of liberation from those structures and persons responsible for bringing about their reduction to such a offensive state of being. The integral nature of this liberation, affecting both the consciousness and physical predicament of the poor, will be explored in Part 4. The bad news for the 'rich' is that

they will no longer have power over the poor, for the method of Jesus' evangelism is one of empowerment of the poor.

The Greek word, from which we get the English translation of 'evangelism' and the infinitive 'to evangelize', is *euangelion*. Many sectors of the Christian Church are guilty of lifting this word from its original context and constructing a so-called 'theology of evangelism' that has little or nothing to do with its original meaning. Biblically, evangelism means to bring 'good news'. As stated already, Jesus concerns himself with the bringing of this 'good news' to those who have been reduced to a state of beggary, to those who are in prison, to the blind and to the oppressed. The spiritual beggary, whereby the word 'poor' is so often qualified, is not the primary but the secondary consequence of socially and economically reducing certain people to a state of inhuman dependence, through godless economic and political manipulation. Too often the above critique of the word 'poor' is taken to mean that Jesus is not concerned about conversion and personal repentance. On the contrary, this critique asserts conversion as the primary concern of Jesus. Jesus is concerned with a process of conversion to his way of life in the world; conversion to the way of being with the poor and marginalized of society.

An evangelical lifestyle; a life of 'good news', is a life that takes up the cause of the poor, oppressed and marginalized of a social context. To evangelize is not to make converts. It is rather to take up the cause of the poor in such a way that persons become so identified with the poor that they can no longer continue in a way of being-in-the-

world that contributes to their suffering. The distinction between 'poor' and 'non-poor' becomes very blurred as the interdependent nature of their humanity is discovered.

2.2.2 Discipleship redefined

Spirituality or discipleship is the process of conversion; the way of being a Christian after an encounter with the Lord amongst the poor. Gutiérrez believes that this is the way in which a new spirituality is being discovered by Latin American Christians:

"A spiritual experience, then, stands at the beginning of a spiritual journey. That experience becomes the subject of later reflection and is proposed to the entire ecclesial community as a way of being disciples of Christ...To be followers of Jesus requires that they walk with and be committed to the poor; when they do, they experience an encounter with the Lord who is simultaneously revealed and hidden in the faces of the poor" (Gutiérrez 1984:35,38).

Discipleship, in the biblical sense of the word, has everything to do with emulating the lifestyle of the Teacher and very little to do with a momentary event in anybody's life isolated from the social, economic, political and religious context in which they are living. Does this not begin to make meaningful sense of the great commission in Matthew 28: 18b-20?

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you".

To make disciples then, is to bring others, through one's own encounter with Jesus and subsequent change in lifestyle, to an encounter with Jesus. The authenticity of this

encounter is dependent primarily on God, but also on its consistency with the socio-historical context in which the so-called evangelized find themselves.

A criticism of the above redefinitions of discipleship and evangelism is that they do not allow for what has come to be called "signs and wonders", as a result of being too political or secular (Pytches 1985:11ff). However, that which is political and secular defines the context in which the faith of the human person has to be lived out. Kenneth Leech (1981:25,26) comments: "I want to argue that the failure to take seriously the fleshly, materialistic basis of the Christian faith is crucial to many of our current problems in spirituality and social action. For the Incarnation, the taking of manhood(7) into God, is the basis both of Christian mysticism and of Christian social theology".

Whatever a disciple experiences is experienced in and through being-in-the-world. It is what the disciple does with this experience that initiates a distinction from those who make a choice not to be disciples of Jesus. The above criticism, of the suggested redefinitions of evangelism and discipleship, fails to recognize that the anointing of the Spirit for the bringing of 'good news' to the poor, is the same as that for recovery of sight to the blind. It was shown earlier how the accounts in the other synoptic gospels illustrate this very clearly (see 2.2).

Finally, the Spirit rests upon Jesus so that he may proclaim the year of the Lord's favour. The year of the Lord's favour is the year of Jubilee (Lev 25:8). According to Mosala (1987:19-25) the Hebrew word *kaphar* is the "linchpin" of the theology of

Jubilee. He argues that this word *kaphar* appears in exactly the same contexts of socio-economic restoration as the Greek word *katallasso*. Mosala (1987:24) continues: "There is political meaning in the text [Leviticus 25:8-17]: A general political amnesty will be declared in this year; there is socio-economic meaning: All property that has been alienated shall be returned to the original owners, a new price fixing mechanism will be installed; and there is also a deeply religious meaning: 'The whole year shall be sacred for you,...do not cheat a fellow-Israelite, but fear the Lord your God'".

We understand from this that the Spirit has anointed Jesus to proclaim a reconciliation with the basic means of livelihood (primarily the land), for those who have been dispossessed thereof. This is indeed 'good news' for the 'poor'. When since have disciples of Jesus engaged in the type of social analysis that would have allowed this to be a valid inspiration of the Holy Spirit?

2.3 Compassion

Compassion is perhaps the only word adequate enough to describe the consequences of Jesus being anointed by the Holy Spirit. The above discussion has sought to re-clarify both the consequences of receiving the anointing of the Spirit and the meaning of the word compassion. Matthew Fox (1979:i) maintains that compassion is the world's richest energy source but that it is largely "unexplored, untapped and unwanted". The "exile" of compassion is evident he argues, amongst many other atrocities, "in the 40% of the human population who go to bed hungry every night and in the "fleeing of many to

fundamentalist religions and spiritualisms" (Fox 1979:ii). The word 'compassion' comes from the latin words *cum patior*, meaning to suffer with, to undergo with, or to be in solidarity with. Jesus was able to live a lifestyle of compassion because he did not see himself and the world as separate entities. Through a lack of consciousness of the interconnectedness of reality we have forsaken the ability to discern the *imago dei* in other human persons and in the creation of which we are both stewards and co-creators (2Cor 6:1). Jesus understood his life to be interdependent with those whom the rest of society considered as dispensable. The extent to which Jesus chose this way of being in the world is evident if we remember, as Nolan (1976:27) reminds us, that Jesus came from the middle class. By his birth he was structurally, institutionally and religiously removed from the lower class of the poor and marginalized. However he chose to find his sense of belonging in the world from amongst the despised, the sinners and the outcasts.

2.4 The Spirit in the early Church.

In the second chapter of Acts (2:17) we find Luke linking the events that had just taken place on the day of Pentecost with the words of the prophet Joel (2:28), in the address of Peter to the crowd. If the outpouring of the Spirit on the day of Pentecost is correctly linked to the experience of the Holy Spirit, as understood by the prophetic

consciousness (see Chapter 1.4), then the Pentecost event must not be separated from that consciousness. If we say, as we have said in Chapter 1, that the Spirit inspires the prophetic consciousness, then the outpouring of the Spirit at Pentecost must be to inspire a similar consciousness.

"The communication of the Spirit to the disciple is... a transmission of his [Christ's] prophetic mission (in the full sense of the word), which consists of being the one who proclaims the message of God" (Congar 1983a:45).

This is concurrent with Joel's anticipation of the results of the outpouring of the Spirit on all people. Joel (2:28-32) anticipates the occurrence of prophecy, visions, dreams, signs and wonders. "The prophecy of Joel was being fulfilled in them through Jesus: the Spirit had been poured out among them, making them all prophets who see visions and dream dreams" (Nolan 1976:135).

Chapter 1 demonstrated that the general themes of the prophets' preaching, inspired by the Spirit of Yahweh, were justice, covenant loyalty and humility (Micah 6:8). There is evidence of prophetic inspiration in the preaching of Peter as he reminds the authorities that it was their forebears who, with the help of wicked men, put Jesus to death (Acts 2:23). Stephen, described by Luke as a man full of God's grace and power to the extent that his face appeared like that of an angel (6:8,15), prophetically challenged the Sanhedrin with the following words:

"You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the *dikaiou* (Just One). And now you have betrayed and murdered him - you who have received the law that was put into effect through angels but have not

obeyed it" (7:51-53).

For this incisive, prophetic witness Stephen was stoned to death.

The outpouring of the Holy Spirit on the day of Pentecost led to the growth of a prophetic community. In heeding the call to covenant loyalty, the fellowship of believers "devoted themselves to the apostles' teaching and to the breaking of bread" (Acts 2:42a). They walked humbly with God in prayer and in fellowship with each other (2:42b). Neither did the believers disregard the prophetic injunction to do justice. Luke describes them as being together, having everything in common, selling their possessions and giving to any as they had need (2:44,45). The outpouring of the Holy Spirit therefore has definite consequences on the way persons live in and towards the world. This is further highlighted by the word of Jesus to the disciples before Pentecost: "You will receive power when the Spirit comes upon you; and you will be my witnesses..." (Acts 1:8). This text is often used to justify the Christian's search for an increasingly egoic sense of self, resulting in proselytization of others. The error in this abuse is highlighted by the more correct translation of the word *martures* as martyr instead of witness. It is understood that all the disciples except John, were **martyred** for being followers of Jesus. To receive the power of the Spirit is to receive the power to die. Hence Bonhoeffer states in The cost of discipleship (1963):

"When Jesus bids a man come and follow, he bids him come and die" (Bonhoeffer 1963:99).

The pentecostal, neo-pentecostal and modern day charismatic traditions are on occasion guilty of removing the prophetic tradition and the outpouring of the Holy Spirit from its original context. This results in an extreme privatization of the work of the Spirit, to the extent that it becomes justification for the political agenda of the right wing(8), as was pointed out in the main introduction (see pp 1-4). Those who are primarily concerned with the prophetic task and witness of the Church sometimes fall prey to the error on the other extreme. That is, one of removing the quest for justice in the world from its source. Justice hereby becomes an ideology, concerned primarily with the reversal of power and domination.

3 Conclusion

To be in the world means to be in God: Father, Son and Holy Spirit. To desire God's justice is to desire the communion of the Trinity to be more deeply manifest in personal and communal life (see 8.4.2.2). Chapters one and two suggest that this is certainly one of the primary reasons for which the Holy Spirit is poured out upon human persons. They become more conscious of their own and creation's fullness of the Holy Spirit, in order that the justice of the communion of the Trinity may be more fully manifest in the world. It has been noted in Chapter 2, particularly from the life of Christ, that this manifestation is in the form of compassion, a suffering with the down-trodden, the despised, the rejected, and the marginalized of our social context.

Being-with compassion and doing justice in the world arises from a deep sense of the inter-connectedness of all reality. The Holy Spirit awakens consciousness to the inter-connectedness of the created order. To see the created order as inter-connected is to see it as a series of wholes in the process of producing higher-order wholes, more complex and more unified than those which precede them. Persons become more conscious of this inter-connectedness by dis-identifying themselves from an exclusive and restrictive identification with any particular aspect of being-in-the-world. This restrictive identification is caused by a separation of all or one of the body, mind, spirit or environment from each other (see 5.3). This dis-identification must take place on both the personal and communal level. By so doing, it equips both person and community for integration of each of those particular realities from which there has

been dis-identification, and for operation upon them.

ENDNOTES: PART 1

1. According to the Priestly tradition, those who made the holy garments (Ex 28:3) or who provided the furnishings for cultic purposes (31:3; 35:31) were given the Spirit of God to enable them to do this.
2. The titles for this and the following two sections are adapted from Anderson (1979) chs 4-6.
3. The examples of this are numerous, eg. Amos 5:7; Hos. 2:19; Is 1:21. Their combination shows that, although they may not be strictly synonymous, their overlapping meanings signify one divine requirement.
4. Isaiah of Jerusalem is distinguished from "Second Isaiah", a disciple of the prophet whose poetry is found in Is 40-55.
5. Syro-Ephraimitic War (735-732 BCE), the fall of Samaria (722-721 BCE), the Assyrian siege of Ashod (712-711 BCE) and Sennacherib's invasion of Judah (701 BCE).
6. The meaning of this reference to "level" will become clearer in Part 3.
7. I myself would prefer to use the non-sexist term "personhood" here.
8. The writer is very aware of how the same mistake can be made in left wing politics and this is the reason for uncovering and exploring the Biblical injunctions concerning the Spirit and justice.

PART 2: A THEOLOGICAL PARADIGM

INTRODUCTION

Part 1 sought to establish that the gospel of Jesus Christ is good news, because it brings liberation for the whole person in the whole of life. The Spirit of God was shown to be the one who both initiates and accomplishes works of justice and compassion, in and through the human person.

What does the effecting of justice and compassion in the world actually entail? If these qualities are the work of the Holy Spirit why is there not greater evidence of them in the world? Furthermore, is it realistic to hope for the manifestation of such qualities of being in the world?

An answer to these questions lies in understanding the perspective human persons have on the world in relation to themselves. Does the pattern of development followed by human persons suggest that they have the potential of being able to become vehicles through which the Holy Spirit effects justice and compassion in the world? If so, what is the nature of the pattern of development, and, is there a construct within that pattern which helps in understanding the apparent inability of the human person to be a vehicle of justice and compassion in the world?

Teilhard de Chardin's understanding of the evolutionary process will be discussed in

order to establish the nature of the broader context in which the development of the human person takes place (see Chapter 4). The development of the human person will be seen to follow the same evolutionary pattern as that present in the cosmos. The evolutive process within creation and the person moves in the direction of increasing union with God; God as the ground and source of the process itself.

It will then become clear that the model of human development set forth by Wilber (see Chapter 5), from within the framework of transpersonal psychology, is concurrent with the evolutionary process described by Teilhard. The transpersonal model however, develops the concept of evolution at the level of person more fully. In so doing, the transpersonal model will suggest that human development follows a triadic process of differentiation, identification and transcendence, in order to integrate the concepts of 'self' and 'not-self' at each level of development (see 5.4). The phenomenon of the separation of 'self' and 'not-self', at the level at which the body-ego is identified as 'self' and the environment as 'not-self', will demonstrate why human persons struggle to take responsibility for the world in which they live. This struggle is evident in the human person's reluctance to be used by the Holy Spirit to effect justice and compassion in the world. Development at the stage of the environment being integrated into the self-sense will be more accurately defined as spiritual development, by means of a Christian perspective (see 5.5). The characteristics of a spirituality of liberation will be seen to both facilitate and sustain the integration of the environment into the self-sense (see 7.3).

These insights, together with the concepts of deep and surface structures and the related movements therein, will enable a discussion concerning the primacy of change in the human person in effecting justice and compassion in the socio-historical environment (see Chapter 8).

4 Evolution and the potential for change

This chapter will seek to demonstrate that the possibility exists for justice and compassion to be effected in the world, due to the evolutionary process which is present, both within the cosmos, and in the development of the human person.

This will be accomplished by means of a Teilhardian understanding of: (i) evolution as that which results in increased complexity in the direction of a higher-order unity of consciousness; and (ii) human consciousness as the present locus of evolution and therefore the potential for the increased complexity and order thereof.

4.1 Introduction

"We live in an age where many have lost hope. Instead of social progress, justice and peace we experience dissension and warfare and suffer from the inflexibility of our outdated institutions. We are faced with what appears to be an ever more complex and anonymous society where the individual is subjected to experiences of loneliness, alienation and to the impersonality of large organizations" (King 1976:9).

The above opinion, expressed by King (1976), should succeed in challenging human persons to be participators within the cosmic drama, and not to become victims of a lack of faith in the future and an inability to perceive the potential that breaks in upon the present from the future. Persons become participators by throwing themselves forward into becoming that which is to be 'reborn' in Christ. For Teilhard, mysticism

and physics, or spirituality and the material world, are both part of the same whole. The boundaries between these realities are points of union not separation (see 5.3). Enquiry into the realities of the material order, specifically in the form of science for Teilhard, was viewed by him to be seeking the unity and interrelatedness of all knowledge, as opposed to its quest for power or dominance. This he connected with the longing for cosmic union expressed in religious or mystical forms. His spirituality was a concrete one, in that it concerned itself with the world of matter and flesh. Spiritual growth for Teilhard was inseparable from the understanding and practice of modern science. The whole world was a cosmic sacrament. As with Hopkins "the earth was charged with the grandeur of God".

The characteristics of modern religious thought at present are such that Teilhard's work may be more readily approached and perhaps better understood. Only in recent times has the wider Christian community come alongside Teilhard's understanding that religious experience is one of experiment and experience, as opposed to abstract thought. A contemporary example of this perception of the nature of religious experience will be demonstrated in a later section dealing with 'Liberation Spirituality' (see Chapter 7.3). The transformation of religious consciousness is particularly manifest in the search for deeper interiority with the anticipation of greater outward unification of all things.

4.2 Evolution and the rise of consciousness

Teilhard (1977b:182ff) argues that it is the study of the earth's past that obliges us to accept the idea of evolution and the idea of the rise of consciousness throughout the ages. The evolution of the entire universe is the process of cosmogenesis, an integral part of which is anthropogenesis - the evolution of the human species. The concept of evolution has three main facets:

- (i) Every constituent element in the world has emerged from that which preceded it.
- (ii) This thread that runs from the past, through the present and into the future, represents a naturally ordered series in which the links cannot be exchanged.
- (iii) No elemental thread is wholly independent in its growth, of any neighbouring thread. This interdependence is a characteristic of the organic whole of which human persons find themselves to be a part.

The rise of consciousness is also understood within the context of three propositions, and these are:

- (i) Life moves, in the sense that living forms change if observed over a significant period of time.
- (ii) Life moves in a specific direction. This direction is defined by the emergence, in the evolution of the cosmos, of living forms of increasing complexity and consciousness. The penultimate climax of this movement

is in the human person with reflexive consciousness.

- (iii) There is an underlying process which can be perceived in this heightening of consciousness. The process is one where the lower levels of complexity, unity and consciousness in the cosmos are governed by forces of dispersal and the higher levels are governed by coalescence. The rise of consciousness therefore, is "directly due to the increasingly advanced organization of more and more complicated elements, successively created by the working of chemistry and of life" (Teilhard 1977a:67-69).

In short, Teilhard argues that energy, throughout evolution, has been structuring itself into increasingly more complex forms, and that alongside this increasing complexity there is a parallel increase in consciousness.

What is consciousness and what is meant when we speak of a rise in consciousness? Consciousness may be commonly understood as an awareness or a perception. A rise in consciousness is an increase in the totality and wholeness of perception. This wholeness is the coexistence of all previous perceptions. The whole however represents 'more' than the sum total of the parts. Dauncey (1974) describes this 'more' in terms of "potential": "in a collection of parts each contains a hidden potential, which only becomes manifest when those parts coexist in conjunction" (Dauncey 1974:81). Furthermore we believe that consciousness in the human person manifests itself in the shape of behaviour, feelings and emotions. Therefore as evolution progresses each newly emergent form represents an increase in complexity and consciousness. This means that

the hidden potential of each newly emergent form of consciousness is greater than those which have preceded it.

4.3 Hominized evolution

Evolution and the rise of consciousness then, is a condition of all experience, including the growth of the human person in all facets of being. This point will be seen to be an integral pre-supposition in the discussion concerning the spectrum of consciousness in the transpersonal model of human development in Chapter 5. The process of evolution and the rise in consciousness is clearly illuminated in the human person. "The phenomenon of man" for Teilhard (1977b) is the presence of the power of reflection and thought in our universe, in the human person.

The human person as an individual however, does not represent the end point of evolution, for then the whole process would be egoic in nature and would ultimately turn in on itself. Furthermore, due to the reflexive nature of the human consciousness, the human person has the choice as to whether a higher-order unity of consciousness will emerge or whether there will be a turning in on 'self' as a result of capitulation to the ego. In keeping with the principles of evolution and the rise of consciousness which we have defined above (see 4.2), Teilhard argues that the human person moves directionally in terms of that which takes place within the higher-orders of matter, that being the tendency to coalesce. He postulates therefore, that human persons, spread

over the entire surface of the planet, are coming to form a major organic unity. This growth is above and outside of the biosphere which is the layer of vitalized/living substance enveloping the earth. There is a transcendence of the limited sense of personhood defined by the biological limit of our bodies, namely the skin. This transcendence can only take place once the reality and limits of the biological body have been accepted and integrated into the sense of being. The principle of integration and transcendence, with respect to the person, will emerge more clearly in 5.4. The result of this transcendence is a layer of a thinking substance made up by the totality of humankind, the density of which is constantly increasing through the rise of human population, its interrelations and its spiritual quality. This Teilhard (1977a:161-191) calls the "noosphere".

4.4 Evolution towards the Omega

According to Teilhard there is a further centering of the noosphere upon itself. The climax of this co-reflection of all reflecting beings, namely human persons, is what Teilhard calls the "Omega Point". Evolution, we have said, is an ascent towards consciousness and therefore it should culminate forwards in some sort of supreme consciousness. For Teilhard the human person constitutes a reflective centre in which consciousness has broken the critical surface of hominization. In the human person the universe becomes a personalizing universe. Teilhard (1977b:284) defines the threefold property of consciousness which results in the personalizing universe:

- (i) the centering of everything partially upon itself;

- (ii) being able to centre itself upon itself constantly;
 - (iii) being brought more by this very super-centration into association with all other centres surrounding it.
-

The Omega is the centre of all centres, it is the convergence of everything upon itself. The Omega draws the very centre of the consciousness of the human person towards itself. Wholeness in the Omega is possible because of the **incarnation**, wherein God, in Christ, has descended to the depths of matter to become All in all. The person's choice to surrender to the evolutive process, is therefore not a surrender to matter itself, but rather to the within of matter. The within of matter is the point at which God is All in all, increasing the interiority, complexity, freedom and consciousness of matter. The choice to evolve then is a choice to be in God, who is above all things and yet in all things. The union of persons does not result in absorption of persons but rather a differentiation which constitutes personalization. The evolution of the society is the evolution of the human person, which is in and towards the Omega - Christ. This is so because with the Father and the Spirit He is a community of persons. This is the way in which He is drawing each society towards Himself. In the Omega all things hold together from above, from ahead and from within.

4.5 Conclusion

"Like a coiled helix, separating in ever-decreasing circles with increasing tension, the evolution of the universe (cosmogenesis) embraces the evolution of matter to life (biogenesis), the evolution of life to man (anthropogenesis), the evolution of man to greater socialization and reflective consciousness (noogenesis), and

the evolution of social man to the universal Christ at point 'Omega', where God becomes All in all" (Egan 1984:268).

Evolution is the emergence of a greater complexity and differential union of elements which have been in a process of convergence. In the case of society these elements are human persons. The possibility therefore exists for a greater complexity and differential union of human persons and thereby for qualitative change in the manner of the human person's being-in-the-world. The evolutionary process is one of liberation for it is the process of cosmogenesis which is ultimately Christogenesis - wholeness in the Omega. Christogenesis however, is not a confusion of 'the all' into a cosmic lump; rather, as always in Teilhard, it is a differential union of the individual, as part of the whole community which is wholly in each person partially; with all that is. The 'individual-community' debate is not an 'either-or' for Teilhard but rather a 'both-and'. The discussion will return, in Chapter 8, to the debate concerning the individual and the community. However, having concluded that qualitative change is a real possibility within the evolutionary process, the second question as to how this change will be effected must be discussed.

PART 3: A PSYCHOLOGICAL PARADIGM

5 Evolution of consciousness in the human person

5.1 Introduction

The way of human persons' being-in-the-world is shaped by their perspective on reality, and the developmental process which they follow towards optimum potential. An understanding of the developmental process followed by human persons, as outlined in transpersonal psychology, has emerged as a result of applying the principle of an evolving universe, interconnected at all levels, to human growth and development. Transpersonal psychology offers an integrated apprehension of reality through a transcendence of analytical, linear, and left-brain methods of perception, towards a symbolic and intuitive understanding of the world, expressed through higher levels of consciousness.

The need for an integrated apprehension of reality is evident in respect of the danger of succumbing to perceptions of reality which are limited and therefore false. This is especially pertinent when the human person desires to facilitate developmental change in the socio-historical environment. The writer's hypothesis is that persons live with a perception of reality which: (i) does not enable them to integrate the qualities of justice and compassion into their being-in-the-world; and (ii) causes them to expect justice and compassion to be manifest in the structures of the socio-historical

environment without them being integrated into human consciousness. Religious pietists may argue that the evil causing injustice resides within the heart of the person, resulting in the conviction that the person should be the only focus of any attempt to change the status quo. An extreme pietistic position is that of no concern for injustice in society, due to a paradigm which perceives no connection between the quality of life now and the quality of life hereafter. A Marxist position is that of perceiving injustice as primarily a structural evil which requires change in the structure itself for the injustice to be eradicated.

An exploration of the developmental process, as outlined in some of the principle elements of transpersonal psychology, will enable a paradigm shift from egoic and dualistic perspectives to trans-egoic and interconnected perspectives of both personal and communal reality.

The developmental process as formulated within the discipline of transpersonal psychology is discussed below in order to: (i) enrich our understanding of how the human person develops to the point of integrating the principles of compassion and justice (as explored in Part 1) into their being-in-the-world; and (ii) to determine whether change in human persons, or social structures, effects developmental change in the socio-historical environment.

5.2 Development through the spectrum of consciousness

Human consciousness is part of the whole we call the cosmos and we can therefore expect to find within it a hierarchical arrangement of wholes within wholes. Werner expresses this as the discovery of modern psychology: "Wherever development occurs it proceeds from a state of relative globality and lack of differentiation to a state of increasing differentiation, articulation and hierarchical integration"(1). Wilber (1980:2) states that: "...psychological growth or development in humans is simply a microcosmic reflection of the universal growth of the whole and has the same goal: the unfolding of ever higher-order unities and integrations". Furthermore, in accordance with the suggestion that the evolutionary development of the cosmos is reflected in the development of the human person (see Chapter 4), Wilber (1980:2) asserts that the human psyche is stratified: "Very much like the geological formation of the earth, psychological development proceeds stratum by stratum, level by level, stage by stage, with each successive level superimposed upon its predecessor." This superimposing is the process whereby the whole of any one level becomes a part of the next level. The transpersonal model of human development demonstrates that the principle of the emergence of higher-order unities through an increased complexity in consciousness, in the direction of union in the "Omega" (see 4.4), is operative at each level of development. Each level of development is represented by Wilber (1979:9) in a spectrum type arrangement which he entitles "The Spectrum of Consciousness" (see Figure 1).

The Spectrum of Consciousness

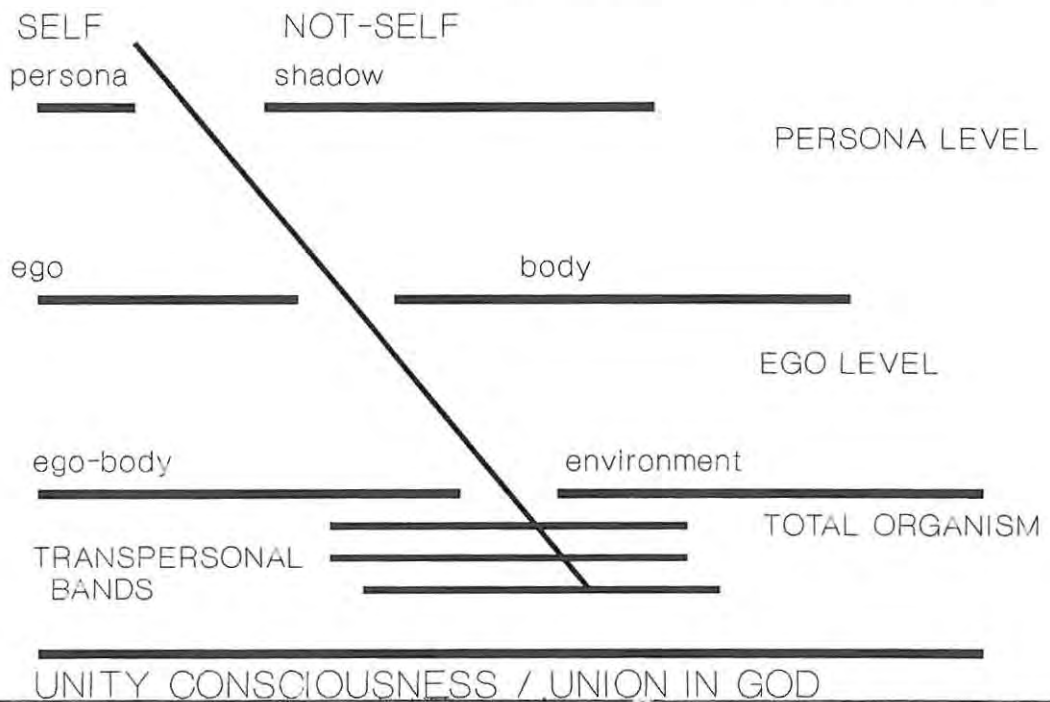


Figure 1. The spectrum of consciousness

Figure 1 does not represent the entire spectrum of human consciousness in that the overall life-cycle moves from pre-personal consciousness, through personal or self-consciousness to trans-personal consciousness.

Figure 2 (Wilber 1982:7) represents these three basic structures, each of which is constituted by further stages and levels. Development begins with nature, the lowest realm, the realm of matter and of simple bodily sensa-

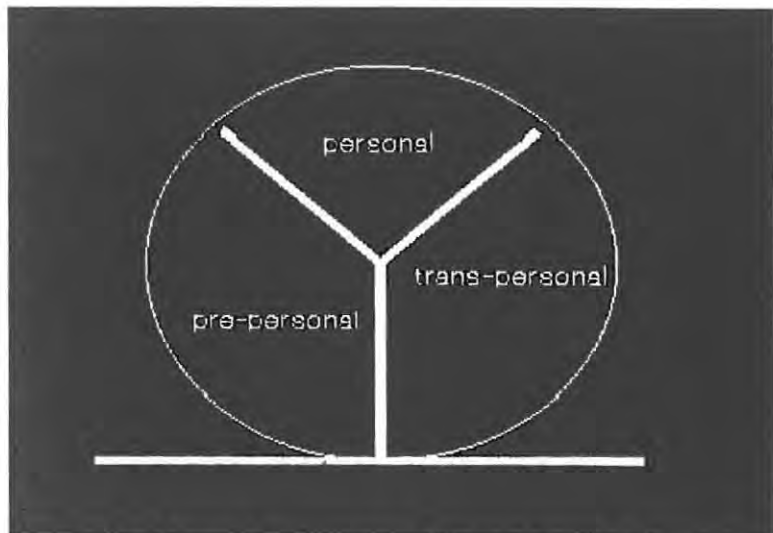


Figure 2. Overall sequence of Development

tions and perceptions. Wilber terms this lowest realm "pre-personal". The second phase

of development, the "personal phase" is the emergence of the egoic-self from pre-personal unity. Finally, development culminates in a trans-personal unity with the source of one's being, a stage/level which Wilber calls "trans-personal" (see Figure 2). Figure 2 also represents the distinction Wilber makes between ego-based developmental stages and development in ontological structures and higher-order unities.

The "spectrum of consciousness" (see Figure 1) maps out the evolutionary process followed within the personal and trans-personal structures of consciousness. The process of development which is discovered in these structures is the same as that within the pre-personal structure. Due to the fact that this discussion is concerned with the human person primarily as an adult, the pre-personal structure will not be examined. The process of development, in Figure 1, is a movement down the spectrum from the level of persona to that of unity consciousness. The evolutionary process, already established in 4.2, is reflected in the development of the human person through the spectrum of consciousness, in that:

- (i) Development moves in a specific direction, towards unity consciousness;
- (ii) This direction is defined by the emergence of stages, in the developmental process, of increased complexity and higher-order unities of consciousness;
- (iii) Each stage emerges from that which preceded it;
- (iv) No stage is wholly independent in its growth, of any other stage; this interdependence is a characteristic of the organic whole of which each stage is a part.

5.3 Boundaries within the spectrum

The predominant way of human persons' being-in-the-world is one whereby they establish a distinction between their perception of 'self' and their perception of that which is 'not-self'. The line drawn at a vertical angle through the spectrum demarcates that which is considered 'self' and 'not-self' at each stage (see Figure 1). At the persona level the division is between persona and shadow, at the ego level between ego and body, at the level of total organism between ego-body and environment, and less distinctly at the transpersonal level between the total organism and unity consciousness.

Wilber (1979) argues that the human person construes these boundaries due to living in a world of opposites where one appears to negate the other. Nature however, confirms that opposites do not negate each other as human persons perceive them to, and makes of this illusory reality a potential pathology. Human persons tend to believe that the boundary which they have erected between their perception of 'self' and 'not-self' is a real boundary; that it actually exists. However the question regarding the reality of the boundary itself is not confronted. It is assumed that these so-called opposites will forever remain apart, the positive being pursued (conventionally known as progress) and the negative being repressed. A unified understanding of reality however, suggests that opposites are two inseparable ends of one event, with neither being able to exist without the other. The lines that are present in nature should no

longer be seen as boundaries, but rather as the points of union, explicitly marking off the opposite while at the same time implicitly unifying them. Wilber holds that this growth takes place in the human person when "opposites" are no longer manipulated but rather transcended. They are then, in a sense, harmonized by a centre of awareness that transcends and encompasses them both. "Growth fundamentally means an enlarging and expanding of one's horizons, a growth of one's boundaries, outwardly in perspective and inwardly in depth" (Wilber 1979:13).

5.3.1 Persona level boundary

The perceived split at the persona level between persona and shadow, both facets of consciousness, is where the sense of 'self' is the smallest and 'not-self' the largest. This split is characterized by the individual being trapped in the persona as a result of a denial of tendencies, such as anger, assertiveness, erotic impulses, joy, hostility and courage. This results in projection, "which is an impulse or tendency, arising in the individual and naturally aimed at the environment, appearing as originating in the environment and being aimed at the individual" (Wilber 1979:92). There are two major consequences of projecting the shadow. Firstly, persons feel that they do not own the projected impulse. Secondly, the impulse appears to exist in the environment, usually in other people. In this way the sense of 'self' becomes less whilst that of 'not-self' become greater.

5.3.2 Ego level boundary

The split or boundary line at the ego level is illustrated clearly by the question, "Do you feel you are a body, or do you feel you have a body?"; to which the unconscious reply is, "I feel I have a body" (Wilber 1979:106). There is no biological foundation for this dissociation between the mind and the body which again causes the individual's identity to rest with only one facet of the total organism. "The body-mind split and attendant dualism is a fundamental perspective of Western civilization" (Wilber 1979:6).

5.3.3 Boundary at the level of total organism

At the level of 'total organism' the 'self' is defined as the ego-body and 'not-self' as the environment. The ego-body is a self-sense which has emerged in and through, (i) the integration of the shadow into the persona (see 5.3.1), resulting in an integrated ego; and (ii) the integration of the body into the self-sense of ego. Therefore the ego-body is defined by the integration of the body into the ego. The boundary perceived by the human person, at the level of total organism, is between the ego-body and the environment. Persons hereby perceive a boundary between themselves and the environment in which they may, or may not want to see justice and compassion effected. It is this boundary, when perceived as one of separation as opposed to union, which makes it very difficult for the human person to take responsibility for what happens in the environment. Human persons have embraced as reality a bounded

definition of both themselves and the universe. It is from this position of weakness and incompleteness that they are attempting to solve the problems caused primarily by their bounded world view.

5.3.4 Boundaries evident in the South African context

Thus far we have limited our discussion to the level of the individual human person. The growth of society is the growth of a community of persons and therefore the dynamics and stages present in the growth and development of the individual person will also present themselves at the communal level. The notion of boundaries therefore is vivid on the communal and national level in South Africa. Distinct boundaries are evident between rich and poor, black and white, young and old, converted and unconverted. These distinctions are viewed as points of separation as opposed to union. This view results in the inability to perceive the interdependence between these various groups. What follows is a brief example of how apartheid represents the phenomenon of boundaries. The example does not deny the complicated history of the oppression of the Afrikaner by the British. This however did provide a somewhat 'fertile' seed bed in which apartheid was given reason to germinate.

The following notes four of the ten points outlined by Cassidy, M (1989:109-126) in the Afrikaner's creation of a separate national self identity.

5.3.4.1 The trauma of defeat (1652-1910)

At the end of the second Anglo Boer War (1899-1902) the Afrikaners were a shattered and defeated people, having lost eight times as many women and children in concentration camps as soldiers on the battlefield. "The war, the survivors of the camps, the angry defeated nation and its church all helped shape a national psyche and bred massive national resolution in the Afrikaner" (Cassidy 1989:110).

The Afrikaners were set on establishing their freedom as a nation. A critical factor in this regard was the ministry from the Dutch Reformed Church to a shattered and demoralized people. David Bosch notes: "In the Afrikaners' darkest hour, it was above all the Afrikaans churches that rallied to the people's aid. Church and people became virtually indistinguishable" (Bosch 1986:24).

5.3.4.2 A division of attitude (1910-1918)

Louis Botha, Smuts and Reitz opposed the emerging philosophy which involved an exclusive embrace of what the Afrikaner called their *eie* (their 'own' things). This was a means of spiritual self protection and political recovery. They stood rather for conciliation and forgiveness. The division within the thinking of the Afrikaner *volk* (nation) became very evident when the National Party was formed in 1914 under J B M Hertzog. The Nationalists' line was that if conciliation, as proposed by Smuts,

Rietz and Botha, meant that 'own things' were to suffer, then conciliation was out.

5.3.4.3 The emergence of the Broederbond think -tank (1918-1921)

The breakup of a Nationalist party meeting on the night of the 17 April 1918, by a vandalizing opposition mob, had a profound effect on three young Afrikaners, H W van der Merwe, D H C Du Plessis and Henning Klopper (Cassidy 1989:115). Such was the effect that the three pledged themselves to form what we now know as the Broederbond. This 'Band of Brothers' was to become a secret political organization unashamedly committed to the separate development of the Afrikaner.

"Broederbond membership, broerskap, is that and much more. This 'more' is not something from us and by us. It comes from outside and above us. It is something which God established Himself: otherwise it remains inexplicable and inconceivable. It is something which we as brothers have in common with all Christians on earth. Broerskap - the Afrikaner Broederbond - is a gift from God to our *volk* to strive and realize its **separate** destiny to the greater glory of his name."(2) (emphasis mine)

As Cassidy (1989:112) comments: "If a man's politics and religion coalesce whether consciously or otherwise, you have a virtually unbeatable combination".

5.3.4.4 Two Streams - one theological, one political - form in Holland and Germany (1920's and 1930's)

5.3.4.4.1 The Theological Stream

The Calvinist theologian, Abraham Kuyper, is noted to have had the most significant influence on the young Afrikaner theologians who went to Holland to study. Kuyper's insistence that all spheres of life have lordship over themselves under God, without accountability to each other, is a denial of the interdependent evolutionary nature of reality. He applied his basic assumption of separation to nations, whereby nationhood became elevated above personhood. This Kuyperian perspective blended 'well' with the socio-political realities in South Africa. The Afrikaner thereby began to attach religious significance to their separateness. "For the first time in South African history sustained theological (or ideological) arguments suggested that the Afrikaners should neither fraternize with foreigners nor break down the walls of racial separation instituted by God; like Israel, the Afrikaner's salvation lay in racial purity and separate schools and churches" (Bosch 1986:26).

Cassidy (1989:120) comments on what he sees to be the significance of this theological influence: "...it is perhaps instructive to reflect that if apartheid was in the first instance a theological construction, then its dismantling must in the first instance be theological. In other words the Afrikaner churches are vital to the process...Perhaps right here lies a crucial historical clue for all solution-seekers: they musn't miss the churches and

theology."

5.3.4.4.2 The Political Stream

While theologians were being trained in Amsterdam Afrikaner political scientists(3) were at German universities being inspired by the ideas of German nationalism. Morpew, D (1986:26-29) identifies six key ideas in the philosophical background to their (see Endnote 3) political thought:

- (i) God is to be identified very closely with nature, resulting in pantheism. (Jacob Boehme 1575-1624).
- (ii) Not only is God identified with the world and with nature, which make up the 'whole', but this being so, individuals are only part of the whole and therefore less important than the whole and unable to affect it (i.e. that they are not fully 'free').(Baruch Spinoza 1632-1677)
- (iii) If the whole is more important than the parts, then the state is more important than its parts (i.e. than the individuals comprising it). (Frederich Schelling 1775-1854)
- (iv) The individual who would be absorbed into the divine whole must now make it his goal to be absorbed into the state, which is the whole. This is both his religious and his political duty. (Johann Fichte 1762-1814)
- (v) If a nation would triumph in its upward struggle to civilization, it must remain pure and unique, or it loses its fight. Morality is therefore

defined in terms of what is good for the upward movement of this pure and civilized state. (Johann Herder 1744-1803)

- (vi) A nation stays pure in this struggle by maintaining its own language and culture (Herder). In this, controlled education is a key (Fichte).

The two streams of thinking, one theological and the other political, converged to produce what Cassidy (1989:122) describes as a seemingly "morally valid, theologically justified and politically legitimate way....to secure survival for the Afrikaner volk...". Apartheid, with one of its major apologetics in the form of Dr G Cronje's work entitled 'n Tuiste vir die nageslag (1945) (A home for posterity), became the official policy of Malan's Herenigte Nasionale Party in 1945.

"...we can be of one mind that the more radically racial segregation is applied, the better it will be. Indeed the more consistently the policy of apartheid could be applied, the greater would be the security for the purity of our blood and the surer our unadulterated European racial survival. Total racial separation...is the most consistent application of the Afrikaners' idea of racial apartheid."(4)

"Our church has received from God a special calling in respect of the Afrikaner people with which it is so intimately related. It should therefore also be regarded as the church's duty to be national itself, to watch over our peculiar national interests and to teach our people to detect the hand of God in its history and genesis; it should also keep alive in the Afrikaner people the awareness of its national calling and destiny."(5)

In this brief example we see the Afrikaner to have made a division between the individual and the nation by exalting the importance of the nation above the concerns of the individual, and between the nation as a whole and any other nation. In the process the Afrikaner has given these forms of separation religious significance in

deeming them to be a special calling from God. The emphasis on national survival following the Afrikaners' experience of defeat was understandable and constituted a legitimate differentiation of 'self' from 'not-self'. However, the development of this reaction into the policy of apartheid, and failure to transcend this ideology, is a rejection of the evolutionary process of development. The evolutionary pattern of development suggests that it is necessary for both person and nation to establish a self-identity, initially distinct from others. This however is only the first part of a process which, as will be seen from 5.4, results in integration of that from which there has been differentiation. The legislated oppression and economic exploitation of the Black nation are symbols of the White nation's repression of their shadow. Whites have repressed their own uncleanness, inefficiency and unproductiveness for example, and have projected these aspects of the shadow onto Blacks (cf van der Post 1978).

According to the perspective of the evolutive development of consciousness, **the maintenance** of separate encapsulated egos in individual human persons or sociological groupings, delineated by illusory boundaries such as race, sex or creed as the singular goal of human and socio-political development, is contrary to the evolutionary process of the universe.

5.4 The triadic process of evolutive development

The engagement of the human person with the world must be from and towards the supreme point of reality. That point of reality is where we know ourselves, as human

persons, to be fundamentally one with the entire universe. "There is much evidence that this type of experience or knowledge is central to every major religion - so that we justifiably speak of the 'transcendent unity of religions' and the unanimity of primordial truth " (Wilber 1979:3).

The task of the developmental process in the human person is, then, to facilitate the movement down the spectrum of consciousness, towards unity consciousness. This takes place through the integration of that which is perceived as 'not-self' into the 'self'. This results in the emergence of a higher-order unity of consciousness, which constitutes the next stage of development.

Within this primary movement down the spectrum, there is a secondary process which occurs within each stage. This secondary process describes the manner in which each new stage emerges through the integration of 'not-self' into 'self', or the perception that the perceived boundary is illusory. Each stage of development is characterized by a secondary process of differentiation, identification and transcendence. Wilber (1980:80) entitles this the "developmental triad".

5.4.1 Differentiation

At each stage of development the human person must differentiate from their self-sense in order to begin identification with that which has been perceived as 'not-self'. This differentiation entails a movement away from an exclusive identification of 'self'

with the persona, the ego, and the ego-body at each appropriate point. The self from which there has been differentiation then becomes a "component" (Wilber 1979:81) of a higher-order self.

5.4.2 Identification

Identification with a more inclusive, complex and higher-order structure of self results from a differentiation from an exclusive identification with a lower-order structure. Wilber (1979:80) emphasizes that the lower-order of self is not discarded as the new structure emerges. The self simply no longer maintains an exclusive identification with that level.

5.4.3 Transcendence

Once identification is complete there is a transcendence of the lower-order structure of self, in order that the secondary process can begin within the new higher-order structure. Transcendence results in the potential to operate on the levels from which there has been differentiation. This definition of transcendence is crucial in that it establishes the understanding that the term transcendence does not imply avoidance or negation.

It is important to note that this triadic process of development is applicable at each level of development differently, and also to the level of the person and the group.

The projection evident in the South African context, as pointed out on page 60, is as a result of the failure to: (i) differentiate from an exclusive 'self' identity (ie Afrikaner Nationalism); (ii) identify with a newly emergent self structure (non-racialism); and (iii) transcend the lower-order self-sense (nationalistic) which would enable the integration of that which was considered to be 'not-self'.

5.4.4 Summary of argument thus far

The intention of the argument thus far has been to establish the following:

- (i) That there is a real potential for change in the human person and society due to the nature of the evolutionary process (see Chapter 4);
- (ii) The bounded world view, which persons have of reality, is a hindrance to this potential for change. It is from this bounded perspective, contrary to the evolutionary process, that the human person is attempting to effect change in the socio-historical environment (see 5.3).
- (iii) The pattern of development followed by the human person, within the evolutionary process, is a triadic one of differentiation, identification and transcendence. This triadic process is found within each stage of development, differently, facilitating the emergence of each successive stage (see 5.4).
- (iv) The transcendence which occurs in the triadic process of development, by definition, results in the potential to both integrate, and operate on, the levels from which there has been differentiation. This definition is

crucial in that it establishes the understanding, that the term transcendence does not imply avoidance or negation.

The following section (ie 5.4.5) will consolidate our understanding of the triadic process of development, namely: differentiation, identification and transcendence, in a discussion of the actual movements within and between the levels of development. These movements enable development to progress from stage to stage. In adapting the schema of Wilber (see Figure 1, p 48), it will be shown that the goal of the triadic process of development is union with God. However, this desire manifests itself or is enacted, in a psychological and material environment which is content with substitute unions. Some points concerning a Christian perspective on human development will then be noted (see Chapter 5.5).

5.4.5 The goal of the triadic process

The intention here is to show, adapting the schema of Wilber (see Figure 1, p 48), that the goal of the triadic process of development is union with God.

It was stated earlier that development through the spectrum of consciousness reflected the evolutionary process towards unity in the Omega, as described by Teilhard (see 4.4). The triadic process of differentiation, identification and transcendence is the means by which there is movement down the spectrum towards unity consciousness. Due to the emergence of a higher-order structure which requires differentiation from

the lower-order structure of 'self', the illusory nature of the boundary line is experienced, and thereby dissolved. This results in the identity of the human person ultimately being able to include the whole of the created order. The ground that unifies and harmonizes the opposites, the positive and the negative, enabling a transcendence of them both, is God.

Each level of development, explored in 5.3 above, is enfolded in the unconscious of the human person. Wilber's description of the developmental process can be simply described as the actualization of this consciousness of ultimate reality. Wilber (1980:100) uses the term 'Atman' to describe this state of ultimate reality, which is the unity the human person desires with God: "From the outset, the soul intuitively perceives this Atman-nature, and seeks from the start, to actualize it as a reality and not just as enfolded potential."

The drive to actualize unity consciousness or "Atman" is termed the "Atman-trend", and is a part of the whole which Wilber (1980:100) calls the "Atman-project". The other part is described by a further reality of the project itself. This is, that although each stage of development is a stage closer to Atman, it is not yet Atman. "Each stage is a search for God which occurs under conditions which fall short of God" (Wilber 1980:100). The hinderance of such conditions is termed "Atman-constraint" or "Atman-denial". So it can be said that all the human person desires is union with God. However, the human person wants union with God under conditions which prevent it or work against it. Since each stage is less than union with God, it becomes, to

some extent, a substitute for this union. This process continues until there is only God.

"...each level [is] striving, consciously or unconsciously, for Unity (Atman-trend), but under or through conditions that necessarily prevent it (Atman-restraint), and force substitute unities (Atman project). When these substitutes cease to satisfy, then that lower level is abandoned (through accepting its death), a new and higher-order level is created - which is still a substitute, although closer to the Real - until there is only the Real and the soul ground itself in that superconscious All which was the first and last of its only desire" (Wilber 1980:110).

5.4.6 Deep and surface structures

Each major stage of development (see 5.3) has thus far exhibited the following recurring characteristics: (i) the emergence of a higher-order of consciousness, (ii) differentiation from the lower-order of consciousness, (iii) identification with the higher-order of consciousness, and (iv) integration of the lower-order with the higher-order of consciousness by means of transcendence.

"...we say that the self detaches itself from its exclusive identification with that lower structure. It does not throw that structure away, it simply no longer exclusively identifies with it. The point is that because the self is differentiated from the lower structure, it transcends that structure (without obliterating it in any way), and can thus operate on that lower structure using the tools of the newly emergent structure" (Wilber 1980:80).

Each level of development is further described by Wilber as a level of consciousness consisting of a deep structure and surface structures. The deep structure defines the form of the level and thereby contains all the potentials and limitations of that level. The surface structures are particular manifestations of the deep structure (eg. walking and running are surface structures of the deep structure of body).

5.4.6.1 Translation and Transformation

Translation is the movement of surface structures or the movement within deep structures. Transformation is the movement resulting in the emergence of a new deep structure. As the higher structure emerges in the individual consciousness there is identification with that structure. Two things enable this to take place: (i) the positive failure of the forces of translation which enable a letting go of exclusive identification with what is becoming a lower-order deep structure, and (ii) the success of the forces of translation of the emergent higher-order deep structure, which facilitates identification.

Wilber (1980:160-176) notes a further important distinction between deep and surface structures and that is that all deep structures are remembered while surface structures are learned. Deep structures are enfolded within being of the human person. "You do not learn to have a body you learn to play baseball with it....no one learns any deep structure, but simply discovers or remembers it prior to (or concomitant with) the course of learning its surface structure" (Wilber 1980:42).

5.4.6.2 *Eros and thantos*

The boundaries which individuals perceive to exist between what is considered as 'self' and 'not-self' were noted in 5.3. It is the increasing awareness that these boundaries

are possible points of union as opposed to points of separation that constitutes the developmental process. In practice, the human person's desire for union with God requires the death of the separate self-sense relative to every level of development. In this context the individual is faced with two major drives: the perpetuation of the existence of the separate self which is called *eros*; and the avoidance of all that labours for its dissolution, which is called *thantos* (Wilber 1980:104).

"*eros* is ultimately the desire to recapture that prior Wholeness which was obscured when the boundary between the self and other [not-self] was constructed. But to actually gain a true re-union between...self and other [not self], requires the death and dissolution of the exclusively separate self - and this is precisely what is resisted" (Wilber 1980:104).

Wilber notes an important distinction between *thantos* and pathological or neurotic terror. The latter is correctly described as a mental illness. *Thantos*, however, is a consequence of the perception of the truth. Prior to manifestation in created reality, the nature of the being of the person is Wholeness. The "Atman-project" is the manner whereby persons evolve to that which is already enfolded within their being. The separate self is therefore faced with the reality of having to die if development of self is to continue. The separate self can only get rid of the fear of death by actually dying. The fear of death is as a result of the illusory perception of a separate self, the sense of which dissipates to greater degrees as development continues.

There exists a need for a healthy dynamic between *eros* and *thantos*. Translation, defined above (see p 67), requires the forces of *eros* to be greater than those of *thantos* until it is appropriate for translation itself to fail. This failure is a consequence

of the forces of *thantos* being greater than those of *eros*. When there is a healthy failure of translation transformation occurs.

The death to a form of 'self', that is, the separate self at an appropriate stage within each level of development, is the power of transformation. Is this theme not illustrated by the following verses from the Gospels?

John 12: 23,24

Jesus replied, "The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds."

Mark 8: 34,35

"If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his own life will lose it, but whoever loses his life for me and for the gospel will save it."

A contemporary perspective on this challenge to die is explored in the section on martyrdom, as a characteristic of liberation spirituality (see 7.3.4).

5.5 Christian belief and human development

A foundational presupposition of this discussion, as stated earlier, is that the psychological development of the human person follows the same process, and has the same goal as natural evolution (see 4.3), namely, the production and manifestation of higher-order unities. The highest order of unity is that of union with God. Human development has been defined by the emergence of new deep structures in

consciousness (see 5.4). The possibility for this emergence is defined by the evolutionary process (see 4.3). Hence, it has been established that there is a potential for development in the structure of human life. The direction in which this development moves is towards union with God. Therefore the triadic process of development within the human person, namely: differentiation, identification and transcendence, has union with God as its goal. The triadic process is facilitated by the tension between *eros* and *thantos* (see 5.4.6.2). This tension results in translations and a subsequent transformation at each stage, giving rise to the emergence of a new deep structure which contains new surface structures.

This evolutionary movement in the development of the human person can be further described as a movement towards authenticity. Helminiak, D (1987:31-42) notes Bernard Lonergan's account of the principle of authentic self-transcendence, as that which defines the stages of human development as spiritual development.

"...spiritual development embraces the whole. Spiritual development is human development when the latter is conceived according to a particular set of concerns: integrity or wholeness, openness, self responsibility, and authentic self-transcendence" (Helminiak 1987:95).

The triadic process of human development, namely: differentiation, identification and transcendence, at the level of the integration of the environment with the ego-body can rightfully be called spiritual development. It reflects ongoing integration, from openness to an instinctive principle of authentic self-transcendence, that results in a self-responsible subject.

Thus far, aspects of the research of transpersonal psychology have been used to illustrate stages of spiritual development towards union in God. However, since spiritual development has long been regarded the exclusive domain of religion, the theological concerns may not be ignored. Helminiak affirms that only once theological and psychological concerns are integrated, will the extensive and legitimate places of both psychology and theology be secure as far as spiritual development is concerned (Helminiak 1987:101).

The evolutionary movement of creation towards increased complexity and higher-order unity is not an uncommon theme in Christian theology, as we see from the following texts:

"And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when times will have reached their fulfillment - to bring all things in heaven and on earth together under one head, even Christ" (Eph 1:9,10).

"And we who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor 3:18).

Christianity embraces the psychological viewpoint on human development because as a religion, in its authentic form, it is committed to human authenticity. Does Christian belief however, have anything unique to contribute to the understanding of human development? Helminiak (1987:165) suggests that it does.

The uniqueness of the contribution of Christian belief to human development lies in its integration of the notion that, in Christ, humankind enjoys a growing participation in divinity, with (i) the need for human existence to be understood, and (ii) the acknowledgement that we exist because we are created by God. The contribution therefore is twofold: (i) the potential of a person's new relationship to God in Christ, and (ii) the potential of real participation in divinity. A comprehensive explanation of human development, therefore, requires the Christian contribution. In this respect Helminiak (1987:166) argues that there can be no viewpoint beyond the Christian, for fulfillment beyond divinization, which Christianity already conceives, is impossible.

5.5.1 Relationship with God in Christ

The Christian belief in the possibility of human divinization is bound together with the belief in Jesus, as the *Logos* of God, made flesh (Jn 1:1-14). Jesus is believed to be the God-man who, in his resurrection, made manifest in human history a new goal for human fulfillment, and thereby a new dimension of relationship with God.

"...in his resurrection Jesus becomes the paradigm of human divinization. Others' attainment of divinization in Christ depends on the gift of the Holy Spirit. These beliefs entail in turn, a plurality of subjects in God - the Trinity. The advancement of the trinitarian work of human divinization further entails a **community of persons** aware of, and dedicated to, this work - the Church" (Helminiak 1987:166) (emphasis mine).

Helminiak (1987) emphasizes that the new which Jesus has effected in human history affects every person, whether they are aware of Christ or not. This poses a challenge,

particularly to the more fundamentalist and so-called evangelical strains of the Christian tradition. He (1987:167) continues: "...belief in Christ does not establish the redemptive participation in the mysteries of Christ...human authenticity is the telling factor." The reason for this distinction made by Helminiak between belief and human authenticity is that belief could be synonymous with transcendence without integration, that is a transcendence which ultimately avoids taking responsibility for the world and what takes place in the world. Human authenticity however implies a praxis, concurrent with emerging higher-orders of consciousness, within a socio-historical context.

The writer is in agreement with the basic sentiment expressed here by Helminiak in that it affirms two basic themes which have emerged in this discussion: (i) the solidarity of the human race, i.e. no succumbing to illusory boundaries; a commitment to the more fundamental/foundational reality of all human persons being created in the image of God; and (ii) the intrinsic dynamism to authentic self-transcendence in the human person which manifests itself in the form of the developmental triad of identification differentiation, and transcendence. However the question which needs to be asked is whether or not authenticity should imply a specific acknowledgement of Christ, that is, a knowing and willing embracing of life in Him? All are in Christ but not all are conscious of this reality, and a lack of consciousness of reality implies a lower level of authenticity. This question will be taken up when the experience of encounter with Jesus is discussed as one of the characteristics of a spirituality of liberation (see 7.3.1).

5.5.2 Human Divinization

Human participation in qualities which are integral to the divine nature expresses the possibility of human divinization.

"...no human, as human, could become divine in the sense of becoming uncreated and eternal. Yet it might be possible that a person shares in certain divine qualities, but only certain ones. And the qualification is important: insofar as such sharing is possible for any human" (Helminiak 1987:171).

Helminiak (1987:172) uses the analogies of "knowing all things" and "loving boundlessly" to further explain the possibility of human divinization. He uses them as analogies because "as a mystery of participation in the divine nature, divinization cannot be understood." The Christian perspective allows the human person to attain a fullness proper to God in the respect of being able to know all things and love boundlessly. "The suggestion is that to share in the divine mind and in the divine love would, in this limited sense, be to share in divinity. This would be divinization" (Helminiak 1987:173).

Helminiak (1987:173) makes a final point concerning human divinization, and that is that sharing in divinity is not merely a state of human perfection. Even though the self-transcending dynamism of the human spirit points in the direction of divinization, the reality is that human persons do not understand everything and do not love boundlessly; they do not freely demonstrate justice and compassion in the world.

Knowing everything and loving boundlessly entail the ultimate transformation in the development of the human person. This transformation makes possible the free expression of justice and compassion in the world. The human person moves through and beyond that which is properly human to that which is properly divine.

5.5.3 The Holy Spirit and human divinization

The most appropriate way of speaking about the Holy Spirit is to say that the Holy Spirit is the procession of divine life from the Father and the Son. In this sense the Holy Spirit is the unity of the Godhead and in being the Holy Spirit effects the very nature of his procession within the created order. From a Christian theological point of view we can define the evolutionary movement towards unity, and thereby the emergence and manifestation of higher-order structures in consciousness and the way in which consciousness is manifest in the structures of the person's being-in-the-world, as a particular aspect of the mission of the Holy Spirit. The Holy Spirit is therefore responsible for the actualization of the new possibility of divinization in human persons. Hereby is expressed, in both psychological and theological language, the view established in Part 1. This has been achieved by: (i) a systematic account of the developmental process within the human person; (ii) an understanding that this process has union with God as its goal; and (iii) that this process can be described as spiritual development to extent that there is authentic self-transcendence at each stage of development. A deeper apprehension has been established concerning the integration of justice and compassion into the lifestyle of the human person.

6 Conclusion

Within the psychological paradigm there are three main tenets of an evolutive and transpersonal approach to human development which should be highlighted. Firstly, development is ontological. Secondly, development is hierarchial, and thirdly, development moves along the developmental triad of differentiation, identification and transcendence. Development occurs in this manner because it is part of a greater whole of being, which itself is not simple but rather a convergence of other wholes, and part of a greater whole. Each stage of development then is produced by a dynamically creative energy, making it all the more integrated and organized, and enabling that stage itself to become the energy for further integration.

"A persons growth, from infancy to adulthood, is a miniature version of cosmic evolution; psychological growth or development in human persons is a microcosmic reflection of universal growth on the whole, and has the same goal: the unfolding of ever higher-order unities and integrations" (Wilber 1980:2).

At each stage of development a higher order structure, more complex and therefore more unified, emerges through differentiation from the preceding lower-order level. Thus far our attention has focussed on the process whereby deep structures emerge, are sustained and are ultimately transcended and integrated. It has been argued that this same process is to be found throughout the developmental process occurring in the human person, and is that which rightly defines this process as evolutionary. "The form of development, the form of transformation - this is constant ...from the womb to God" (Wilber 1980:79).

The dynamic propulsion of the developmental triad has been defined as a particular aspect of the mission of the Holy Spirit. That is, it is the Holy Spirit who motivates the dynamic and goal of the triadic process of development: identification, differentiation and transcendence. A particular aspect of the mission of the Holy Spirit is one of moving the human person in the way of authentic transcendence of self, resulting in the integration of all previous levels of development. This is true liberation, to be liberated from parts altogether. To be liberated from parts is to encounter God, in whom all things hold together (cf. Col 1:17). To encounter God is true liberation: "Now this is eternal life: that they may know you the only true God, and Jesus Christ who you have sent" (Jn 17:3). Theologically this can be interpreted as a discovery of the kingdom of God on earth. The nature of immediate reality is a richly textured field where all things are members of one body, the mystical body of Christ. The process of the spirituality of persons is to awaken their being-in-God: Father, Son and Holy Spirit, a state of awareness that acknowledges that reality is a condition of no-boundary. Paul writes in his epistle to the Ephesians: "And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when times will have reached their fulfillment - to bring all things in heaven and on earth together under one head, even Christ" (1:9,10).

Part 1 affirmed that it is the Holy Spirit who desires to effect justice and compassion in the world in and through the human person. Parts 2 and 3 have established that the evolutive development of persons is spiritual development where there is authentic

transcendence of 'self'. Furthermore, due to the perceived boundary between the 'self' and the environment, it has enabled an understanding as to why the human person resists being a vehicle of justice and compassion in the world. The question which can now be asked is what are the surface structures, or translations within the deep structure of total organism, which emerges as a result of the integration of the environment with the ego-body. The deep structure is the human person as total organism. Identification with the total organism as self gives rise to a way of being-in-the-world, the characteristics of which sustain the integration of the environment into the ego-body. Part 4 will suggest that the praxes inspired by the spirituality of Liberation Theology are the surface structures, which both precipitate and sustain the transformation of the person to the level of total organism.

ENDNOTES: PART 3

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2. Wilkins, I and Strydom, H 1978. The super Afrikaners. Johannesburg: Jonathan Ball publishers. p 141.
3. Dr Nico Diederichs, Dr Piet Meyer, Dr H F Verwoed, Dr Geoff Cronje, Dr J de W Keyter, Dr Albert Hertzog, and Dr T J Hugo.
4. Cronje, G 1945. 'n Tuiste vir die nageslag. p 79, de Klerk, W A 1975. The puritans in Africa. Hamonsdsworth: Penguin Books. pp 215-216.
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PART 4: A SOCIO-HISTORICAL PARADIGM

INTRODUCTION

Part 3 has demonstrated that in the developmental movement down the spectrum of consciousness towards union with God, each stage of development is constituted by the emergence of a new deep structure which reflects the integration of prior perceptions of 'self' and 'not-self'. This emergence constitutes transformation. However, it was also noted that a transformation is facilitated by translations. Translations were defined as the ways-of-being, of persons, the surface structures of the deep structure. Translations are those processes which facilitate the differentiation of 'self' from an exclusive self-identity and thereby, the identification of 'self' with the newly emergent self-concept in the deep structure. Translations, therefore enable the identification of the 'self' with the newly emergent deep structure and sustain this identification until it is appropriate that there is further transformation.

In respect of Figure 1 a detailed discussion is possible of each deep structure and related surface structures, particularly those which become evident as the person moves through the transpersonal bands towards unity consciousness. It has been stated however, that the primary concern in the discussion is the type of distinction the human person makes between ego-body and environment at the level of total organism. For this reason the discussion which follows will concentrate on the translations which both facilitate and sustain the transformation towards the deep structure of total organism.

The intention of Part 4, therefore, is to demonstrate that the characteristics of the spirituality of liberation are the surface structures of the deep structure which emerges at the level of total organism. This is the level at which there is integration of the environment with the ego-body self-sense of the human person. This integration enables the human person to begin to take responsibility for what takes place in the environment. The spirituality of liberation will be seen as that which facilitates a transformation of consciousness to a more just and compassionate way of being-in-the-world. It is that which facilitates the letting go of oppression, greed, domination, fear of 'not-self', alienation and lack of trust.

Gustavo Gutiérrez is regarded by the writer and others (see Ferm 1988) as the 'father' of a particular type of Christian reflection from within a socio-historical environment, which is now referred to as "Liberation Theology". Gutiérrez (1988:xvii) is of the opinion that the name and reality of 'liberation theology' came into existence at Chimbote, Peru, in July 1968, a few months before Medellín. The Medellín Conference was the 'Second General Conference of Latin American Bishops' held in Medellín in 1968 (Ferm 1986:3). Liberation theology is a dynamic theology in that it arises out of reflection upon experience. It is constituted by a reflection on God in a context of oppression and exploitation. The dynamic of the personal, as an integral and inseparable aspect of the communal, was present in the thinking of the Catholic Bishops at Medellín in 1968; a conference that served to consolidate this particular type of reflection on the Christian witness in the world:

"...a transformation that besides taking place with extraordinary speed, has come to touch and influence every level of human activity, from the economic to the religious. This indicates that we are on the threshold of a new epoch in this history of Latin America. It appears to be a time of zeal for full emancipation, of liberation from every form of servitude, of personal maturity and of collective integration [Medellín, "Introduction," 4]" (Gutiérrez 1988:xvii).

Furthermore, Gutiérrez appears to be among the first to explore the need for a spirituality of liberation (see Gutiérrez 1973 and Gutiérrez 1984); a lead which others have followed (see Boff 1982, Boff 1984 and Galilea 1988). The appropriateness of his reflection on a spirituality of liberation for this discussion, is evident in his reference to David Cooper:

"...a cardinal failure of all past revolutions has been the dissociation of liberation on the mass social level, i.e. liberation of whole classes in economic and political terms, and liberation on the level of the individual and the concrete groups in which he is directly engaged. If we are to talk of revolution today our talk will be meaningless unless we effect some union between the **macro-social** and the **micro-social**, and between inner reality and outer reality" (quoted in Gutiérrez 1973:31) (emphasis mine).

Gutiérrez continues: "Moreover alienation and exploitation, as well as the very struggle for liberation from them, have ramifications on the personal and psychological planes which would be dangerous to overlook in the process of constructing a new society and a new man" (Gutiérrez 1973:31).

7 Spirituality and liberation

7.1 The meaning of the word 'spirituality'

Wakefield (1973:361) notes that the word 'spiritual' is presently used to describe those attitudes, beliefs and practices, which animate peoples' lives and help them to reach out towards super-sensible realities. During the 15th and 16th centuries the original English use of the word 'spiritual' was to differentiate the ecclesiastical office from the secular office. It therefore referred primarily to the clergy (Jones, Wainwright *et al* 1986:xxiv). As a result the word 'spirituality' also came to be used to describe things of the spirit as distinct from things of matter. The devotional meaning of the word came later still, chiefly through Catholic writers like Challoner (Jones, Wainwright *et al* 1986:xxiv). It was in the context of its French usage that it gained its association with mystical or ascetical devotion, but as a term of reproach against the Quietist writers of the later seventeenth century (Jones, Wainwright *et al* 1986:xxiv). Jones (1986:xxv) believes the modern meaning of the word to have been shaped by the advance of biblical criticism and widespread skepticism on matters of faith (stimulated by, for example Honest to God in Britain and the 'death of God' and other trends in the USA). He argues that the word 'spirituality' seems to have expressed what was sought in persons looking for a religious practice (*lex orandi*) that would be autonomous and independent of the vicissitudes of the *lex credendi*. So we arrive at some formulation of the present meaning of the word given by Coburn at a conference in Durham in 1967: "Spirituality means a search for meaning and significance by contemplation and

reflection on the totality of human experiences in relation to the whole world which is experienced, and also, to the life which is lived and may mature as that search proceeds" (James 1968:61). The underlying implication in the use of the word 'spirituality' "is that there is a constituent of human nature which seeks relations with the ground and purpose of existence, however conceived" (Wakefield 1983:v).

7.2 The meaning of the word 'liberation'

The intention (ie 7.2) here is to explain what Gutiérrez means in his use of the term "liberation". This meaning will be reflected in his formulation of liberation theology and liberation spirituality (see 7.3).

In order to unpack the meaning of the word liberation, Gutiérrez (1973:37) describes the three reciprocally interpenetrating levels of the term: (i) liberation as the expression of the "aspirations of oppressed people **and social classes**" (my emphasis); (ii) liberation as an understanding of history in which human persons assume conscious responsibility for their own destiny; (iii) and liberation as liberation from sin brought to humankind in Jesus. "These are three levels of meaning of a single complex process, which finds its deepest sense and its full realization in the saving work of Christ. These levels of meaning are therefore interdependent" (Gutiérrez 1973:37).

Furthermore, Gutiérrez (1988:xxxix) affirms that liberation theology is intended as a theology of salvation. Salvation is the nature of God's action in history which he is

leading beyond itself. "Theological analysis (and not social or philosophical analysis) leads to the position that only liberation from sin gets to the very source of social injustice and other forms of human oppression, and reconciles us with God and our fellow human beings" (Gutiérrez 1988:xxxviii). Sin is the root of all servitude for it is constituted by the breaking of friendship with God and with other human beings (cf Gutiérrez 1988:xxxviii). These broken relationships can only be restored by the redemptive love of Jesus which we receive by faith and in communion with each other. Gutiérrez (1973:35) comments:

"To sin is to refuse to love one's neighbors and, therefore, the Lord himself. Sin - a breach of friendship with God and others - is according to the Bible the ultimate cause of poverty, injustice, and the oppression in which men live. In describing sin as the ultimate cause we do not in anyway negate the structural reasons and the objective determinants leading to these situations. It does, however, emphasize the fact that things do not happen by chance and that behind an unjust structure there is a personal or collective will responsible - a willingness to reject God and neighbor. It suggests, likewise, that a social transformation, no matter how radical it may be, does not automatically achieve the suppression of all evils".

Gutiérrez states that liberation theology (with reference to the Latin American situation) is found to be conditioned by two factors, (i) a fidelity to the God of our faith; and (ii) a fidelity to the people of Latin America and the concrete realities of the situation in which they find themselves. He goes on to state: "Therefore we cannot separate our disclosure about God from the historical process of liberation" (Gutiérrez 1988:xviii). The corollary should also be emphasized, and that is that the Church cannot separate the historical process of liberation from its disclosure about God. It is the Holy Spirit who is drawing the history of humankind to its fulfillment, of which every aspect of

liberation is a part. This dual emphasis is noted in a further statement by the Catholic

Bishops at Medellín:

"We cannot fail to see in this gigantic effort toward a rapid transformation and development an obvious sign of the Spirit who leads the history of humankind and of the peoples toward their vocation. We cannot but discover in this force, daily more insistent and impatient for transformation, vestiges of the images of God in human nature as a powerful incentive. This dynamism leads us progressively to an even greater control of nature, a more profound personalization and fellowship, and an encounter with the God who ratifies and deepens those values attained through human efforts [Medellín, "Introduction," 4]" (Gutiérrez 1988:xvii).

Gutiérrez notes that one of the reasons why there has been the need for clarification concerning some of the fundamental principles involved in the theology of liberation, especially the two mentioned above, is that "the theology of liberation has stirred facile enthusiasms that have interpreted it in a simplistic or erroneous way by ignoring the integral demands of the Christian faith as lived in the communion of the church" (Gutiérrez 1988:xviii). This clarification comes ultimately in a spirituality of liberation.

A spirituality of liberation, will be seen to propose that: (i) human sin is the root of all evil in the world and can only be efficaciously dealt with through the redemptive love of Jesus; (ii) the cry of the oppressed is an authentic one and that it needs to be heard and responded to; (iii) God is actively involved in the whole process of history, drawing persons, society and the cosmos towards ever increasing wholeness in himself (see Chapter 4); and (iv) persons, both individually and communally, are to take responsibly for the nature of the unjust structures present in society.

Liberation is comprehensive; it is an integral reality form which nothing can be excluded. This assertion is well expressed in the carefully worded statement of the Puebla conference on the three dimensions of liberation explained above:

"We are liberated by our participation in the new life brought to us by Jesus Christ, and by communion with him in the mystery of his death and resurrection. But this is true only on condition that we live out this mystery on the three planes described above, without focussing exclusively on any one of them. Only in this way will we avoid reducing the mystery to the verticalism of a disembodied spiritual union with God, or to the merely existential personalism of individual or small group ties, or to one or another form of social, economic, or political horizontalism [no. 329]" (Gutiérrez 1988:xl).

7.3 A spirituality of liberation

Gutiérrez (1973:203) claims no originality for the idea of the need for a spirituality of liberation. At the time of writing (1973) he observes that the need had already been noted by Arturo Gaete (*Definición e indefinición de la Iglesia en política*, Mensaje 19, no, 191, August 1970, p 375) (1973:212). Gutiérrez (1973:212 fn 48) also advocates the reading of the poet Ernesto Cardenal's collection of "profound Psalms which seek and sing liberation in the midst of modern forms of oppression and exploitation of man by man (Cardenal, E 1971. Psalms of struggle and liberation. New York: Herder and Herder)".

Gutiérrez's motivating argument for his own conviction concerning the need for a spirituality of liberation is that the theological categories differentiating between those who participate in the struggle for the liberation of oppressed, and those who do not

is not enough. In his own words, "we need a vital attitude, all-embracing and synthesizing, informing the totality as well as every detail of our lives; we need a 'spirituality'" (1973:203). To express this more simply: a commitment to the process of liberation requires a much deeper motivation than the desire to see the differences between sectors and classes of society eradicated.

Gutiérrez, in searching for a spirituality of liberation, is searching for a principle that will sustain persons': (i) experience of the continual forgiveness of Jesus; (ii) preferential option for the poor; and (iii) commitment to seeking complete liberation for the whole of humanity. Such a principle will transcend the specifics of any given situation, for its purpose is to equip persons to work within the boundaries of a given situation. The explicit implication in the use of the word 'transcend' must not be forgotten. Transcendence implies an integration of all previous reality (see 5.4.3). Therefore a transcendence of a particular situation can only come about from journeying through the specifics of that situation. The principle that is being sought to transcend a specific situation, therefore, is not an attempt to avoid or neglect the harshness of reality so as to escape from it. In going beyond the boundaries of a specific situation, it will integrate every aspect of that situation and in turn produce a response which belongs to a higher-order of reality. This response could not be initiated by the individual parts, or aspects, of the situation with which one finds oneself confronted. Gutiérrez (1988:xxvii) expresses it thus:

"The ultimate reason for commitment to the poor and oppressed is not to be found in the social analysis we use, or in human compassion, or in any direct experience we ourselves may have of poverty. These are all doubtless valid

motives that play an important part in our commitment. As Christians however, our commitment is grounded, in the final analysis, in the God of our faith. It is a theocentric, prophetic option that has its roots in the unmerited love of God and is demanded by this love".

7.3.1 A spirituality of encounter

"...what is going on today in Latin America makes it a place of an experience that is giving birth to a distinctive way of being Christian - that is to a spirituality" (Gutiérrez 1984:37)

Spirituality, argues Gutiérrez, is a concrete way of being in the world in solidarity with all persons, which is inspired by the Spirit. Furthermore, he insists that this way of living in solidarity with all human persons "arises from an intense spiritual experience", which is later explicated and witnessed to (Gutiérrez 1973:204). Gutiérrez's meaning of the phrase "intense spiritual experience is dealt with at length in a subsequent work entitled We drink from our own wells: The spiritual journey of a people (1984). What Gutiérrez intends to be understood by this is that the source of spirituality is the encounter that must take place between a person and Christ. This encounter has two characteristics, (i) it is the Lord who takes the initiative in the encounter: "...no one can come to me unless the Father has enabled him" (John 6:65), "You did not chose me, but I chose you..." (John 15:16) (see p 13); and (ii) the encounter constitutes the beginning of a journey with the words "follow me" (Mk 1:17).

De Gruchy (1984:77) describes the consequence of this type of encounter on

Bonhoeffer's life:

"During the years of the German Church struggle Bonhoeffer discovered that his **personal liberation** was something that enabled him to continue the fight. It liberated resources within him, resources of the Spirit that both his friends and students noticed. It enabled him to relate to people of all sorts, classes and conditions in a new way and to act in freedom beyond the walls of the church on the basis of obedience and forgiveness. In other words his 'inner revolution' did not give him an 'inner glow' but thrust him into the world as a new person in Christ, 'the man for others'" (emphasis mine).

Gutiérrez emphasizes that this encounter takes place within the whole context of a person's life and when authentic will reflect that context. This encounter therefore means being encountered by Christ dwelling with you, beside you, in you and through you. It is an intimate encounter that is described in the New Testament with the verbs 'see', 'hear', and 'touch': "That which was from the beginning, which we have **heard**, which we have **seen** with our eyes, which we have looked at and our hands have **touched** - this we proclaim concerning the Word of life" (1Jn 1:1).

An encounter is authenticated through the following aspects that are integral to it: (i) a person is encountered as a person, that is, as a 'differentiated one' amongst a community of persons (see 8.3.1); (ii) in being encountered by Christ the person discovers that Christ lives amongst the poor and marginalized of a society; and (iii) in being encountered by Christ the person discovers the mission of Christ and thereby the mission that he or she is to be entrusted with, and this is to be an incarnator of the reign of God. It is important to note Gutiérrez's emphasis on this encounter due to a critique concerning the scope of liberation in his earlier writing:

"The scope of liberation on the collective and historical level does not always satisfactorily include the **psychological liberation**. Psychological liberation includes dimensions which do not exist in or are not sufficiently integrated with collective, historical liberation. 'It seems to me,' writes David Cooper, 'that a cardinal failure of all past revolutions has been the dissociation of liberation on the mass social level, i.e. liberation of whole classes in economic and political terms, and liberation on the level of the individual and the concrete groups in which he is directly engaged. If we are to talk of revolution today our talk will be meaningless unless we effect some union between the macro-social and the micro-social, and between inner reality and outer reality.' Moreover alienation and exploitation as well as the very struggle for liberation from them have ramifications on the **personal and psychological** planes which would be dangerous to overlook in the process of constructing a new society and a new man" (Gutiérrez 1973:31) (emphasis mine).

Finally, concerning 'encounter' as an aspect of liberation spirituality, it must be noted that theological reflection can only start once the encounter has begun to take place. Authentic theology, therefore, is that theology which equips human persons in their journeying with Christ once they have had the experience of being called to "follow me".

"A spiritual experience, then, stands at the beginning of a spiritual journey. That experience becomes the subject of later reflection and is proposed to the entire ecclesial community as a way of being disciples of Christ. The spirituality in question is therefore not, as is sometimes said, an application of a particular theology" (Gutiérrez 1984:35)

7.3.2 A spirituality of solidarity

The solidarity which Gutiérrez advocates with all persons is defined more carefully in terms of a primary solidarity with the poor, exploited and oppressed, for it is in them that the image of God is most defiled. Gutiérrez (1973:204) argues that the spirituality

of liberation centres on a "conversion" to the poor, despised and oppressed. This conversion to the marginalized of society, he argues, is implied in our conversion to the Lord. Gutiérrez (1973:205) defines conversion as "a radical transformation of ourselves; it means thinking, feeling and living as Christ - present in exploited and alienated man". The following, which have a role in determining the authenticity of conversion, are important aspects of conversion: (i) the conversion is a permanent process; (ii) conversion is accompanied by analysis of, and strategy for healing the human environment in which it occurs (this facilitates its process character); (iii) that all conversion implies an integration of all previous categories and structures; and (iv) that there is no authentic conversion without a resultant change in the human environment in which it occurs (1973:205). Gutiérrez (1973:205) believes that it is important to define conversion in this way because, "the Christian has not perceived clearly enough that to know God is to do justice....He still does not situate himself in Christ without attempting to avoid concrete human history" (see 1.4.1).

7.3.2.1 The phenomenon of the poor

The major event that has shaped the life of the Latin American Church and which preceded liberation theology as a category of reflection, is expressed by Gutiérrez (1988:xx) as "the irruption of the poor". The history of Latin America now bears the imprint of the new presence of those who were disregarded and who were without opportunity to express their hopes and their fears. The poor were "absent" in both society and church, until the mushrooming of a consciousness within them, that the

oppression and neglect from which they suffered were totally contrary to the faith they had in Jesus Christ. Gutiérrez maintains that this imprint is changing the face of the society and church as the poor become active agents of their own destiny. Liberation theology is an attempt to interpret this sign of the times by reflecting critically thereon in the light of the word of God.

The poor constitute a people and a world. This world of the poor has an inherent dignity, despite its outward appearance, in that it is constituted by the human person. The world of the poor however is also a complex one. Gutiérrez (1988:xxi) explains that until recently the world of the poor has been almost exclusively analyzed as a social and economic factor. He is at present (1988) of the opinion that without undermining the importance of this analysis "we must be attentive to other aspects of poverty as well" (Gutiérrez 1988:xxi). Therefore, alongside the disturbing conclusions of present analysis, we must add that: "being poor is a way of living, thinking, loving, praying, believing and hoping, spending leisure time, and struggling for a livelihood. Being poor today is also increasingly coming to mean being involved in the struggle for justice and peace, defending one's life and freedom, seeking a more democratic participation in the decisions made by society, organizing 'to live faith in an integral way' (Puebla, 1137), and being committed to the liberation of every human being" (Gutiérrez 1988:xxi-xxii).

Accordingly, Gutiérrez concludes that the above perception represents one of the most profound changes in the way in which liberation theology sees the reality of poverty. This new perception "reveals a human depth and a toughness that are a promise of

life" (Gutiérrez 1988:xxii).

A way of being-in-the-world which demonstrates the above type of solidarity with those who suffer and are exploited, runs two particular risks, namely: (i) that of God becoming irrelevant in the face of human suffering, and (ii) a "Constantinianism of the Left" (Gutiérrez 1973:266).

7.3.2.2 God irrelevant in the face of human suffering

Gutiérrez (1973:204) agrees that a potential problem arises as the human person struggles to be true to God and humanity in the face of suffering. The problem is that "the encounter with the Lord under these conditions can disappear by giving way to what he himself brings forth and nourishes: love for man" (1973:204). Gutiérrez asserts that this love for the human person separated from an ongoing encounter with Jesus cannot know the fullness of its potential. The solution is to be found in the heart of the problem itself: "This is the challenge confronting a spirituality of liberation. Where oppression and the liberation of man seem to make God irrelevant - a God filtered by our longtime indifference to these problems - there must blossom faith and hope in him who comes to root out injustice and to offer, in an unforeseen way, total liberation. This is a spirituality which dares to sink roots in the soil of oppression-liberation" (1973:204).

7.3.2.3 "Constantinianism of the Left"

Gutiérrez (1973:266) notes a very important question: "Should the church use its social influence to effect the necessary transformations?" A negative response to this question is motivated by a fear that a kind of "Constantinianism of the Left" will develop, where the Church ends up legitimizing the political agenda of the 'left' as opposed to that of the 'right'. The manner in which the Church involves itself is the real question, and not whether or not it should be involved in bringing about changes in society. Part 5 will suggest that this 'manner' is exemplified in the Church divesting herself of all political power by siding with the poor and the oppressed; those from whom all political power is withheld.

7.3.3 A spirituality of critical reflection

Gutiérrez (1988:xxviii) believes that both the complexity and potential creativity of the problems which grip the Latin American Church motivate the need for the Church to gain a "deeper understanding of its own faith in the Lord Jesus". God is experienced by Latin Americans in Latin America. Therefore the theology that results from the reflection on this experience must reflect the themes and priorities which have become an integral part of the peoples' experience of God in their own socio-political context. In the Latin American context the primary partners in the dialogue that arises out of the experience are the poor and those regarded as "non-persons". The starting point therefore of liberation theology, argues Gutiérrez, is different to European theology,

whose dialoguing partners are Christians under the influence of modernism as a result of the mentality that asserted itself at the European enlightenment. Gutiérrez agrees that there is a relationship between liberation theology and European theology. However, the relationship must be clearly defined so as not to yield to the tendency of regarding liberation theology as the radical, political wing of European progressive theology (Gutiérrez 1988:xxix). "Liberation theology is one manifestation of the adulthood that Latin American society, and the Church as part of it, began to achieve in recent decades" (Gutiérrez 1988:xxviii).

Gutiérrez explains his understanding of the theological task of liberation theology in accordance with the traditional Christian datum, "Do not merely listen to the word, and so deceive yourselves. Do what it says" (Js 1:22). Therefore the theological task of liberation theology is "a **critical reflection** on Christian praxis in the light of the word of God" (Gutiérrez 1988:xxix)(emphasis mine). The locus of reflection is from within the Christian Church for it is there that the word of God is received. It is also from within the Church that the word challenges those in the church who reject the word's demand for participation in history and the promotion of justice. Furthermore, the word received challenges those "who run the risk of forgetting central aspects of the Christian life, because they are caught up in the demands of immediate political activity" (Gutiérrez 1988:xxxiii).

"The life and preaching of Jesus postulate the unceasing search for a new kind of man in a qualitatively different society. Although the Kingdom must not be confused with the establishment of a just society, this does not mean that it is indifferent to this society. Nor does it mean that this just society constitutes a 'necessary condition' for the arrival of the Kingdom nor that they are closely

linked, nor that they converge. More profoundly the announcement of the Kingdom reveals to society itself the aspiration for a just society and leads it to discover unexpected dimensions and unexplored paths" (Gutiérrez 1973:231-2).

To do what the word says is to be involved in inaugurating the reign or the kingdom of God within the present reality of society, as opposed to just waiting for it as a future event. The reign of God is perceived as a concrete reality that breaks in upon the present from the future. Christian praxis, in accepting the reign of God as a present reality, is intent on transforming history in accordance with the principles of this reign. In so doing liberation theology does not fail to note that the kingdom of God or the reign of God will only come in its fullness at the end of time.

"Without liberating historical events there would be no growth of the Kingdom. But the process of liberation would not have conquered the very roots of oppression and the exploitation of man by man without the coming of the Kingdom, which is above all a gift. Moreover, we can say that the historical, political liberating event is the growth of the kingdom and is a salvic event, but is not the coming of the kingdom, not all of salvation" (Gutiérrez 1973:177).

In respect of different contexts of oppression learning from each other, Gutiérrez maintains that the main purpose of reflecting on the experience of another is to discover one's own way. "Not only is there a contemporary history and a contemporary Gospel; there is also a contemporary spiritual experience which cannot be overlooked" (1973:204).

"A spirituality means a reordering of the great axes of the Christian life in terms of this contemporary experience. What is new is the synthesis that this reordering brings about, in stimulating a deepened understanding of different ideas, in bringing to the surface unknown or forgotten aspects of the Christian life, and above all in the way in which these things are converted into life, prayer, commitment and action" (1973:204).

The danger faced in South Africa those labouring for their liberation, those who do not belong to the oppressed masses, but who are nevertheless growing in awareness of the socio-political implications of their faith and those of the oppressed who have no consciousness of an encounter with Jesus, is that they will invoke the principles of liberation spirituality without journeying the road that ultimately leads to those principles. The danger is one of adopting the liberation perspective without the experience of the encounter with the source of that perspective, and more particularly, without deep enough reflection on the indigenous experience. The consequence of this is an ignorance of the integral demands of the Christian faith in which the liberation perspective has its roots.

7.3.3.1 The challenge to be

Gutiérrez accedes that in Latin America the emphasis has been placed on the social dimension of Christian praxis due to the fact that the praxis itself is being worked out in a society "in which socio-economic structures are in the service of the powerful and work against the weak of society" (1988:xxx). However Gutiérrez continues: "...praxis is not reducible to social aspects in this narrow sense. The complexity of the world of the poor and lowly compels us to attend to other dimensions of Christian practice if it is to meet the requirements of a total love of God" (1988:xxx). Gutiérrez's ability to state that praxis is not reducible to social aspects, is evidence of the profound depth of his own model. Furthermore, it is his intense reflection upon his own experience amongst the

poor that has brought him to the consciousness that there is no truly liberating commitment to the poor as persons, and as a world, without an awareness of the simple but profoundly human aspects thereof. It is this consciousness that has confirmed the importance of authentic gestures and ways of being-with that some may regard as having little political effectiveness.

It is important here to draw a distinction between being and activism. It is only the encounter with Jesus that can give persons the freedom to be amongst the people without having to prove themselves by trying to achieve measurable ends through numerous projects and programmes. God can only be known amongst the poor and despised through a continual realization that he is at the same time beyond any form of classification and is thereby wholly transcendent. A lapse into activism will demonstrate a complete lack of acknowledgement of the dignity of the poor and will ultimately be a sign of disrespect. The purpose in this discussion is to explore a spirituality that will sustain those being converted and conscientized, as they dwell amongst the oppressed, in order to enable the poor to effect their own liberation.

The whole concept of 'dwelling-amongst' needs clarification. Is it physical togetherness, implying a relocation for the converted? Or is 'dwelling-amongst' an attitude of mind that appreciates the dignity in another person's being, even in their poverty? As Gutiérrez indicates (see 7.3.2.1), the world of the poor is a world; it has its own way of being and should be treated as a world. Many good intentions actually imply that the world of the poor is a non-world. This is not an attempt to justify and rationalize

the situation of poverty. It is rather an attempt to affirm that, in spite of poverty and oppression, the poor have a dignity that nothing can take from them. It is that dignity which must be affirmed as persons dwell amongst the poor. Physical relocation is not the only manner whereby this affirmation is achieved. The Ignatian perspective of allowing space and difference to be, in order that God can fill them and transform them into creative energy that transforms both the lives of the poor and those seeking to dwell amongst them, should be appreciated. Persons can only live in such a way that affirms the dignity of another when they know their own dignity within themselves. They must come to the place where they accept the concretization of their own bodies and consciousness amongst and with the poor, without having to further concretize their efforts in projects or programmes. If not, the problem is that from the exterior these efforts appear to be real compassion and care for the oppressed, however they are actually an expression of insecurity. Rather persons' being-with-dignity in relationship with the poor will inspire in them a sense of dignity which is crucial in enabling them to initiate and sustain their own liberation.

Human relationships are the essence of being with the poor. "If there is no friendship with them and no sharing of the life of the poor, then there is no authentic commitment to liberation, because love exists only among equals" (Gutiérrez 1988:xxxii).

The capability of being-with the poor beyond all forms of activism is that which inspires the realization of the centrality of contemplation and prayer. Gutiérrez (1988:xxxii) admits that this is not without its defects amongst the Latin American Christians. However he challenges those who believe Christians in Latin America have been losing

the spirit of prayer, that they reveal therein their own remoteness from the everyday life of the poor (1988:xxxi). Prayer and contemplation were central to the life of Christ who is our supreme liberator. So integrated was his life, that "his sweat became like great drops of blood" (Lk 22:44-45), as he struggled with the climax of his mission to liberate the human person from sin and oppression.

"Those, therefore, who adopt the liberation perspective must have the sensitivity that is needed for understanding and cultivating the celebratory and contemplative dimension of peoples who find in the God of their faith the source of their demand for life and dignity" (Gutiérrez 1988:xxxii).

7.3.4 A spirituality of martyrdom

The courageousness of the Church's commitment to life in Latin America can only be grasped fully when one realizes how real is the threat of physical death and mutilation to those who are committed to evangelism, liberation and the poor. The murder of Archbishop Oscar Romero (see Romero 1985) is an indication of the price that is to be paid for being an authentic Church of the poor. The murdering of community leaders in and out of detention, the innocent killing of children, and to a lesser degree the recent (September 1989) beating of clergy in South Africa are an indication of the cost within this country. The authenticity of the commitment of those who have made the choice in accordance with a preferential option for the poor, is further refined by their willingness to ultimately sacrifice their own life. If no other dimension to the spirituality of liberation communicates the fact that liberation cannot be an academic or even theological exercise, then it is this dimension of martyrdom.

7.3.5 A gratuitous spirituality

Gutiérrez (1973:205) states that "a spirituality of liberation must be filled with a living sense of gratuitousness". By this he means that the communion that human persons have with each other and with God is above all a gift (1973:206). He argues that our life should be filled with gratitude at the knowledge that at the root of our personal and communal existence lies the gift of the self-communication of God in Jesus. It is the very nature of the gift that inspires the human person to work responsibly towards God, neighbour and self, in the world. Gutiérrez offers that prayer is the means whereby we experience this gratuitousness. "This 'leisure' action, this 'wasted' time, reminds us that the Lord is beyond the categories of usefulness and uselessness". The experience of this gratuitousness is what elicits gratuitousness in us towards others.

7.3.6 An evangelical spirituality

"When we affirm that the Church politicizes by evangelizing, we do not claim that the Gospel is thus reduced to creating a political consciousness in men or that the revelation of the Father - which takes on, transforms, and fulfills in an unsuspected way every human aspiration - is thereby nullified. We mean that the annunciation of the Gospel, precisely insofar as it is a message of total love, has an inescapable political dimension, because it is addressed to people who live within a fabric of social relationships, which, in our case keeps them in a sub-human condition" (Gutiérrez 1973:270).

The task of the church is to incarnate the 'good news' of Jesus to society in such a way

that social structures will reflect, to the greatest extent possible, the kingdom of God. 2.2.1 above, attempted to redefine the meaning of the word *euangelion*, due to the dominant pietistic and individualistic (as opposed to personalized (see 8.3.1)) interpretations of the word. As stated in 2.2.1, to evangelize is not to make converts. It is rather to take up the cause of the poor in such a way that persons become so identified with the poor that they can no longer continue in a way of being-in-the-world that contributes to their suffering. This identification implies conversion. Conversion itself however, ceases to be the end point of evangelism, becoming rather the beginning of a particular orientation towards the world. The spirituality of liberation is evangelical in two particular respects: (i) it arises out of a solidarity with the poor whose liberation is both from sin and oppressive socio-historical structures, and (ii) in its emphasis on both oppressed and oppressors need for an encounter with Jesus (see 7.3.1), an encounter which "takes on, transforms, and fulfills in an unsuspected way every human aspiration" (Gutiérrez 1973:270).

The definitive aspect of any priest's calling, understanding that it is primarily a calling by God and to God, is to orientate his or her congregation towards their being-in-the-world, in such a manner that they celebrate creation's wonder and majesty and humbly work for covenant loyalty, shalom and justice (see 1.4.2 and 1.4.1). The agenda of this orientation towards the world is set by those on whom Jesus had particular compassion - the poor, the marginalized and the oppressed. A persons' orientation towards being-in-the-world is the foundation upon which their activity in the world is actually built. Perhaps it is priests' lack of appreciation of the validity of their ministry to nurture a

right orientation towards the world, that renders many of them ineffective. The primary mission of the church is not so much the action that must take place in society in order for it to be more just and equitable. It is rather the orientation of human persons to their being-in-the-world in such a way that they can engage authentically in the activity of dismantling unjust social structures and inaugurating the new. Having located itself at the point of greatest vulnerability, that is *in situ* with the poor and the oppressed, this is the task of priests both in and beyond the crisis of injustice.

7.3.7 Conclusion

The spirituality of liberation encourages a movement to God through human persons, or in other words, a conversion to Christ through being converted to the needs of the oppressed and exploited. However, it also argues that we cannot reach people or love them without the free gift of God in Jesus. Gutiérrez (1988:119) continues; "Both movements need each other dialectically and move toward a synthesis. This synthesis is found in Christ; in the God-Man we encounter God and humankind. In Christ humankind gives God a human countenance and God gives it a divine countenance". We are not converted to God unless we are converted to struggling with the poor and oppressed for their liberation, and we are not able to struggle effectively with the poor and oppressed unless we are converted to God. This dialectical process is a source of Christian joy.

The encounter with God in the desperateness of poverty and oppression is the

motivation behind and within the birth of liberation theology. In this sense it would be correct to say that liberation is first an experience of God in a situation of oppression. It therefore only becomes a theology once the experience is reflected upon. This further clarifies the emphasis on the whole question of action that should complement faith. There is of course no suggestion here that faith is not to be accompanied by action. However the initial action in terms of liberation theology is that of placing oneself amongst the poor and oppressed. Being amongst the poor and journeying with them to a consciousness of their own empowerment, in order that they effect their own liberation in the power of the Spirit, is the essence of a spirituality of liberation.

It was stated earlier (see p 84) that, "Spirituality means a search for meaning and significance by contemplation and reflection on the totality of human experiences in relation to the whole world which is experienced, and also, to the life which is lived and may mature as that search proceeds" (James 1968:61). The spirituality of liberation has been shown to be a type of this reflection on and within the world, which develops an all-embracing, synthesizing and vital attitude within persons. Thereby it informs the totality, as well as every detail of persons' lives, enabling the integration of the environment into 'self' to the extent that persons take responsibility for the world in which they live (cf Gutiérrez 1973:203).

8 The primacy of the person in effecting transformation in the socio-historical environment

8.1 Introduction

Chapter 7.3 has demonstrated that the characteristics of the spirituality of liberation are the contents of the surface structures of the deep structure which emerges at the level of total organism. Chapter 5.5 explained why the emergence of the total organism (ie. the integration of the environment with that which is considered as 'self') could be regarded as spiritual development, and therefore constituted by a spirituality. This was done in order to demonstrate: (i) that a person's experience of the Holy Spirit is authenticated by an integration of that which is considered as 'not-self'. This integration enables persons to operate within the levels from which there has been differentiation; (ii) that this operation or praxis constitutes the surface structures of the newly emergent deep structure; and (iii) that spiritual development is characterized by conscious and authentic self-transcendence. As outlined above (see 5.4.6.2), transcendence is facilitated by the letting go of an exclusive concept of self-identity at each stage. The newly emergent concept of 'self' is defined by the integration of that which was perceived as 'not-self' into that which was perceived as 'self' (see 5.3).

The objective of this section (ie. Chapter 8) is to understand the relationship between the rise in consciousness, which both facilitates, and is facilitated by, the principal

elements of a spirituality of liberation, and the change desired in the socio-historical environment. The question is whether transformation in the person facilitates transformation in socio-historical context or vice versa. This question can be stated more appropriately in view of understanding the difference between deep and surface structures (see p 66): In respect of the changes which need to take place in society and human persons, which is the deep structure and which is the surface structure? The writer's hypothesis is that the consequences of a shift in deep structure, that is transformation, are being expected from changes in surface structures, that is translations. A transformation is expected from translations without an understanding of why they have not been producing the desired change. Translation and transformation were established as operative forces within the triadic process of development in 5.4.6.1. The difference in these forces has been indicated by the two different structures in which these forces are postulated to be at work, namely: deep structures and surface structures (see 5.4.6). Wilber maintains that the forces of translation work on the level of surface structures and those of transformation on the level of deep structures. With respect to the development of the human person we noted that both the forces of translation and transformation had specific functions. This implies that changes in both surface and deep structures are authentic according to the specific nature of growth taking place at a particular time.

The intention expressed above, that is to understand the relationship between the rise in consciousness, which both facilitates, and is facilitated by, the principal elements of a spirituality of liberation, and the change desired in the socio-historical environment,

will be achieved by: (i) a review of the concept of boundaries established in 5.3, and (ii) understanding the difference between society being described as a communion or collectivity of persons.

8.2 A review of boundaries

The boundary perceived at the stage of development which can correctly be termed 'spiritual development', is that between the ego-body as 'self' and the environment as 'not-self'. The boundary is perceived to exist between the person and the environment in which lifestyles of justice and compassion are to be manifest.

A review of Figure 1 (see p 49) will illustrate the process of the development of higher-order unities, in persons. At the level of 'total organism' the 'self' is defined as the ego-body and 'not-self' as the environment. The ego-body is a self sense which has emerged in and through, (i) the integration of the shadow into the persona (see 5.3.1), resulting in an integrated ego; and (ii) the integration of the body into the self-sense of ego. The question which illustrates the human person's perception of a boundary between ego and body, was given earlier (see p 53): "Do you feel you are a body, or do you feel you have a body?"; to which the unconscious reply is, "I feel I have a body" (Wilber 1979:106). Therefore the ego-body is defined by the integration of the body into the ego. The boundary perceived by the human person, at the level of total organism, is between the ego-body and the environment. It is this boundary, when perceived as the point of separation, as opposed to the point of

potential union, which makes it very difficult for the human person to take responsibility for what happens in the environment. In view of having established this stage of human development as spiritual development (see Chapter 5.5), the integration of the environment into the ego-body is an appropriate concern in the spirituality of the human person.

The spirituality of liberation sustains this integration and has been outlined above (see 7.3). What is primary in respect of the spirituality, or way of being-in-the-world, of persons in bringing about change within social structures? Is it: (i) the fact that the spirituality constitutes the surface structures of a particular deep structure of consciousness; or (ii) the manifestation of the contents of this spirituality in the environment? The discussion which follows is an attempt to draw closer towards some form of answer to these questions.

8.3 Society: A communion or collectivity of persons?

There is a serious lack in the development of a sociology of evolving consciousness (cf Dauncey 1974:81). Dauncey (1974) argues that insights into the evolutionary role of social structures, from a Teilhardian perspective, will contribute to the development of the socio-political implications of Teilhard's writings; something which Teilhard left undone. Through a brief examination of action and relationships amongst plant life and amongst animals, Dauncey (1974:82) argues that: "The biochemical and instinctive structuring of actions and reactions develops into the structuring of behaviour, which

in turn causes the structuring of inter-relationships; and out of those inter-relationships social structures emerge". Although Dauncey's hypothesis is developed from a less complex level of consciousness it is correct to assert that "the social structures of a group are closely related, almost by reflection, to the **state of consciousness** of the individual within the group" (Dauncey 1974:82)(emphasis mine). The most basic element of the community is the human person and therefore the evolution of the society is the evolution of the human person, which is in and towards unity in God. The need to understand the relationship between the evolution of persons, and change within social structures is that social structures are predominantly the externalization of human persons' illusory perception of boundaries.

In one of his major works, The Phenomenon of Man (1977b), Teilhard sees human persons, both the species and the individual, as being vertically inserted into the history of the cosmos, and horizontally inserted into the group. The social phenomenon is therefore present everywhere. However it itself is always undergoing qualitative changes, due to the changing organization and complexity of society. At the same time as the unification of human persons gains increasing momentum, the world is more torn apart than ever. This is the ongoing call to higher and more complex social integration. Teilhard (1977) describes this whole process, which is imperative for the survival of humankind, with the words "socialization", "planetization", and "totalization". He does not underplay the obvious collectivity of these terms, believing that in sharing common roots and origin human persons also share a common destiny. This process described by Teilhard is the same as that of "communion" proposed by

von Brück (1984:45) in order to overcome the causes of human persons' inability to live according to their consciousness. By communion he understands a free relationship of human beings who form a certain wholeness without losing the particular shape of the individual. The reason for this is that the centre of the communion is beyond the communion itself, enabling it to integrate different poles. Von Brück places this understanding over against what he calls "collectivity". "By collectivity I understand an organization of individuals who see their identity not beyond but in the collectivity" (Von Brück 1984:45). "Collectivity" is a description of those attempts at socialization which are characterized by external coercion and are therefore inadequate. "We are distressed and pained when we see modern attempts at human collectivisation ending up, contrary to our expectations...in a lowering and enslavement of consciousness" (Teilhard 1977b:291). Teilhard's thought on socialization is one amongst various attempts to draw persons together, in an attempt to establish stronger and more effective social, political and economic communities. The true nature of union of human persons though is only achieved through the forces of love and attraction. Teilhard regarded the energy of love in the universe to be more important than the energy of matter. It is active love that will unify, build up, integrate and synthesize different elements into a higher unity. Persons are faced moment by moment with the choice between: (i) returning to earlier and simpler forms of society; or (ii) moving forward towards a higher complexity of consciousness and a qualitatively better integration.

8.3.1 Personalization

The energies that define the nature of the integration of the environment with 'self', being a higher-order union within human persons, are spiritual energies. The present predicament of the world therefore, requires a reflection on the spiritual dimensions of the tension between the individual and the society (cf King 1976). "The crisis can ultimately be understood as a spiritual crisis - that is to say a crisis of consciousness" (King 1976:10). Teilhard desired that human persons should live better in the sense of developing a higher, more enriched personal consciousness. This enriched consciousness moves human persons away from a totalitarian elemental view of persons. Thus a higher socialization of human persons implies a synthesis of different elements into a higher unity, resulting in a greater order and a qualitative difference in the way of life. In this process of personalization each human being moves from individuality into personhood which constitutes a sense of union of being with all others. 'The many' for Teilhard is the total community of human persons, for which one must clearly cultivate a universal form of love. For Teilhard, then, being a person is quite different from being an individual. "To be a person implies the internal deepening and intensification of consciousness, both its inner concentration and its expansion" (King 1976:13). The person relates from within to the within of all others. Thus personalization for Teilhard is a process of growth and progressive centration: the centring of oneself first, then the centring upon another person, and lastly the centring together upon something greater and higher. This ultimate centration is upon Omega (see 4.4). So as King (1976) suggests, the crisis in which the world finds herself is ultimately a spiritual one, one of

consciousness, with both individual and social dimensions.

8.4 Towards a personalizing paradigm

"...the path Jesus assigns us for the liberation of society from the evils that afflict it is not the shortest of paths. It is not enough to make surface changes, and the path leads through the heart of the human person, which Jesus wishes to change. And the human heart is not to be changed in a day. But this longer path is also the most effective and the most realistic, for only thus do we attack evil in its roots" (wa Ilunga 1978).

The spirituality of liberation has already been proposed as part of a solution to this crisis (see 7.3). In defining the meaning of the word 'liberation'(see 7.2), it was demonstrated how this spirituality would facilitate three interconnected liberations: (i) liberation from social situations of oppression that cause people to live in conditions contrary to God's will for their life; (ii) liberation in the sense of human persons requiring a personal transformation by which they live with a profound inner sense of freedom in the face of every kind of servitude; and (iii) a liberation from sin, which attacks the deepest root of all servitude; for sin is the breaking of friendship with God, creation and other persons, and therefore cannot be eradicated except by the unmerited redemptive love of the Lord (cf Gutiérrez 1988:xxxviii). Gutiérrez is aware of the danger of focussing exclusively on the socio-political aspect of liberation. Nevertheless it would be true to say that the majority of his work points to a methodology for this level of liberation. A consequence of this is that it leaves the methodology of the other two levels somewhat lacking in certain respects. What follows then is reflection on

Gutiérrez's second theme of liberation, that of human persons requiring a personal transformation by which they live with a profound inner sense of freedom in the face of every kind of servitude.

It is proposed that this reflection will continue the exploration into why the evolving of consciousness within persons is primary with respect to bringing about change in social structures. The reflection will centre around some thoughts suggested by Beatrice Bruteau which develop the themes of communion and collectivity explored earlier (see 8.3).

In order to initiate social structures which liberate persons, persons require a personal transformation which enables them to live with a profound sense of inner freedom in the face of every kind of servitude (cf Gutiérrez 1973:37). This personal transformation is described by Bruteau (1982:124) as a "shift in consciousness". She describes the profound inner sense of freedom as that which comes from experiencing oneself, in Christ, as a new creation. The primary consequence of this experience is a change in the way in which persons perceive themselves in relationship to all that is considered 'not-self'. Bruteau refers to the way of being in terms of two paradigms, that of domination and that of communion. Each paradigm has an energy and is thereby constituted by a set of energy relations which, in and through the human person, result in social relations and structures. The change required is that which is constituted by a shift in consciousness from the domination paradigm to the communion paradigm.

This shift in consciousness is illustrated primarily by the Last Supper and the event of Jesus washing his disciples feet. Bruteau (1982:125) has called this the "Holy Thursday Revolution". In John 13 and Luke 22 respectively we read:

¹⁸Having loved his own who were in the world he now showed them the full extent of his love...⁴so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. ⁵After that he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

¹⁹And he took bread gave thanks and broke it, and gave it to them saying, "This is my body given for you; do this in remembrance of me." ²⁰In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you..."

In the washing of his disciples' feet Jesus destroys the paradigm of non-reciprocal relationships. Reciprocity must become the definitive character in the human person's relationship with God, other persons and the creation. The washing of a master's feet by servants, and not *vice versa*, was evidence of a non-reciprocal relationship between master and servant. Hence the utter disbelief of Peter in the words, "You shall never wash my feet" (Jn 13:8). It appears that Jesus' intention was not to overwhelm his disciples by the fact that "the Lord" had washed their feet. Such a response from the disciples would not have reflected the fundamental transformation that Jesus desired to take place. This is further illustrated in the simple but profound breaking of the bread and sharing of the wine. "This is my body which is given for you, this is my blood which is shed for you." Bruteau (1982:126) notes: "Jesus shares his own life

substance and life energy with his friends under the guise of food". The intimacy of Jesus with the human person is expressed in this moment. Hereby Jesus not only destroys the old paradigm of non-reciprocal relations but institutes the new. The new paradigm is characterized by the interdependence of our relationships. Jesus said, "Remain in me, and I will remain in you" (Jn 15:4). Both the events of the Last Supper and Jesus relating the story of the vine and the branches end with the challenge: "Love one another as I have loved you" (Jn 15:12; 13:34); thereby demonstrating that the primary consequence of being loved is to love in such a way as to include the other in oneself. Let us examine the paradigms of domination and communion more closely.

8.4.1 The domination paradigm

This is a way of being-in-the-world, still very present in attitudes and social structures, that illustrates clearly the need for an activation of energy which will result in a deeper and more profound way of being-human-in-the-world. In this paradigm the dominator determines the being of the dominated in such a way that the dominated has no bearing on the being of the dominator, apart from that they remain in a non-reciprocal relationship. Bruteau (1982:127) argues that the unity produced is one that is extrinsic to the beings unified by it. There is no sense of the interdependence of each element in this model and therefore each element is other and outside every other element and must relate in some external fashion. In this instance, says Bruteau (1982), the energy that gives rise to this kind of unity and the energy that maintains

the separate entity are conflicting energies. The definition of 'self' in this paradigm is by means of negation. "I am insofar as I am not you", and "You are you insofar as you are not-I" (Bruteau 1982:128). Bruteau (1982) comments:

"I call this the logic of 'self' identification by mutual negation. It underlies the metaphysics of alienation, or dependence of being on otherness, which in turn is the foundation for social relations of domination and the psychological experiences associated with the perception of inferiors and superiors" (1982:128).

The persistence of this paradigm of domination, despite what was at the time of national independence called a liberation, is effectively illustrated by the present set of circumstances in Zaire. Bakole wa Ilunga (1984:13,14), the Catholic Archbishop of Kananga, describes how the natives of that country developed an entire civilization that provided an organization for shared life. He (1984:15) shows how this traditional system with its own internal balances, was significantly disrupted, if not totally destroyed, by colonization. He acknowledges that there are links between the present crisis (1984) and the impingement of colonialism, which was without reference to the cultural heritage that had carried the society up until the time of the white man's arrival. However, wa Ilunga argues that in two decades, those who 'liberated' the country from oppression, have not displayed the responsibility which would enable the people to discover a sense of their own identity. Removal of the colonial government and the beginning of government of Zaireans by Zaireans led to the belief that national unity would follow and ensure structures that would benefit all citizens of the country. This has not happened however. wa Ilunga (1984) describes the present state of Zaire, where a native elite benefits from continued domination of the masses and does not work for the good

of the whole population, as follows:

"An entire economy, with industries, banks, and stores of every kind, has come into existence, yet we find it extremely difficult to acquire even enough food to eat. A wide ranging network of public institutions is unable to guarantee the common good and the order of society. An elaborate system of administrative and judicial entities stands by helpless as many citizens are unable to obtain their rights while criminals of all kinds go their way unhindered. A vast system of education has been set in place, yet we find ourselves dealing with young people who are poorly educated and have not been introduced to the real values of life" (wa Ilunga 1984:11).

Bruteau (1982:134) warns against the sense of collective unity which gives rise to the type of 'liberation' experienced in Zaire. Such collective unity is created by individuals who have not undergone a shift in consciousness, and who define unity in terms of categories like race, ideological perception and social status. Of unities inspired by such categories, Bruteau states:

"These pseudo unions formed in these attempts are not true unions of the next higher order of complexity but only transient collectivities on this same level where we now exist...totalitarian political regimes which impose artificial unity on a people usually end in disaster and disintegration" (Bruteau 1982:134).

This situation in Zaire is an example of qualitative change (transformation) being anticipated from a mere shift of power without an accompanying shift in consciousness (translation) (see p 107).

8.4.2 The communion paradigm

Bruteau (1982:128) argues that the shift from the domination paradigm to the communion paradigm is not constituted simply by "moral attitudes in which sympathy and generosity replace pride and selfishness". She argues that our morality will not change until the way in which we perceive our being-in-the-world changes. Human persons' perception of their being-in-the-world must be informed by the principle of reciprocity. The being of a person is interrelated to the being of another. This is so to the extent that the identity of the 'self' is defined in terms of the 'self' being in the other and the other being in the 'self'. I am, to the extent that I am in you, and you are, to the extent that you are in me. This reciprocal relation of being **in** one another produces a unity, in which the energies that define the person and the unity of persons, do not conflict with each other as they did in the domination paradigm. Therefore, as Bruteau (1982:129) states, "the union obtained is an intrinsic union: the very core of each person's being, each one's freedom has enhanced the giving and receiving that constitute the union". Bruteau (1982:130) is not arguing for the identity of the person to dissolve into an amorphous mass of nothingness but rather that the manner in which identity is defined to shift from that of mutual negation to that of mutual affirmation. "The secret of self identity does not lie in an external setting of boundaries to being by negation and separation, but in an internal coincidence with the act of living itself" (Bruteau 1982:130).

In an earlier discussion concerning some aspects of the thoughts of Teilhard de Chardin

(see Chapter 4) we noted his distinction of the human person from the rest of creation in terms of their reflexive consciousness. In the human person consciousness is now conscious of its consciousness. The way in which the 'self' comes to the understanding of 'self' as a communion of being with all other beings is, suggests Bruteau (1982:132), through the two stages of reflexive consciousness. The first stage of reflexive consciousness is where we are conscious of being conscious. Bruteau (1982) argues that this is imperfect reflexivity for it creates a subject and object. The subject, who is conscious that, is distinguished from the object of the conscious being. The person who remains at this first stage of reflexive consciousness is defined as an 'individual'. The 'individual' is then distinguished from the 'person' who is defined by the second stage of reflexivity. In this second stage of reflexivity the 'self' remains conscious of its consciousness without creating the categories of subject and object. Bruteau (1982:133) suggests that we rather "coincide with our 'self' by experiencing our own existence interiorly...this is perfect reflexivity because it knows the subject precisely as subject". In this way Bruteau defines more clearly the process of personalization (see 8.3.1); which is the primary characteristic of the growth towards a spirituality that effects authentic liberation. Furthermore, this "coinciding with our 'self' by experiencing our own existence interiorly" is another manner whereby to express the process of the dissolving of the boundary at each stage of development (see 5.3).

Bruteau (1982:131) believes therefore that this shift or mutation is dependent upon an intensification of the reflexivity of consciousness. This process of increasing

complexity and intensification is the process of evolution described earlier (see Chapter 4). Furthermore, with reference to our discussion on translation and transformation in Wilber (see 5.4.6.1), this shift is a result of the successful failure of the forces of translation enabling a transformation to take place.

8.4.2.1 Freedom in being a new creation

The mutuality that characterizes the communion paradigm is not only between person and person, but also between the person, the community and God. Jesus said , ""Remain in me, and I will remain in you" (Jn 15:4). Bruteau (1982:136,137) affirms that, "I am I, by virtue of being **in** other beings, pre-eminently God". To be in a reciprocal relationship with all creation, is to be in Christ. To be in Christ is to destroy the non-reciprocal pattern of organizing social relations, and to avail oneself "as food for one's friends" as Jesus did (Bruteau 1982:142). This, asserts Bruteau (1982:142), is the "New Creation" whereby we share our energy of being in mutually interdependent relationships of being-in each other, God and creation. Bruteau describes the quality of freedom that arises from this shift in consciousness as the freedom to initiate as opposed to the apparent freedom in having to choose between pre-selected options. To be free as a new creation in Christ is to be authentically human, and this Bruteau (1982:142) regards as the next step in our evolution as persons. Authenticity is a way of being-in-the-world, truthful to the underlying process of the universe which express itself in the evolution of consciousness. Authenticity is a key word in the thinking of wa Ilunga, which he suggests should manifest itself in

a redefinition of the word conscientization.

8.4.2.1.1 Conscientization redefined

To define the word conscientization by the use of socio-economic and political categories is to negate the depth at which change needs to take place in the human person in order for them to facilitate new socio-economic and political structures. wa Ilunga (1984:37) holds conscientization to mean the grasping of our internal and external alienations. He (1984:7,8) re-defines the word conscientization as that process which leads to the accepting of one's own responsibility for the oppression of that which is authentically human: socially, politically, religiously and economically. He argues that people often locate the cause of their social crisis beyond themselves - yet it is actually within each person.

"An authentic conscientization shows that behind technical problems there is always in the last analysis an ethical problem: the problem of the type of person and society we are endeavouring to create; the problem of the values that are to guide our life as a community" (1984:126).

A final suggestion from Bruteau (1982) is that the new creation is an image of the Trinity.

8.4.2.2 An image of the Trinity

In 5.5 it was argued that Jesus in his resurrection becomes the paradigm of human divinization (cf Helminiak 1987). Furthermore, that the attainment of this divinization by others depends on the gift of the Holy Spirit. The work of both Jesus and the Holy Spirit in facilitating human divinization entails a plurality of subjects in God, namely the Trinity. The Trinity is an expression of the mystery, which is central to this thesis, of the one and the many. The Trinity is constituted by the circumincession, of Father, Son and Holy Spirit, "whereby they live and dwell in one another, where each is, not a static being, but a living process of further life-donation" (Bruteau 1982:141). Therefore we can speak of the Holy Spirit as the procession of divine life from the Father and the Son. In this sense the Holy Spirit is the unity of the Godhead, and in being the Holy Spirit effects the very nature of his procession within the created order. From a Christian theological point of view, then, the evolutionary movement towards the increasing complexity and unity of consciousness, and thereby the emergence and manifestation of higher-order structures in both our consciousness and the way in which consciousness manifests itself in the structures of our being-in-the-world, can be understood as a particular aspect of the mission of the Holy Spirit. The Holy Spirit is therefore responsible for the actualization of this new possibility of divinization in human persons. The Holy Spirit can be said to effect the mutation in consciousness that enables the human person to live in a reciprocal relationship with the whole of creation (see 5.5.3).

Bruteau (1982:144) defines a more profound aspect to the human person being made in the image of God and that is that we "are made in the image of the Trinitarian Perichoresis". This is the image, in which both the process of the evolution of consciousness and the desperate needs of our world, as a consequence of injustice and oppression, are calling us as human persons to live. To live in such a way is to live out the Trinitarian life of God, giving birth to social structures and institutions that reflect this life.

9 Conclusion: Deep and surface structures re-visited

Social structures have no consciousness apart from that of the human persons from which they emerge. For this reason the human person is urged to take responsibility for the world by participating actively in a shift in consciousness that will initiate a concrete manifestation of the reign of God. This is authentic liberation. It is a liberation that is birthed from a spirituality which is energized by the dignity of the marginalized and exploited. This spirituality recognizes the locus of evolution as situated in the consciousness of the human person, and that it is the transformation of the deep structure therein which facilitates authentic liberation.

The praxis of the spirituality of liberation has been defined as the content of the surface structure of the emergent deep structure at the level of the integration of environment with 'self'. This integration has been further explained and illustrated by the shift in consciousness from the domination paradigm to the communion paradigm. The praxis of the spirituality of liberation is clearly the praxis of the communion paradigm. Social structures are the reflection of the praxis of persons. The praxis of persons are the reflection of the evolutive process of development within persons. The praxis of each stage is manifest through the surface structures of each deep structure. The human person therefore is the deep structure in respect of the evolutive development of social structures. In this sense the debate as to whether persons should work at the level of the society or the individual, for change in social structures, is actually a non-debate. If it is agreed that persons are the deep structures of society then the way in which change

is effected in social structures is through the facilitation of the emergence of new deep structures. The human person, as deep structure, is therefore primary in bringing about change, characterized by justice and compassion, in social structures.

The debate concerning the primacy of the human person in effecting change in the socio-historical environment has enabled the definition of the foundational processes for the liberation of the human person. Foundational here means methodological and structural. That is, the processes whereby deep structures emerge in consciousness as the foundations upon which all other, thereby secondary, forms of liberation are to be built. Social, economic and political liberation are to be seen as taking place within the context of the 'self' being liberated from an exclusive identification with any particular 'self' structure. Every form of material liberation which takes place, takes place within the context of both the material reality of the socio-political and economic order (just or unjust), and the self (oppressed or oppressor - both evolving) being in Christ, and being transformed from glory into glory:

"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord , who is the Spirit" (2Cor 3:18).

PART 5: TOWARDS AN EMPOWERING ECCLESIOLOGY

INTRODUCTION

"The Church's destiny...is to be the true carrier of human evolution towards Christ-Omega between the resurrection and the Parousia"(1).

The discussion thus far has concentrated on the evolutive development of persons towards the integration of the environment with 'self', so as to take responsibility for what happens in the environment. Authentic liberation has been defined in terms of the evolution of consciousness within human persons which leads them to take responsibility for the socio-historical environment. It has been suggested that this authentication involves: (i) the recognition of deep structures of consciousness within persons; and (ii) the transformation of these deep structures, which will in turn initiate a new social order. A shift from the domination paradigm to that of the communion paradigm, has been suggested as a description of transformation in the deep structure of the human person at the level of total organism. This shift in consciousness has been further described as the process of personalization (see 8.3.1).

The following chapter will suggest that the emergence of base Christian communities is evidence of the process of personalization. It will become clear that the life of the base Christian communities effect and sustain the shift in consciousness of the human persons involved, to the communion paradigm. It will be asked whether this is true

of the Church as grand institution, or as a community which still identifies, in its location and structure, with the rich and powerful in society. It will be argued that the extent to which the Church as grand institution recognizes the need for the renewal of its structures, demonstrates the Church's commitment to authentic liberation. If the structures and location of the Church hinder personalization, they hinder liberation. Boff ([1977] 1986:30) entitles the Christian community which is aware of, and pursuing, the process of liberation within its own life as well as in society, a "sacrament of integral liberation in the world".

10 The phenomenon of clerical power

"Everywhere the call is heard for an internal re-structuring of the Church in order for it to be more faithful to its origins and better carry out its particular mission of establishing theological order, through the creation of mediations of more participatory, more balanced, and, therefore, more just power" (Boff [1981] 1985:115).

The power differentials in the Church constitute a major hindrance to its mission of being the "true carrier of human evolution towards Christ-Omega between the resurrection and the Parousia"(2). Perception as to whether these power differentials constitute an actual problem depends largely on the definition given to 'Church'. For those who regard clergy as the essential elements within the Church, these power differentials do not present a problem. For the purposes of this discussion the Church will be understood as referring to all those involved in the life of the Christian community whether they hold ecclesiastical office or not. The Church then is defined by persons in a growing relationship with the triune God through the Christian rite of baptism. The Church is not constituted only by those who hold ecclesiastical office, but rather, its work and mission is facilitated thereby. (An important concept has been stated here for the purpose of definition, the implications of which will be discussed in 11.1.1.) More particularly then, a key problem in the life and structure of the Church is the difference in power and representative potential between those who hold ecclesiastical office and those who do not.

Boff has recognized the power differential between laity and clergy in the worldwide

Catholic Church, but more particularly in Latin America. He employs the term "sacred power" in reference to the assumed power of the clergy, whereas this discussion will use the term clerical power in reference to the same concept. As an Anglican ordinand the writer is particularly interested in the situation within the Church of the Province of Southern Africa (CPSA) (Anglican). This discussion will therefore make use of statistical data, correlated by means of a small research project (see Appendix A), to depict the hierarchy of the different offices and legislative bodies in the CPSA. A key issue which emerges from the research is the difference in power and representative potential between those who hold ecclesiastical office and those who do not (see Figure 9 and Figure 10).

I will look at three areas of the Church's life which reflect these power differentials, (i) representative potential within authority structures, (ii) the administration of the sacraments, and (iii) the ordination of women.

10.1 Representative potential in authority structures

The power which is vested in the clergy in comparison to the power able to be exercised by the laity constitutes a great inconsistency in the life of the Church. Boff ([1981] 1985:61) does not argue the legitimacy of the authority of those in power in the Church, but rather the way in which that power is exercised. Power must be exercised in such a way as to be supported by the example of "the humble, poor, weak and servant Jesus. Authority must be exercised diaconally" (Boff ([1981]

1985:61). When power and authority are exercised diaconally it is done full of respect between brothers and sisters and not between lords and subordinates. Matthew 20:25-28 reads: "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave - just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

10.1.1 The historicity of power structures

Often it is neither the inspiration of scripture, nor theological definition, nor the needs of the society in which it is set, that have shaped the structures of authority in the Church. Instead these structures have been determined by the extent to which the Church consciously or unconsciously has been conditioned by secular ideology and the structures of surrounding society (cf. Cochrane 1987:150-62).

The historicity of the forms of power within the Church must be recognized. Boff ([1981] 1985:40) argues along the same line of the above paraphrase from Cochrane (1987), stating how the Church merely adopted historical patterns of power so that it could function in harmony with existing power structures in society. This he calls "socio-historical collision" (1985:40), and notes that the primitive Church's experience with Roman power and the feudal structure gave rise to the hierarchial structure found in the Church. "The Roman and feudal style of power in the Church today,

however, continues one of the principal sources of conflict with the rising consciousness of human rights" (Boff [1981] 1985:40).

What were the circumstances surrounding the appearance of the then Church of England in Southern Africa in the middle of the nineteenth century? Goedhals (1989:105) reminds us how Britons received a boost in self confidence through the industrial revolution. This boost in confidence had an ecclesial dimension which convinced them of their ability to bring liberation to the dark continent of Africa. "This was all in an era when the grim industrial cities of England were in desperate need of pastoral care..." (1989:105). The Church of England saw the expansion of the empire as an opportunity to convert the heathen in far off lands. Both Gray, the future Bishop of Cape Town, and Merriman, the first Archdeacon in Africa, saw no conflict between the expansion of the empire and the preaching of the gospel. They hereby demonstrated a sense of the providential alliance between empire and mission.

What is now the CPSA, in its structural form, is not the product of the evolutionary growth of an indigenous Church inspired by the faith of European Christians, despite the integrity of their motivation. The structural and institutional nature of the CPSA is a transplant, with a significant variation in it not being determined by acts of Parliament as the Mother Church in England. Bishop Grey confided in a letter to England, upon convening the first synod of the Church in 1857, that he had transplanted the system and organization of the Church of England to this land (de Gruchy 1986a:17). Goedhals (1989:104-111) describes the first forty years of the Church of England's mission in

Southern Africa (1848-1880) as a "Babylonian Captivity". She (1989:107) illustrates this conviction with two pertinent examples: (i) the offering of large grants to missionaries for the establishment of schools and the engagement of the Xhosa people in public works and agriculture, in an attempt to bring peace to the frontier by George Grey, the Cape Governor (Goedhals 1989:106); and (ii) In 1858 William Greenstock heard the confession of several African men, who were supposed to have killed the Anglican Priest Joseph Murray, and baptized them. Greenstock refused to divulge the nature of the men's confessions to the Chief Commissioner of British Kaffraria, when demanded of him. Bishop Cotterill is said to have regarded Greestock's actions as a serious political offence, in that he regarded any clergyman who ignored the rightful authority of the Civil Government as unfit for the office of a missionary (Goedhals 1989:107). "The aim of Anglican missionary policy, thus embedded in imperial ideals and colonial administration, was to persuade Xhosa converts to transfer their loyalty first of all to Christ, but implicit in this was submission to British government" (Goedhals 1987:107).

After the initial forty years of 'mission' the all white leadership of the CPSA was influenced by the philanthropic aims and practices of liberalism during the period 1887-1957 (Goedhals 1989:111). Rich (1984)(3) however suggests that the maintenance of white power and the exercise of social control were significant constituents of liberal policy. This is borne out by the fact that the practice of the majority having no real representation in the social governing structures, permeated the form and structure of ecclesial government. The Church had set up different standards for the participation of Blacks in the synods of the Church. These were in addition to those of baptism and

confirmation required from the white Christians. When St. Philip's, the 'mission' congregation in Grahamstown, elected a delegate to the 1863 Diocesan Synod, the lay delegate from the Cathedral argued that the people at St Philip's were not competent to exercise so important a trust, despite the fact that the delegate was white. The synod however agreed that the election was valid. Goedhals (1989:109) blames the leadership of the Church for not ensuring black representation in the synods of the Church. This failure was despite Joseph Cotterill's suggestion that having black lay delegates at synod would be one step towards the removal of the wall between native and colonial congregations. In 1906 the Provincial Missionary Conference did recommend "that the time had come for African Christians to take a fuller share in the legislative assemblies of the Church" (PMC 1906:19)(4), Goedhals (1989:114) notes that this participation was confined to discussion of those questions which especially concerned them. There is a frightening similarity between this and the present Tri-cameral Parliament, constituted thus for the purpose of 'own affairs'. The Provincial Missionary Conference passed resolutions against the exploitation of "the native races of South Africa" (PMC 1918:11), the pass laws (PMC 1923:19), and against the lack of social services for Blacks (PMC 1928:14), and yet within its own life and structures Blacks were denied equal rights. The CPSA must recognize how its power structures, are influenced by it being a colonial Church, which in the eyes of the poor simply legitimized the actions of the 1820 invaders.

10.1.2 Present power differentials in the CPSA

The intention in exploring the nature of the power differentials in the CPSA is to facilitate a reflection as to whether they are appropriate for the Church, given the understanding from Boff as to how the Church's exercise of power has simply followed patterns of pagan power in terms of "domination, centralization, marginalization, triumphalism, human hybris beneath the sacred mantle" (Boff [1981] 1985:56). This trapped nature of the Church is well documented by Villa-Vicencio in Trapped in apartheid (1988), and Cochrane in Servants of power: The role of the English-speaking church in South Africa 1903-1930 (1987). The sociological excurses found in both Cochrane (1987) and Villa-Vicencio (1988) confirm that there is a dominant theology and a dominant Church which reflect the values of a dominant class. Their hypotheses also identify the poor as the only possible source for institutional renewal. There is no doubt that a change in the hierarchical structure of the CPSA would facilitate its becoming a Church of the poor and a Church of resistance, as opposed to simply a Church of protest (Villa-Vicencio 1988:212).

The legislative and administrative structure of the CPSA at present is represented diagrammatically in Figure 3, and the constituency of the Synod of Bishops, the Provincial Standing Committee and the Provincial Synod, in respect of clergy and laity, in Figure 9 and Figure 10. The two bodies through which all legislative matters must pass are the Provincial Synod and the Diocesan Synods. The Provincial Synod, which meets at least every three years, is the highest legislative body in the CPSA.

It consists of three houses: bishops, clergy and laity. In order to understand how both it and Diocesan Synods are constituted by bishops Figure 3 must be read from the top; by clergy Figure 3 must be read from the middle; and by laity Figure 3 must be read from the bottom.

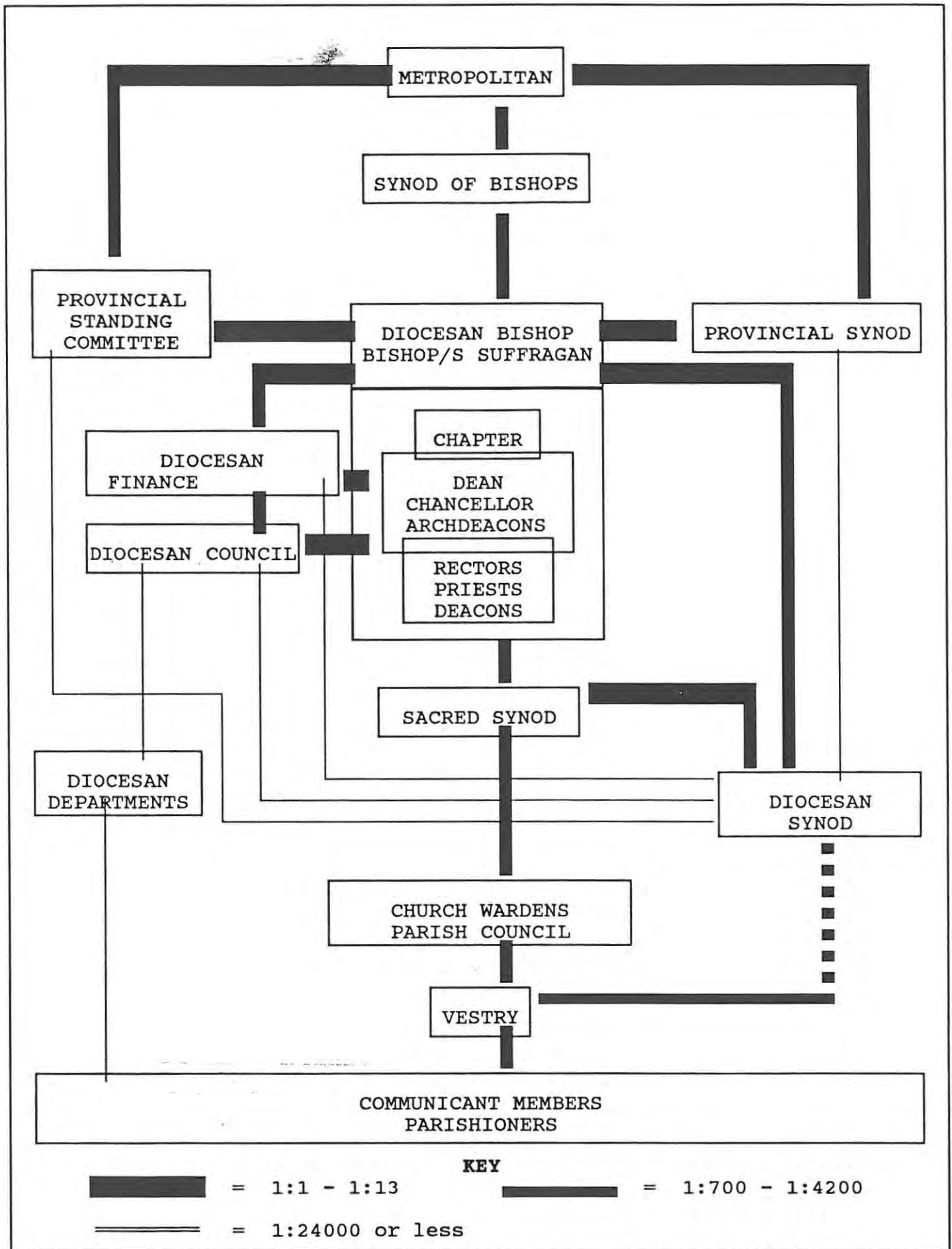


Figure 3. Legislative and Administrative Structure of the CPSA

DIOCESAN TOTALS

	* Cape Town	Bloemfontein	George	G/town	Johannesburg	Kim/Kur	Lebombo	* Lesotho	Namibia	* O.E
Parishes	112	48	29	60	109	36	25	27	23	26
Congregations	47	71	79	133	78	162	162	0	86	17
Rectors	77	35	16	38	66	21	6	20	19	3
Ass Priests	20	4	6	7	29	4	0	7	6	1
Priests in Chrg	12	5	6	6	13	0	11	3	2	6
Deacons in Chrg	0	0	0	1	0	0	0	0	0	0
Deacons	2	2	2	1	11	3	2	0	3	12
S-S Rectors	2	2	4	0	1	0	0	0	1	1
S-S Pr. in Chrg	1	0	0	3	7	1	1	0	0	0
S-S Ass Priests	15	1	5	12	43	0	2	12	1	2
S-S Dc. in Chrg	0	0	0	0	0	0	0	0	0	0
S-S Deacons	0	1	2	4	2	0	0	0	0	0
Ordinands (m)	0	11	5	4	51	2	25	0	0	0
Ordinands (f)	0	0	0	0	7	0	0	0	0	0
Members of FOV(m)	0	18	12	15	150	10	4	0	0	0
Members of FOV(f)	0	0	0	3	12	0	0	0	0	0
(A) Places of Worship :	159	119	108	193	187	198	187	27	109	43
(B) FT & S-S Celebrants:	127	47	37	66	159	26	20	42	29	13
Ratio (B):(A)1:	1.25	2.53	2.92	2.92	1.18	7.62	9.35	0.64	3.76	3.31
(C) Full-time Celebrants:	109	44	28	51	108	25	17	30	27	10
Ratio (C):(A)1:	1.46	2.70	3.86	3.78	1.73	7.92	11.00	0.90	4.04	4.30
(D) Full-time Clergy :	111	46	30	53	119	28	19	30	30	22
S-S Clergy :	18	4	11	19	53	1	3	12	2	3
Ordinands :	0	11	5	4	58	2	25	0	0	0
Members of FOV:	0	18	12	18	162	10	4	0	0	0
Prov Synod Clergy Reps :	8	4	4	5	10	3	3	4	4	3
Prov Synod Lay Reps :	8	4	4	5	10	3	3	4	4	3
Representation with Ammend. acc. to Pastoral charges :	6	3	2	3	6	2	2	2	2	2
(E) Anglican Population :78000	47041	55000	0	433200	51380	40000	10000	126000		
Ratio (D):(E)1:	703	1023	1833	0	3640	1835	2105	333	4200	0
Existing Ratio of Lay Rep. at Diocesan Synod 1 :	703	1023	1833	0	3640	1835	2105	333	4200	0
% Comp. by HOL of D/S : 49.55%	48.94%	48.39%	49.07%	49.58%	48.28%	47.50%	48.39%	48.39%	47.83%	
Representation at Diocesan Synod with Amendment House of Clergy 1 :	1	1	1	1	1	1	1	1	1	1
House of Laity 1 :	348	490	948	0	1987	714	800	185	2739	0
% Comp. by HOL of D/S :66.27%	65.75%	65.17%	65.93%	66.26%	65.45%	64.94%	65.06%	64.79%	65.00%	

Figure 4. Diocesan statistical data (a)

DIOCESAN TOTALS

	*	*	*	*					
	Natal	Niassa	P.E. Pretoria	St. Helena	St. John's	St. Mark's	Swaziland	Zululand	
Parishes	83	13	46	47	4	50	12	18	46
Congregations	25	0	72	11	9	651	95	72	159
Rectors	69	1	25	20	4	41	8	9	30
Ass Priests	11	2	9	15	0	10	4	5	5
Priests in Chrg	7	8	3	5	0	4	0	2	13
Deacons in Chrg	0	0	0	0	0	0	0	0	0
Deacons	6	0	3	4	0	3	2	2	4
S-S Rectors	3	0	0	0	0	0	0	1	0
S-S Pr. in Chrg	0	0	1	2	0	0	0	1	1
S-S Ass Priests	2	2	10	20	1	14	6	4	16
S-S Dc. in Chrg	0	0	0	0	0	0	0	0	0
S-S Deacons	1	0	1	16	0	4	0	0	9
Ordinands (m)	0	0	6	0	0	4	1	4	4
Ordinands (f)	0	0	0	0	0	0	0	0	0
Members of FOV(m)	0	0	14	0	0	15	4	0	0
Members of FOV(f)	0	0	1	0	0	0	0	0	0
(F) Places of Worship : 108		13	118	58	13	701	107	90	205
(G) FT & S-S Celebrants: 92		13	48	62	5	69	18	22	65
Ratio (G):(F)1:1.17		1.00	2.46	0.94	2.60	10.16	5.94	4.09	3.15
(H) Full-time Celebrants: 87		11	37	40	4	55	12	16	48
Ratio (H):(F)1:1.24		1.18	3.19	1.45	3.25	12.75	8.92	5.63	4.27
(J) Full-time Clergy : 93		11	40	44	4	58	14	18	52
S-S Clergy : 6		2	12	38	1	18	6	6	26
Ordinands : 0		0	6	0	0	4	1	4	4
Members of FOV: 0		0	15	0	0	15	4	0	0
Prov Synod Clergy Reps : 6		1	4	6	1	5	3	3	5
Prov Synod Lay Reps : 6		1	4	6	1	5	3	3	5
Representation with Ammend acc. to Pastoral Charges : 5		2	3	3	2	3	2	2	3
(K) Anglican Population : 0		0	48000	0	5825	150000	0	17000	6000
Ratio (J):(K)1:		0	1200	0	1456	2586	0	944	115
Existing Ratio of Lay Rep. at Diocesan Synod 1 :		0	1200	0	1456	2586	0	944	115
% Comp. by HOL of D/S :49.47%		45.83%	48.78%	48.89%	40.00%	49.15%	46.67%	47.37%	49.06%
Representation at Diocesan Synod with Amendment House of Clergy 1 :		1	1	1	1	1	1	1	1
House of Laity 1 :		0	522	0	728	1500	0	472	65
% Comp. by HOL of D/S :66.14%		63.41%	65.71%	65.73%	57.14%	65.79%	63.16%	64.29%	65.71%

Figure 5. Diocesan statistical data (b)

PROVINCIAL TOTALS

(L)	Places of Worship :	2743
(M)	FT & S-S Celebrants :	960
	Ratio (M):(L) :	1:2.86
(N)	Full-time Celebrants :	759
	Ratio (N):(L) :	1:3.61
(O)	Full-time Clergy :	822
	Full-time Deacons :	63
	Ordinands :	124
	S-S Clergy :	241
	FT & S-S Clergy :	1063
	Members of FOV :	258
(P)	Total Membership:	±2000000
	Ratio (M):(P) :	1:2083
	Ratio (N):(P) :	1:2635
	Ratio (O):(P) :	1:2433

Figure 6. Provincial totals

DATA ON PROVINCIAL SYNOD

	Seats	Percentage Composition	Ratio of Representation
House of Bishops:	27	13.99%	1 : 1
House of Clergy:	83	43.01%	1 : 13
House of Laity:	83	43.01%	1 : 24096
TOTAL:	193		
Representation with Ammend acc. to Pastoral charges			
House of Bishops:	27	19.71%	1 : 1
House of Clergy:	55	40.15%	1 : 19
House of Laity:	55	40.15%	1 : 36364
TOTAL:	137		

Figure 7. Statistical data on Provincial Synod

S-S = Self Supporting ie. Non-stipendiary
 FT = Full-time ie. Stipendiary
 FOV = Fellowship of Vocation
 HOB = House of Bishops HOC = House of Clergy
 HOL = House of Laity
 D/S = Diocesan Synod
 * = Figures not returned by diocese

Figure 8. Key for Figure 4, Figure 5 and Figure 6

Representation in the CPSA

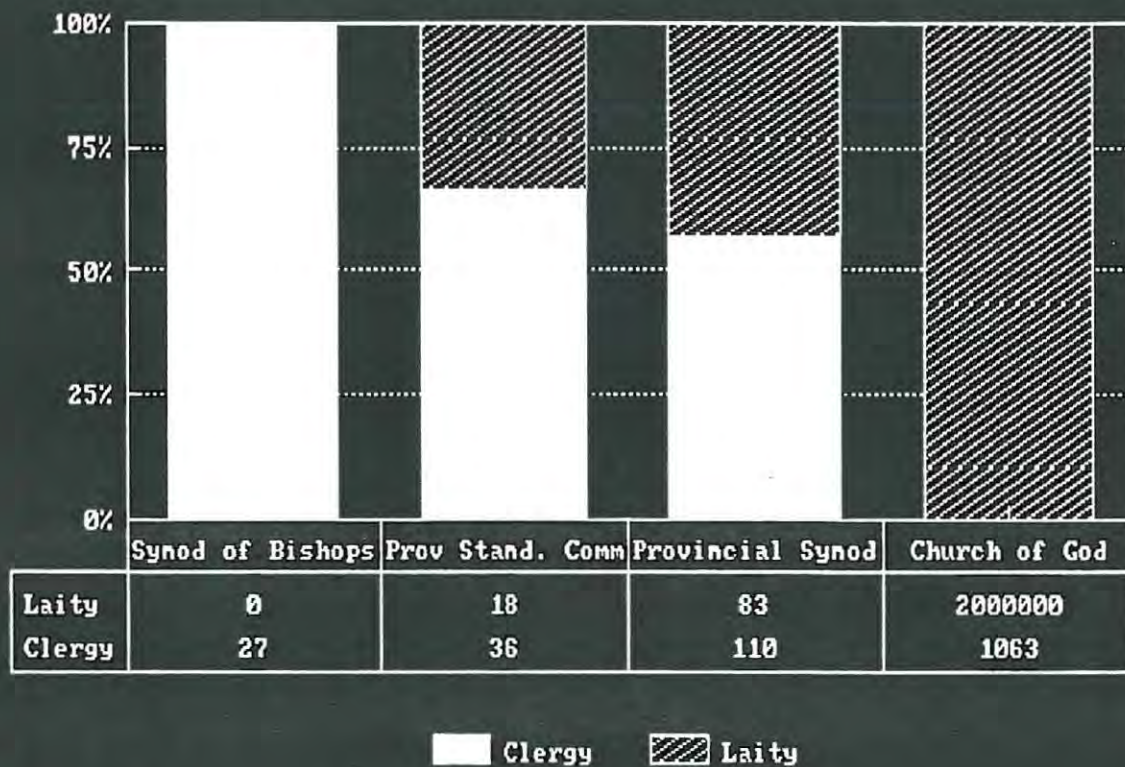


Figure 9. Representation in CPSA authority structures

Representation in Provincial Synod

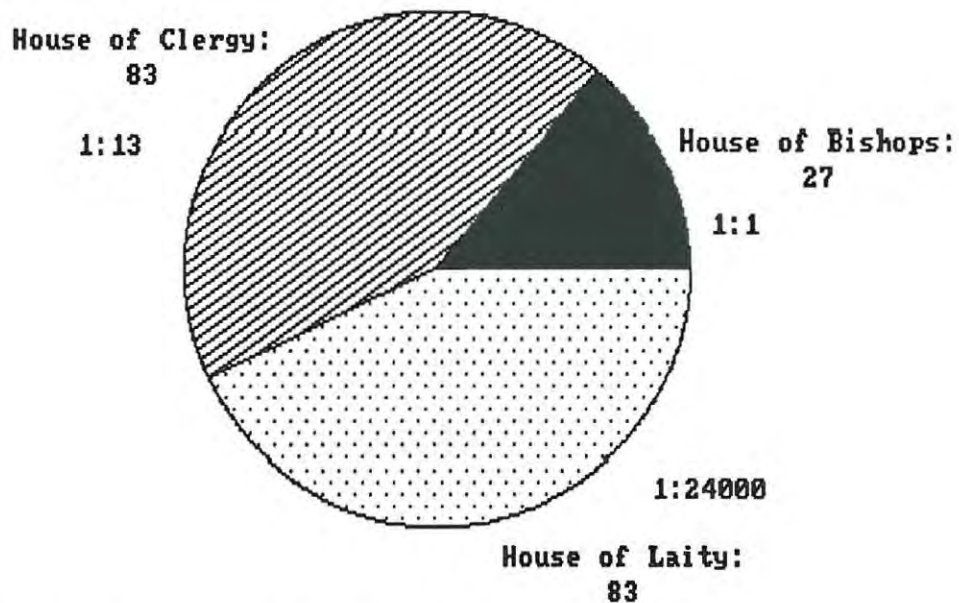


Figure 10. Representation in Provincial Synod

It is clear that the lines of direct representation (see Key in Figure 3) predominate from all offices held by clergy. The only direct line of representation for laity is that which connects the parishioners with the vestry meeting and the parish council. The ratio of representation for laity beyond the vestry is reduced to between 1:703 and 1:4200 (see Figure 4 and Figure 5 "Existing ratios of lay representation at Diocesan Synod) at Diocesan Synod, and to 1:24000 at Provincial Synod. Let us examine further how these bodies are constituted.

10.1.2.1 Provincial Synod

According to Canon 1 of the Provincial Synod (CPSA 1988:23), the Provincial Synod is constituted as follows:

House of Bishops : The Metropolitan, all Diocesan Bishops and Bishops Suffragan

House of Clergy : **One** clerical representative for each Diocese whose total number of clergy is less than twenty; **three** clerical representatives for each Diocese whose total number of clergy is twenty and over and less than thirty; **four** clerical representatives for each Diocese whose total number of clergy is thirty and over and less than fifty; with one additional clerical representative for every twenty of the clergy or fraction thereof in excess of fifty. These representatives are elected at the Diocesan synods.

House of Laity : The number of lay representatives from each diocese is determined by the number of clergy entitled to attend, and is equal to this number. These representatives are elected at the Diocesan synods.

The respective totals for each of the three houses, as well as the representation from each Diocese, in respect of clergy and laity, are listed in Figure 7, Figure 4

and Figure 5 respectively. The ratio of representation for each house in the Provincial Synod is then as follows: the House of Bishops 1:1; the House of Clergy 1:13; and the House of Laity is 1:24096 (see Figure 7 and Figure 10). These ratios are no different to those set by the Provincial Missionary Conference of 1913 at which the new constitution for the PMC came into operation.

10.1.2.2 Diocesan Synod

Each Diocesan Synod is also constituted by the three houses, of bishops, clergy and laity. The ratios of representation for both bishops and clergy are 1:1, in that all bishops and licenced clergy of the Diocese are entitled to be present and to vote. The ratio of representation for the laity is determined by the number of clergy in the diocese and the number of places of worship. These two variables differ for each diocese, and it has not been possible to obtain a figure of the number of laity for every diocese. Whatever the number though, it is generally not allowed to be greater than the number constituting the house of clergy. Figures for the ratio of representation and percentage composition for dioceses for which figures are available, can be read-off from Figure 4 and Figure 5. What is important to note is that at present the number of lay representatives at a diocesan synod is determined by the number of clergy present, as with the Provincial Synod. If a Parish is entitled to elect a representative for the Diocesan Synod this is done at the Vestry Meeting of the Parish, which also elects the Church Wardens and the Parish Council. This is the only level at which there is potentially effective representation for the laity. However

neither are legislative bodies, and the incumbent is entitled to a conditional veto.

The most recent attempts to rectify these ratios of representation in Diocesan and Provincial Synods were those of two motions at the Provincial Synod of 1989. The first, to amend representation at Provincial Synod, appears to be motivated by a dual concern to reduce the cost of Provincial Synod and correct the distortion caused by the presence of a large number of clergy in a diocese relative to the number of parishes. The motion was referred twice to the Committee of Synod and failed to be carried in the final vote. The potential changes in representation contained in this motion can be read-off from Figure 4 and Figure 5, on the line reading "Representation with Amend. acc. to Pastoral Charges:". The overall result on the composition of Provincial Synod, from the proposed amendment, is reflected in Figure 7. The success of this motion would not improve the representation for the laity. It does however begin to correct the distortion which results from lay representation being determined by the number of clergy in a diocese. It is difficult to significantly improve the representation for laity at this level of decision making. However it would be possible either to reduce the representation or percentage composition by clergy of the synod, or to augment lay representation by having one further lay representative from each diocese.

A second motion, concerning representation at Diocesan Synods, was put by the Bishop of Pretoria. It read as follows:

42.1 That

42.1.1 When the rules for membership of and representation to diocesan synod were first drawn, it was the norm for the average parish to have one parish priest, sometimes with a curate. Consequently, when diocesan synods met, the normative principle of membership and representation was, therefore, the parish priest and two lay representatives from each parish. This formula, even when slightly modified in practice, enabled us to uphold a very important Anglican principle: **that the laity have a strong representation, voice and vote in the highest council of the diocese.**

42.1.2 Our understanding of the ordained ministry has now developed to the point where a parish may well have a number of clergy, priests and deacons, stipendiary and self-supporting. Accordingly this formula is being upset in an increasing number of dioceses. The situation has now arisen where the number of clergy in a parish entitled to be members of Synod can lead to a disproportionate increase in clerical representation.

42.2 This Synod respectfully requests the Metropolitan to appoint a Commission:

42.2.1 to examine the present situation;

42.2.2 to make recommendations which will provide for the envisaged ratio between clergy and laity at Diocesan Synod being restored, where necessary, and maintained(5).

This motion also failed to be carried having been referred to Committee of Synod. The obvious message received by the laity as a result of the failure of these two motions is that the highest legislative body in the Anglican Church is not at present committed to upholding the "important Anglican principle": **that the laity have a strong representation, voice and vote in the highest councils of the Church.**

We conclude from the above that lay representation in any body with significant authority in the Church, is determined by the number of clergy in the dioceses from which the lay representatives come. This is particularly unjust in a rural diocese like

St. Mark's in the Northern Transvaal. There are only 20 clergy in the diocese for a communicant membership which is greater than that of an urban diocese. The laity in the rural diocese are thereby only entitled to half the representation afforded to those in an urban environment. Hereby the Church becomes guilty of suppressing the voice of the poor. This observation is not in any way an indictment on the integrity of the Bishop of St. Marks or his clergy, but rather on the canons of the Church that allow such a situation to persist.

Has the CPSA considered that, in spite of having twice as many black members as white, all Cathedrals are in white towns? This shows the extent to which the CPSA was, and still is, a Church for the rich and powerful in society. What will facilitate the mission of the Church; the preservation of its history and the beauty of its buildings, or the accessibility of its ministry and resources to the poor and neglected ones of society? Both geographically and legislatively the Church is found in the centre, and not on the periphery of the societal power structure.

A question which we will be able to answer from the discussion on base Christian communities is whether or not the chapelries or congregations(6) in the CPSA are base communities, or whether they are still priest-centred. Are there training programmes for lay leadership in these areas? If the Church does not help the people to actualize their evolutionary aspirations towards transformation then it will only have itself to blame when the people put their trust and energy solely into political programmes and leadership. If the Church believes it is unjust that the poor do not

have a say in the political life of the nation then it is equally unjust that they are as absent from the decision-making bodies of the Church.

10.2 The poor - doubly oppressed

We believe that the eucharist is the primary sustenance of the Christian person, under God, Father, Son and Holy Spirit. Is it therefore a profound theological reason, or a power differential in the Church that continues to allow only priests to celebrate the eucharist, where in Latin America there are 1.8 priests for every 10 000 communicants (Boff [1977] 1986:61)? The CPSA is also a communicating Church, with not enough priests to minister the sacraments. Although the provincial figures, reflected in the ratio of the number of places of worship to each celebrant, are not nearly as serious as those in Latin America, most of the Dioceses in the CPSA have a ratio higher than one priest to every three congregations (see Figure 4 and Figure 5).

The highest ratio at present is that of St. Marks (see Figure 5) where there is one full-time priest to every nine places of worship. This ratio is only reduced to 1:6 when consideration is taken of self-supporting priests. Again it is the poor, the laity in the rural areas, who are now not only on the periphery of social power but also on the periphery of ecclesial power. The poor, due to their geographical location and resultant economic deprivation and exploitation, are deprived of the ministry of the sacraments and effective pastoral care.

Boff ([1981] 1985:110) suggests that the organization of the Church, as the people of God, revolves around its means of production. The celebration of the eucharist and other forms of clerical power, when viewed sociologically, can be defined as the goods which maintain the existence of the Church and its reproduction. By saying that the Church revolves around its means of production Boff means that the laity are organized in such a way as to perpetuate the clergy as producers of the goods and the laity as consumers thereof. "Means of production" therefore is: "the manner in which a certain populace is organized in relation to accessible material resources necessary to develop the goods that maintain its existence and reproduction..." (1985:110).

"Throughout its history, the Church has defined itself at times with the ruling classes and at other times with the lower classes. The unequal social structure, revolving around ownership of the means of production, slowly came to predominate within the Church itself. An unbalanced structure in the means of "religious" production was created; in socio-analytical language (so as not to give a moral connotation), there has also been a gradual expropriation of the means of religious production from the Christian people by the clergy. In the early years, the Christian people as a whole shared in the power of the Church, in decisions, in the choosing of ministers; later they were simply consulted; finally, in terms of power, they were totally marginalized, dispossessed of their power" (Boff [1981] 1985:112,113).

The problem of clerical power gives rise, in this instance, to the double oppression of the poor by those who are genuinely seeking their liberation. This is further explained by Boff ([1981] 1985:40) in terms of "analytical and structural collision": (i) Analytical collision is the idea of self possessed by ecclesiastical authority which has given those in positions of power a sense of being the principle bearers of God's revelation to the world. The consequence is that any challenge to this sense of self is viewed as one

against God. (ii) Structural collision is the idea, that in the Church we have producers of sacraments and theology on the one side and consumers thereof on the other, with the consumer having little say in the production thereof. This point could be critiqued as reductionism, but in reality people who need the sacraments do not receive them whilst the rich and the priests do.

The people of God have a right to feed on the body and blood of Jesus. In John 6:35 we read: "If you do not eat of the flesh of the Son of Man and drink his blood you have no life within you". When the structure, theology and legislation of the Church prevent this from happening it requires a change on the part of the institution. The question needs to be asked whether ordination, the power and privilege to consecrate, contributes to personalization on both the part of the ordained person and the people to whom she/he will minister. Does ordination facilitate a shift in consciousness to the communion paradigm or is it situated in the domination paradigm? Does ordination facilitate servanthood and community or is it practiced because it gives meaning to life with respect to status, power and privilege. If the offices of the Church are not manifesting and facilitating communion consciousness then there is no way the Church is likely to contribute to the required transformation of society.

Oppression and poverty are about power differentials and unless the Church pays close attention to the power differentials within its own life and being it will have no voice in society where the same injustice exists. "The function of the Church is to make visible and historical, the salvic meaning of Jesus Christ and his mission and,

doing so, become the sacrament-sign and sacrament-instrument of liberation" (Boff [1981] 1985:109). For this reason the Church must be present amongst the poor. Ontologically this is the location from which the Church is defined.

10.3 The ordination of women

Much is being written at the present time on this subject(7). It is therefore not my intention to discuss it in any length. However it would be helpful to note a perceptive insight of Brueggemann ([1977] 1985:131):

"In the current, heated discussion about women in ministry, it is important not to lose sight of the redefinitions of power that may be offered to us in this struggle. It may be that God is calling his Church to abandon hierarchial, coercive forms of power for the sake of vulnerable power which stands with and suffers alongside".

It is hoped that the following, concerning the sharing of power, will not be proved true by the CPSA: "Power itself will never abdicate. It is only shared when it is in jeopardy" (Boff [1981] 1985:54).

10.4 Conclusion

"To live power as service and as servants is the greatest challenge facing the institutional Church" (Boff [1981] 1985:60).

"Not that we want to lord it over your faith, but we work with you for your joy, because it is by faith you stand firm" (2Cor 1:24).

The Church will be renewed by a change in the way its various structures and offices relate to each other, and not by simply abandoning the past. Here again is the evolutionary principle of development, namely identification, differentiation and transcendence. Differentiation from, let alone transcendence of, the old structures, cannot occur until they have been identified and accepted for what they are. This identification removes from them the power which they have had over patterns of thought and praxis. Differentiation then takes place in the spirit of creation. Paul urged in his letter to the Romans; "If your enemy is hungry feed him; if he is thirsty give him something to drink. In doing this you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good" (Rom 12:20,21). "Thus it is not a matter of despoiling the bishop and priest of their function in a sham liberation process. It is only that their functions will take on new tasks, with a new arrangement of relationships among bishop, priest and layperson" (Boff [1977] 1986:32).

It will be a willingness to embrace the need for internal renewal that will demonstrate the Church's commitment to authentic liberation. This in turn will be the safeguard of the Church becoming once more a servant of power.

The challenge to the CPSA contained in this discussion is motivated by a growing respect and love for the Church, and by a commitment to its renewal. I do not have the experience to provide watertight alternatives, and for this reason some may find a lack of understanding in my questions. However even if I did have the experience,

I think my provision of alternatives would be contrary to the whole process I hope this discussion initiates. The CPSA must begin to grapple with the renewal of its own power structures in order that they may effect personalization and that they may hear the voice of the poor and neglected within their midst.

The unknown nature of the new structure, or apprehension of what may be discovered, should not deter the Church from beginning what could be the most important journey in its history. Karl Rahner expresses this in the following words: "the Church must march valiantly toward the new and not yet experienced, to the outer limits, there where Christian doctrine and conscience can travel no further" (quoted by Boff [1981] 1985:58). Brueggemann has also commented on the unknown consequences of re-defining the power structures in the Church:

"It may be that God is calling his Church to abandon hierarchial, coercive forms of power for the sake of vulnerable power which stands with and suffers alongside. We do not yet know what such power would mean, but clearly it means a sharp re-orientation, for Jesus is judged by the world to be utterly powerless and yet he did indeed have the only power that mattered" (Brueggemann [1977] 1985:131).

The Kairos Theologians speak of a Kairos for the nation from the point of view of the Church in South Africa. It should be stated with equal, if not greater, intensity that this moment in history is a Kairos for the Church in terms of the use and manifestations of its own power.

11 The solution: Base Christian communities

"The future of the institutional Church lies in the small seed that is the new Church growing in the fields of the poor and powerless" (Boff [1981] 1985:63).

Boff ([1981] 1985:43ff) attributes the problem of clerical power, outlined in Chapter 10, largely to structures: "The problem lies on a deeper level, on the structure that to a great degree is independent of persons" (Boff [1981] 1985:39).

In respect of the relationship which has been established between human consciousness and social structures (see Chapter 8), a twofold process is suggested by the writer to bring about change in structures:

- (i) A shift in the consciousness of those who hold clerical power, which is authenticated by a radical change of the structure of the Church;
- (ii) An exercising of a communal consciousness on the part of the laity, marginalized by clerical power, especially the politically and economically exploited.

In respect of the first suggestion, Boff does not seem to agree that a change in consciousness will effect a change in structure: "We must first do away with the idealist temptation that is satisfied with raising people's consciousness in order to change the structure of the Church. It is not new ideas but different practices

(supported by theory) that will modify ecclesial reality" (Boff [1981] 1985:44). He seems to regard the terms: 'a rise in consciousness' and 'new ideas', as synonymous, failing to demonstrate an awareness of the qualitative difference between them.

An authentic rise in consciousness has been defined as that which is accompanied by a new praxis which effects justice (see Parts 3 and 4). This definition is reached through an understanding of the difference between deep and surface structures (see 5.4.6). The emergence of a new deep structure, ie. a rise in consciousness, is authenticated by the manifestation of new surface structures, ie. new praxis. This constitutes a transformation, that is, a shift in the level of being, as opposed to a translation which is simply a change in praxis on the same level of being. Boff is correct in desiring a new praxis, however he fails to recognize the essential role of a rise in consciousness in effecting a qualitative change in praxis. This failure is due to translations being mistaken for transformations. Praxis is something enacted by the human person and therefore a qualitative change in praxis cannot be sustained without a rise in consciousness. A new praxis needs to be initiated and sustained by a deeper level of consciousness.

Unless changes in the structure of the Church are brought about as a result of a rise in consciousness in those who hold clerical power, structures will eventually revert to old patterns of domination that prevent the development of persons to full personhood.

The second suggestion in answer to the question concerning how to bring about structural change in the Church (see p 153), was that the laity, particularly the politically

oppressed and economically exploited, begin exercising a communion consciousness (see 8.3). The consequence of this consciousness in Latin America has been the emergence of some 30 000 base Christian communities. These base communities are evidence of the fact that the energy producing unity within each community and the energy which maintains the differentiated identity of each person in the community, is the same energy (see 8.4.2 and Bruteau 1982). Boff ([1977] 1986:1) notes that the formation of base Christian communities is in reaction to hierarchical social and Church structures, which have dis-empowered the poor and the laity respectively. The base communities are places where empowerment and personalization can take place, reflecting the more complex and higher-order unity that the Holy Spirit is effecting in the cosmos. This implies that they are a location where personhood is differentiated to the extent that it can become part of a greater whole. Within the base community, the energy that differentiates personhood from the whole, and the energy which causes the whole to be made up by a complexity of persons, is the same energy.

The base Christian communities originated in Latin America (Boff [1981] 1985:125). They are called 'base' because they are primarily comprised of lower-class grassroots people. These people constitute the broad base of society as opposed to the being found in the pinnacle of power in the social pyramid. That the base of the South African social pyramid is constituted by the poor and oppressed is clearly shown in the documentation of the 'Report for the Second Carnegie Inquiry into poverty and Development in Southern Africa' in: Wilson, F and Ramphela, M 1989 Uprooting poverty: The South African challenge. (Cape Town: David Philip). In 1970 the richest 20% of the population

in South Africa owned 75% of the wealth. In Brazil they owned 62% and in the United States 39% (Wilson, F and Ramphele, M 1989:18). The statistical measurement of this inequality is the Gini coefficient. South Africa's Gini coefficient is the highest of the 57 countries in the world for which there are data available. As is well known and documented, there is a further aspect to the inequality in the distribution of wealth in South Africa, namely: race.

	<R500	<R1 500	<R3000	<R8 000
White	2	4	11	50
Asian	12	35	69	96
Coloured	25	54	78	98
African	31	74	95	99.6
Total	24	56	74	88

18. Household annual income distribution, 1975 (as a percentage of households in each group).

(Wilson, F and Ramphele, M 1989:19)

11.1 Church or 'ecclesial elements'

The emergence of base christian communities has posed questions for ecclesiology, particularly Catholic ecclesiology. The first question is whether base christian communities are really the Church in communion with the universal Church, or simply a conglomeration of ecclesiastical elements. The question is prompted by the relative

absence of hierarchical structures, priests, bishops and regular celebration of mass in base christian communities. Further questions concerning the liberative dimension of Christian experience are raised by those who regard commitment to the poor as a purely political activity; separate from the realm of the so-called spiritual.

These so-called problems are not problems for the poor, but rather for the dominant minority, both ecclesial and lay. This dominant minority refuses to recognize the humanity of and the interdependence of their lives with those of the poor, the poor do not exist for them.

The base Christian communities then are not a movement within the Church, they are the church: "These communities constitute a leaven of renewal in the substance of the whole Church - not a global alternative for the totality of the Church" (Boff [1977] 1986:33). As a base Christian community the Church is constituted by: (i) "the people of God" (Boff [1981] 1985:117), where the term "people" means those who are excluded from meaningful participation in society, those who can't formulate their participation because it is determined by the rich and powerful; (ii) the poor and weak, for these people have been harshly exploited for their labour; and (iii) the "dispossessed" (1985:118) people who are engaged in legal battles over land. They are not only dispossessed of land but also of houses, schooling, health facilities.

These are the people who constitute the Church as a base christian community, and who are thereby taking history into their own hands. The following outlines are some

of the characteristics of the spirituality of base Christians communities, suggested by Boff in Church: charism and power (1985) and Ecclesiogenesis (1986).

11.1.1 Communal in structure

Base christian communities are a way of organizing the community around the Word, the sacraments (when possible), and new ministries exercised by the laity, including both women and men. This mode of organization constitutes to some degree, the re-distribution of power in order to avoid centralization and domination. In this respect *dicens* (learning) and *docens* (teaching) are regarded as two functions of one Church, in which all are primarily the *ecclesia dicens*. This is a definite move away from the position, reflected both in structures and praxis of the laity being considered to be the listening Church and the clergy the teaching Church. The new structure is a reflection of a shift in consciousness.

This communal structure recognizes the need for strong leadership, but leadership which involves the people of God, for they are the Church. As quoted earlier, Boff ([1977] 1986:32) states: "it is not a matter of despoiling the bishop and priest of their function in a sham liberation process. It is only that their functions will take on new tasks, with a new arrangement of relationships among bishop, priest and layperson".

The base Church communities attempt determinedly to operate with these new structures.

11.1.2 A Church of the Laity

The base Christian community reflects a return to the original meaning of the word 'laity' - *laos*, which signifies one as being a member of the people of God. Therefore all those who hold offices of clerical power are first and foremost lay people. As can be deduced from Figure 3, Figure 9 and Figure 10, illustrating the structure of the CPSA, 'laity' means all those who do not have the right to exercise ecclesiastical power.

11.1.3 A koinonia of power

As a result of seeing all those who hold ecclesial office as primarily being lay persons, the base christian community is able to become a koinonia of power. Boff ([1981] 1985:119) explains that the base communities are not anarchical. They are not calling for a system of no organization or leadership. However the base communities oppose the present way in which power is exercised and centralized. The clergy, who are generally above and outside the base community, have a monopoly on power. The structure of these communities and relationships of power are determined by the needs of the community and not an attempt to preserve a pre-existing structure.

When located in the midst of the poor, the Church is no longer able to avoid the power dynamics in society that perpetuate such a discrepancy in wealth and

opportunity as seen in both South Africa and Latin America. The base Christian communities seems to have endeavoured to come to terms with the power dynamics within the life and structure of the Church, thereby equipping it to engage creatively in the power dynamics within the wider society. Balcomb (1989) has defined theologies and resultant praxis that seek to avoid, transcend, and subvert the power dynamic in society as "third way theologies". The attempts at avoiding, subverting and transcending the power dynamic are as a result of false analyses which view the power dynamic as simply a conflict of nationalisms. The Church cannot avoid the power dynamic, and must develop a theology of power that takes full cognisance of the socio-historical development of power relationships within society. Being located amongst the poor, the base communities take seriously the power dynamic, for the poor are powerless. It is only from this position of dis-empowerment for the Church, as it is located amongst the powerless, that it can critique the struggle for power with any integrity. "It seems to be a truism that those who are especially concerned about avoiding the subject of power are those who have it and those who are especially concerned about not avoiding the subject of power are those who do not have it" (Balcomb 1989:55).

11.1.4 A liberatory celebration of faith

Although base Christian communities are a place where human situations are judged ethically in the light of God they remain primarily a place of reflection and celebration of faith. As the Church encourages involvement in the socio-political struggle it must not remove the spirituality of the people from the people. Spirituality is about

empowerment, it concerns the priesthood of all believers. Lk 11:52 reads, "Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who are entering." The social conscience of the people of God must continue to be rooted in a deep spirituality, nurtured by a living and continuous encounter with Jesus. "The Church does not speak politically about politics but rather speaks evangelically, understanding that politics and the struggle for justice anticipate and make real the kingdom of God; it transcends politics but at the same time penetrates and assumes it" (Boff [1981] 1985:26). In this respect we can again apply the principle of triadic development, outlined in Part 3 (see 5.4). The way for the Church to work effectively in the political sphere is to identify with it, differentiate from it and then transcend it, to work within it from a whole new vantage point. This is what we see in the incarnation: identification in Jesus dwelling amongst us, differentiation in what he preached and lived, and transcendence in the resurrection and ascension. In the resurrection and ascension the Holy Spirit is poured out in such a way that Jesus is present amongst us working for the liberation of the world, in and through the human person, but from the vantage point of the resurrection and ascension.

In nurturing this spirituality the base Christian communities equip the people of God to be effectively involved in re-structuring the socio-political order. "Christianity is the religion of the people; through it they understand and organize their world" (Boff [1981] 1985:120). No longer is the sacramental structure of the Church limited to the 'seven sacraments of the council of Trent'. Life with all its joys and pains becomes a sacrament, a sacrament which is celebrated. The base Christian community becomes a Church

which sacramentalizes present liberations.

11.1.5 Liberation: a journey beyond nationalism

Many Jews at the time of Christ's earthly ministry refused to accept the kingdom of God in a non-nationalistic form. However when the Church sides with the poor and oppressed it is for the purpose of a non-nationalistic kingdom. The Church under God is called primarily to side with the poor, and to hear their agenda. The Church itself is on a journey, a major choice in which, is between oppressed and oppressor. Having taken sides with the oppressed the Church must begin a new form of analysis, that is, a different analysis from that which leads it to take the option of siding with the poor. The analysis which leads to this decision is the analysis of the surface structures and the methodology of translation. The translation process fails in order to effect a transformation, not a new translation. Therefore the analysis required once the option for the poor is taken is that of the deep structure. The analysis of the deep structure is done with a full awareness of the contribution of the realities of the surface structure to the predicament of the poor and oppressed. However it is an analysis which regards these persons as more than just a socio-economic category (see 7.3.2.1). Rather, the integration of an analysis of the deep structure of the phenomenon of the poor into that of the analysis of the surface structures thereof, demonstrates a commitment to the world of the poor as a world of persons.

The struggle is a human struggle and therefore beset with selfishness and sin and it is the tools that are provided by this awareness that the Church must not be scared to use. However the key issue is that they must be used from its new location, that of being amongst the poor and oppressed. In this way the Church will not be able to prop up the *status quo* and will hopefully avoid what we earlier termed a "constantinianism of the left" (see 7.3.2.3). Is it the presence of the poor, whom Jesus said will always be present, which enables the Church not to succumb to the temptation of power and totalitarianism? Once the Church sides with the poor, poverty can no longer remain an ideology which is debated. Poverty is a way of life; a condition which is evident to the human heart and eye and needs to be rectified in the most creative and long-term manner possible.

"The less the institutional Church is structurally committed, in other words the poorer the Church is, the more free she will be to announce the justice and peace of the kingdom and to denounce those structures and ideologies that keep the poor oppressed. The poorer the Church is the more mobile she will be to set fresh signs of a new order that reflect more concretely the final order of the total liberation, sharing solidarity and forgiveness in God's kingdom; for she will have less to lose" (Leatt et al. 1986:300).

12 Towards a personalizing ecclesiology

Communion consciousness facilitates a communion-based ecclesiology - an ecclesiology of personalization. Instead of this however, present ecclesiology is based on clerical power. Can the necessity of a shift away from the domination paradigm which seems to govern ecclesial structure and praxis, be considered in the light of the developmental triad of differentiation, identification and transcendence? As outlined in Part 3, this developmental process highlights the difference between surface and deep structures. The paradigm shift to a communion based ecclesiology is a process of transformation, for it implies a qualitative shift. It therefore in turn provides a framework in which to critically examine the power differentials in the Church that effect our theology and praxis, particularly that of ordination and the celebration of the eucharist. The weakness of the arguments placed against any change in the theology regarding ordination and the sacraments is that it reflects the unwillingness to die (*thantos*) to an exclusive concept of the nature of the church.

In talking about ecclesiology and the institutional Church we are talking primarily about structures and the need for structural change. The need for this change has been affirmed as a valid analysis. The fact that Christians must be actively involved in facilitating change at this level is also affirmed. However it has been firmly argued that it is not possible to generate communion based social structures or social structures that effect personalization without an accompanying shift in consciousness on the part of the individuals involved. This argument also applies to those in

ecclesiastical structures who intend to bring change therein. The need for ongoing conversion was earlier defined as one of the characteristics of liberation spirituality (see 7.3). The energy that authenticates our desire for change on a structural level is that of a personal (in the sense of personalized rather than individualized) lifestyle which reflects in every possible way a participation in communion consciousness.

The Church is born from the whole christological event, that is the birth, death, resurrection and ascension of Christ. What institutional form did Jesus will for the Church? Boff believes he wills that form which was decided on by the apostolic community. That which was decided on by the apostolic community was a responsible response to the needs of the people of the time in such a way that the gospel triumphed and human persons were converted. The structure was determined by the mission of the Church, and the structure which facilitated the mission was the one adopted. Boff ([1977] 1986:60) argues this mission to be: "To render the risen One and His Spirit present to the world, to make his liberating message of grace, pardon, and unrestricted love heard, to facilitate human beings' response to these calls - these were the primary concerns".

12.1 The Church as sacrament of the Holy Spirit

"For a Church that seeks a new presence in the world and wants to avoid the structures and pitfalls of yesteryear, a very pure rereading of the message of Jesus Christ, of the gospel understanding of the structures of power and the importance of the Spirit in the Church is essential" (Boff [1981] 1985:59).

At present it is the theology of the incarnation that determines the model we use for our ecclesiology. The physical body of Christ has been used as the comparative model for the Church, the mystical body of Christ.

In the resurrection Jesus has a global relationship with all of reality. This is also a reflection of his pre-existence with and in the Father, so that we are able to say - in and through him all things are made and are now sustained: "...and there is but one Lord, Jesus Christ, through whom all things came and through whom we live" (1Cor 8:6); "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together" (Col 1:16, 17). In and through the resurrection the body of Christ is re-defined as pneumatic and is therefore no longer a physically definable entity from which we can deduce the limits of the Church (Boff [1981] 1985:145). Paul only knew Jesus as the risen one, the pneumatic Christ. It is from Paul that we receive an understanding of the Church as the body of Christ. Paul, from his experience and perspective, can only be speaking about the pneumatic body of Christ, which includes the physical but transcends it. The Church therefore must be thought of in terms of the risen Christ and the Holy Spirit, rather than solely in terms of the carnal Jesus. Dominant models of ecclesiology have emphasized the Christological origin of the Church as opposed to its pneumatological origins. We have already defined, as part of the mission of the Holy Spirit, the evolutionary development of the whole cosmos which now has its

primary locus in the consciousness of the human person. If the Church, therefore has a pneumatological origin it must be defined in terms of energy, charism and the progress of the world. The christological origin of the Church defines its functional dimension, and the pneumatological its dynamic dimension. It is this dynamic dimension that enables the Church to be continually pointing beyond itself to the Kingdom.

The Holy Spirit is now the presence of the risen Christ. This unity between the risen Lord and the Holy Spirit has its foundation in the intratrinitarian reality. The Holy Spirit comes from the Father and the Son, sharing and effecting the unity of the same nature of the Father and the Son.

"Just as in the Trinity the Spirit is the principle of unity between the Father and the Son, so in creation it is the principle of union, communion, and reconciliation of all persons with others and with God. The Holy Spirit makes the Church the sacrament of intratrinitarian relationships. What happens in trinitarian life finds its echo in the intimate life of the Church" (Boff [1981] 1985:149).

Boff ([1981] 1985:150) argues therefore that the Church must be thought of as beginning with the Holy Spirit, "as the force and means by which the Lord remains present in history and so continues his work of inaugurating a new world": The Church as the sacrament of the Holy Spirit, is a sign and instrument of the now living and risen Christ.

12.2 Gifts of the Spirit as the organizing principle

The consciousness of the Church as the sacrament of the Holy Spirit is authenticated by primary regard been given to elements of creativity and unity, in respect of defining the nature and mission of the Church. The regard for these elements is over against those elements which pursue the Church as institution, something established in the past, towards the structure of which we are called to be faithful in the present. Preserving tradition has nothing to do with structure but all to do with being attentive to the Spirit, to the words of the historical and risen Christ and to the pressures and demands of the particular context in which one finds oneself. Therefore our faithfulness should rather be to the principles of the establishment of the Church: (i) that it is founded in the Holy Spirit as the presence of the living Christ, thereby embracing a pneumatological dynamism and Christological functionism; and (ii) that its structure resulted from the faithfulness, on the part of the apostles, to the historical context in the wisdom of the Spirit. The structure of the Church, which is sacrament of the Holy Spirit, can be expected to change in each historical era and context, however maintaining its catholicity, apostolicity, and unity through its faithfulness to the actual principles of the establishment of the Church.

"The Spirit is at the heart of all the great events of history: in creation, in the raising up of the people of Israel, in the calling of the prophets, in Jesus' conception, in his baptism, in the descent upon the apostles at Pentecost, in their decision to go among

the gentiles, thus giving concrete beginning to the Church, in the eucharist that transforms the bread and the wine into the body and blood of the Lord" (Boff [1981] 1985:154).

The beginning of the Church is an event of the Spirit. Theologically the Church begins with the resurrection and with Pentecost, in that the Spirit which raised Jesus from the dead and was poured out at Pentecost. In being poured out on all people the gifts of the Spirit are given to all people. These services are for the collective needs of the community as well as for the structural needs of the Church: Eph 4:11-13 "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

Through all receiving various and particular gifts/services of the Spirit the people of God become the Church as they use the gifts/services for the mutual edification of each other. We are familiar with the Pauline analogy of the one body with different parts, all interdependent and no part being able to say to the other "I have no need of you" (1Cor 12:21). Boff ([1981] 1985:157) comments "this model is very different from the one in which the hierarchy takes all sacred [clerical] power and all the means of religious production." The hierarchy is only one charismatic state of the body of Christ, and must exercise its ministry, as must all the others, for the building up,

the empowering, the personalizing of the whole body of Christ.

ENDNOTES: PART 5

1. Mooney, C 1966. Teilhard de Chardin and the mystery of Christ. London: Collins.
2. Mooney, C 1966. Teilhard de Chardin and the mystery of Christ. London: Collins.
3. Rich, P 1984. White power and the liberal conscience: Racial segregation and South African liberalism. Johannesburg: Ravan Press.
4. PMC 1906. Report on the Provincial Missionary Conference 1906. Johannesburg: C R Press.
5. Provincial Synod 1989. Agenda Book II. Agendum 42, pp 30-31.
6. Bishop Philip Le Feuvre pointed out to me in correspondence, the recommendation made by the Provincial Report on Rural Ministry (1983/4), and subsequently approved by the Synod of Bishops, that the term out-station be discontinued due to its inferior connotation.
7. See The Journal of theology for Southern Africa. March 1989. No. 66, for recent articles and other references.

CONCLUSION

"...those who are led by the Spirit of God are sons of God....The creation waits in eager expectation for the sons of God to be revealed" (Romans 8:14,19).

The motivation for this thesis has been a concern for an authentic Christian praxis in view of the emergence of irreconcilable positions in those who claim to be 'led by the Spirit of God'. As stated (see Introduction, pp 1-4), the resultant praxes of this claim range from: sacrificial attempts to redistribute personal, social and economic resources; to those which use the Christian gospel to justify the monopoly and exploitation of these resources by minority groups.

Social structures reflect the consciousness of the human persons who constitute them. A social structure however also shapes the consciousness of the person. A methodology, which effects change in both the person and the structures has been explored. Part 1 has motivated that the Holy Spirit, as the presence of God in the world, effects justice and compassion in and through the human person, and that evidence of justice and compassion in social structures and human persons would be signs of change.

Part 2 established the theological paradigm in which: (i) the creative process was seen as continuing in an evolutive movement towards wholeness of persons, society and the cosmos; (ii) evolution is of consciousness, the locus of which is now the human person; and (iii) the potential for change in the person's way of being-in-the-world is an

evolutive reality.

Part 3 established the psychological paradigm which suggested that the evolution of consciousness within persons gives rise to the probability of the emergence of levels of consciousness capable of sustaining and increasing the manifestation of justice and compassion in the world. The socio-historical environment, in which justice and compassion are to be reflected, was seen to remain a type of 'not-self' for the human person until there was integration thereof into the 'self'. This distinction of 'self', from the environment as 'not-self', prohibits the emergence in human consciousness of the qualities of justice and compassion. Each level of consciousness is constituted by a deep structure and surface structures which must not be confused when seeking to understand the role of persons in bringing about change in situations of injustice. For persons to change their way of being-in-the-world (ie.the foundations and pre-suppositions upon which praxis is based), a transformation - a movement at the level of deep structure is required. Praxis however is a surface structure, which can authenticate and enable further transformation. Persons attempting to change their being-in-the-world, by simply changing praxis or the structures produced by praxis, hinder transformation. Central to this argument is the authentication of an increased complexity in consciousness by efficacious praxis, in respect of justice.

This can be illustrated with an example from the present political situation in South Africa: The recent 'reform policies' of the white minority government are regarded by many as a transformation in the consciousness of policy makers. However, if this were

so they would not have been delayed until the recent intensification of internal resistance and international pressure. The recent 'reform initiatives' appear to be a change in praxis in response to such pressure, without an underlying shift in deep structure. In the opinion of the writer the removal of such pressure, upon the government would see a re-intensification of racial domination. The illusion of so-called reform would be exposed, as would the way in which it hinders the journey towards a truly non-racial democratic South Africa. From the perspective of the poor and the oppressed in South Africa the minority white government is illegitimate and must be removed from power. The extent and depth of the suffering experienced by the poor and the oppressed, explains why it is so difficult for them to believe in the possibility of transformation of consciousness within those in power. However hope in this possibility is demanded by a belief in the evolutive process of development.

A distinction between translation and transformation is also crucial in a consideration of the likely replacement of the white minority government by a post-apartheid order. A change in government in South Africa would not necessarily constitute a transformation, but will more than likely be a necessary translation in the development towards a transformation resulting in just political structures. This goal is a long way off and perhaps idealistic and utopian. However the nature and extent of the anticipated liberation should be clearly defined in order not to be deluded by that which is unauthentic. Being satisfied by unauthentic forms of liberation constitutes a capitulation to substitute, lower-order forms of unity. Those who engage themselves in the liberation process of human persons, engage in a high calling and must be reconciled with the full

meaning of the word liberation. If not, attempts at so-called 'liberation' should rather be called political, social and economic emancipation. This applies equally to the Church as it does to 'secular' organizations. The intention here is not to demobilize or 'frustrate the struggle', but humbly, to recall the source of authentic liberation and therefore the process it will follow and the extent to which it will permeate our personal and social lives.

Part 4 demonstrated that the characteristics of the spirituality of Latin American liberation theology, both facilitate and sustain the integration between self and the socio-historical environment. The primary characteristic of this spirituality is encounter with Jesus which initiates the perception of the "phenomenon of the poor" and an embracing of a "preferential option for the poor". Spirituality then is defined as a way of being-in-the-world, which, in and through understanding the evolutionary nature of human development, effects justice and compassion in the world which empowers the poor. Justice effected in this manner is then understood as authentic liberation.

An examination of the Latin American base communities in Part 5 illustrated those characteristics of Church life and structure which are capable of facilitating the Church becoming the locus of development towards authentic personal and social liberation. The structure of the Church of the Province of Southern Africa (CPSA) (Anglican) was evaluated in light of the principle of the empowerment of the poor, evident in the base Christian communities. The church should be the locus of the evolution of

the human person towards manifesting justice and compassion, and should therefore reflect the possibility thereof in its own life and structure.

Authentic liberation is personalizing and integral. It values individuals seeking their personalization, especially the poor and neglected of society. This personalization is authenticated in the emergence of transformed social structures. Base Christian communities facilitate this process of personalization in a commitment to the Church as the people of God, and not a hierarchical structure dominated by those who hold clerical power. It has been suggested that a commitment by the CPUSA to the renewal of its own internal life and structure, through: (i) a shift in consciousness within those who hold clerical power; and (ii) facilitating an exercising of communal consciousness by those marginalized by clerical and economic power, would constitute a commitment to authentic liberation.

A personal word.....

Researching for and writing this thesis has been a traumatic, yet creative personal journey. What has emerged as the final product is very different from what I first set out to accomplish. The initial research involved reading large amounts of Meister Eckhardt, which I found very threatening at the time. I imagine I would now approach the writings of Eckhardt in a far more positive frame of mind. Having endured the challenge of theological education for six years I thought I may use an MTh to try and integrate all that I had been through and thereby establish some form of

framework to use in ministry. With hindsight I realize that what I was calling integration was a secure position on one extreme, that of a fairly narrow charismatic perspective. Admitting this was agony, for I realized that it implied more painful growth. I back-pedaled and found myself believing that I should cease researching for an MTh. My supervisor and my Head of Department, in their respective challenges to the effect that I was missing a type of Kairos, and to personal integrity, were like Simon of Cyrene at the time; though I still did not know the nature of my cross.

The main process which I have experienced, especially in writing the sections on liberation spirituality and base Christian communities, is that of differentiation. I have had to move away from my previous position in order to begin to intuit the truth of the new. For this to happen I have had to understand my present socio-historical position more deeply. I have struggled in acknowledging my own material, physical and spiritual wealth. I am terrified of being deprived of what I have, and the social, historic and economic realities that have made me who I am. My faith is informed by these experiences, so in letting them go, I ultimately fear losing my faith. As I come to this realization the prayer of Eckhardt, of all people, resounds within: "God! Rid me of god for God's sake!".

I have just begun to understand what it means to live by faith. I have just begun to understand why faith, as that which you discover as real once you have dis-empowered yourself, is evident particularly amongst the poor - they are **powerless**. Never having wanted materially, emotionally, educationally or even spiritually, I do not know what

it is like to be poor. I wonder how I can become poor, if I will ever be able to be poor.

For this reason the challenge to relocate amongst the poor is frightening. As I understand it at present, it means to take myself and all my riches, materially, emotionally, educationally, spiritually, and live in and towards the world from the perspective of the poor. It means making my riches available in such a way that they are no longer mine. At this point of realization my aggression and resistance takes the following form: "The poor better get it right, knowing them they will just use and manipulate what I give them for their own selfish ends. If this is the case I'd rather carry on being rich myself". Hence ultimately I realize that I must dis-empower myself if I believe in the incarnation. I must give myself over to the becoming of the world, unconditionally as Jesus does. Only in this way do I become a sacrament of liberation, of salvation, peace and justice amongst human persons. To dis-empower myself is to be willing to die. Trying to express the deep spirituality of liberation theology has sometimes felt hypocritical if not blasphemous and the whole aspect of martyrdom serves only to intensify those feelings. I believe that I need to trust, that the liberating Christ whose inspiration have sensed in the writing of these pages, will further inspire and effect concrete manifestation in my life as a Christian in this land.

In respect of relocating personally, theologically and ecclesiastically amongst the poor, yet alone being prepared to die, I am still in the Garden of Gethsemane. Please keep watch with me, as I will with you, so that together we may die and be raised to new

life; a new life which is a somewhat clearer reflection of the full personhood into which we are being drawn by the Holy Spirit; a new life which begins to satisfy more fully the yearning of creation for the revelation of the sons and daughters of God.

APPENDIX A

This appendix concerns itself with the documentation of the small research project on the structure of and representation in the CPSA.

AIM

The aim of the research was to establish (i) the nature of the different bodies of authority in the CPSA; (ii) how these bodies are constituted; and (iii) the ratios of representation for each of these bodies.

METHOD

- (i) The tabulation of the 1988 Clerical directory through the use of a computerized database/spreadsheet facility. The data was tabulated into the following categories for each Archdeaconry in the Province and then summarized for each Diocese: Parishes; Congregations; Rectors; Assistant Priests; Priests in Charge; Deacons in Charge; Deacons; Self-supporting Rectors; Self-supporting Assistant Priests; Self-supporting Priests in Charge; Self-supporting Deacons in Charge; Self-supporting Deacons; Male Ordinands; Female Ordinands; Male members of the Fellowship of Vocation; and Female members of the Fellowship of Vocation.
- (ii) The data gathered was corrected and updated by the means of a letter of

enquiry sent to each Diocesan Bishop, with a reply paid envelope for those within the republic of South Africa to encourage a reply. The letter read as follows:

October 11, 1989

Dear Bishop

Greetings in the love of Jesus.

I am a registered student with Rhodes University (Student No. 684P3797) for a Masters degree in Theology, whilst completing my seminary training here at St. Bede's College in Umtata.

I would greatly appreciate your assistance in providing me with the data, in respect of your Diocese, requested on the enclosed form. All data will be used for statistical purposes only.

Figures already obtained are from the 1988 clerical directory. I have arrived at these by simply totalling the list of parishes and out-stations in each Archdeaconry, in respect of your Diocese. I am aware that not all outstations are listed in the directory. Therefore please indicate corrections to the number of out-stations in each Archdeaconry on the right hand side of the present number, or furnish the correct overall total. I would be very grateful if you could provide separate totals for your present number of male and female ordinands and members of your Diocesan Fellowship of Vocation.

Please return the completed form in the addressed envelope provided as soon as possible.

Your assistance is greatly appreciated, thankyou.

Yours in Christ

Jaques Pretorius

The enclosed form read as follows, appropriate to each Diocese:

DIOCESE	ARCHDEACONRY	PARISHES	OUT-STATIONS
Bloemfontein	Bloemfontein City	3	
Bloemfontein	Bethlehem	9	13
Bloemfontein	Modderport	9	32
Bloemfontein	Bloemfontein	12	17
Bloemfontein	Kroonstad	15	9
Cape Town	Paarl	9	11
Cape Town	Malmesbury	10	10
Cape Town	Athlone	11	
Cape Town	Bellville	12	1
Cape Town	Caledon	12	11
Cape Town	Maitland	12	1
Cape Town	Southern Peninsula	14	
Cape Town	Cape Town	15	10
Cape Town	Mitchells Plain	17	3
George	St. Mark	4	3
George	Riversdale	5	11
George	George	6	23
George	Karoo	7	14
George	Mossel Bay	7	28
G/town	Grahamstown	2	3
G/town	Albany	7	5
G/town	Alice	7	16
G/town	King William's Town	7	24
G/town	Mdantsane	8	3
G/town	Aliwal North	9	28
G/town	Queenstown	9	44
G/town	East London	11	10
Johannesburg	Cathedral	1	2
Johannesburg	Vereeniging	4	6
Johannesburg	Krugersdorp	8	16
Johannesburg	Johannesburg Central	10	4
Johannesburg	Johannesburg North	11	3
Johannesburg	Johannesburg West	12	8
Johannesburg	Germiston	15	9
Johannesburg	Johannesburg South	15	2
Johannesburg	Springs	15	5
Johannesburg	Klerksdorp	18	23

DIOCESE	ARCHDEACONRY	PARISHES	OUT-STATIONS
Kim/Kur	Cathedral	1	
Kim/Kur	Mafikeng	7	1
Kim/Kur	Kuruman	8	
Kim/Kur	De Aar	9	2
Kim/Kur	Kimberly	10	1
Lebombo	Beira District	2	
Lebombo	Inhambane District	4	
Lebombo	Maputo District	9	
Lebombo	Maciene	10	
Lesotho	Cathedral	1	
Lesotho	East Lesotho	5	
Lesotho	Central Lesotho	7	
Lesotho	North Lesotho	7	
Lesotho	South Lesotho	7	
Namibia	Cathedral	1	
Namibia	Oshakati	2	15
Namibia	Central Namibia	4	8
Namibia	Odibo	4	13
Namibia	Southern Namibia	4	
Namibia	Northeastern Arch.	8	50
Natal	Cathedral	2	
Natal	North Coast	10	1
Natal	Northern Natal	10	6
Natal	South Coast	11	7
Natal	Midlands	12	9
Natal	Pietermaritzburg	12	
Natal	Durban	13	
Natal	Pinetown	13	2
Niassa	Niassa	13	
Order of Ethopia	Cape Town	1	
Order of Ethopia	George	1	
Order of Ethopia	Johannesburg	2	
Order of Ethopia	Kim/Kur	2	
Order of Ethopia	St. John's	3	
Order of Ethopia	G/town	8	1
Order of Ethopia	P.E.	9	10

DIOCESE	ARCHDEACONRY	PARISHES	OUT-STATIONS
Pretoria	Eastern Highveld	4	3
Pretoria	Western Transvaal	5	1
Pretoria	Cathedral	6	
Pretoria	Pretoria South-West	7	
Pretoria	Northern Pretoria	8	
Pretoria	Pretoria East	8	4
Pretoria	Lowveld	9	3
P.E.	United Churches	2	
P.E.	Diaz	5	
P.E.	Algoa	6	3
P.E.	Uitenhage	7	19
P.E.	Donkin	8	2
P.E.	Port Elizabeth	8	19
P.E.	Cradock	10	29
St. Helena	St. Helena	4	9
St. John's	Butterworth	4	
St. John's	Holy Cross	4	
St. John's	St. Cuthberts	4	
St. John's	St. Marks	4	
St. John's	Umtata	4	
St. John's	All Saints	5	
St. John's	St. Barnabas	5	
St. John's	Clydesdale	6	
St. John's	Matatiele	7	
St. John's	Mt. Frere	7	
St. Mark's	Central Arch.	4	28
St. Mark's	Northern Arch.	4	31
St. Mark's	Southern Arch.	4	36
Swaziland	Eastern Swaziland	8	31
Swaziland	Western Swaziland	10	41
Zululand	Southern Zululand	6	
Zululand	Eastern Zululand	12	
Zululand	Northern Zululand	12	
Zululand	Western Zululand	16	

- (iii) The drawing of a flow diagram representing the relationship in respect of representation, for the different bodies of authority in the CPSA (see Figure 3, p 137).

RESULTS

- (i) The summarized results for each Diocese read as per Figure 4 and Figure 5, pp 138 and 139 respectively.
- (ii) The summarized results for the Province read as per Figure 6, p 140.

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