

# One Fold

## Sunstone Introduces Christianity and Crisis

From time to time, "One Fold" reviews non-Mormon publications. Here Sunstone introduces our readers to Christianity and Crisis: A Christian Journal of Opinion, published biweekly, except monthly in July, August and January. Subscription price: \$12. 537 West 121st Street, New York, New York 10027.

Counting the cover it is only sixteen pages. Visually, it is enormously underwhelming. Still, it may well be the most provocative religious periodical around. With an all-star cast of editors (including, to name a few, John C. Bennett, Robert McAfee Brown, Harvey G. Cox, and until her death, Margaret Mead), *Christianity and Crisis* attacks contemporary religious issues in the best progressive Christian tradition. And its list of authors reads like a Who's Who of twentieth century theologians.

For instance, one recent issue consisted of three articles: "The Liberation of Oppressors," by Jurgen Moltmann (professor of theology at the University of Tübingen and author of several important books, most notably *Theology of Hope*) with M. Douglas Meeks; "The Role of Preaching in a Corrupt Republic," by Robert N. Bellah (chairperson of Berkeley's Department of Sociology, well known for his work in "American civil religion") and "Civil Religion (Over)simplified," by Robert T. Handy (professor of church history at Union Theological Seminary and author of several works now standard texts for students of American religious history).

Limited by space we have summarized only Moltmann's article, as indicative of the C & C approach.

According to liberation theology, the modern industrialized nations perpetuate a world economic and political order that ensures—unwittingly at times, inexcusably well-knowing at others—poverty, disease, and social injustice—in a word, oppression—in the Third World.

"Oppression always has two sides," says Moltmann. "On the one side stands the exploiter, on the other the victim. The oppressor becomes in-

human, the oppressed is dehumanized. Oppression destroys humanity on both sides, but in different ways: on the one side through evil, on the other side through suffering."

Moltmann's intent is to raise consciousness of "the oppressors," for "the liberation of the oppressed from suffering under oppression occurs simultaneously with the liberation of oppressors from the sin of oppression."

He identifies three basic areas of oppression today: racism, sexism and capitalism.

1) "Racism identifies the characteristics of one's own race with human being itself: e.g., to be *human* means to be *white*. . . . In racism one's own identity always derives from discrimination against other races. For the racist identity is a negative, cramped and aggressive identity. . . . Those who identify being human with being white destroy *themselves*."

2) Sexism. "The characteristics of masculine sexuality are turned into a form of self-justification: Complete human being means masculine being. Male identity is always defined by discrimination against the other sex. Sexist identity is a negative, aggressive identity. . . . Masculine sexism involves self-justification for the sake of self-assertion and self-assertion for the sake of mastery."

3) Capitalism. Moltmann draws on Max Weber's classic study of capitalism and the Protestant ethic, concluding: "The self-alienation of the middle class resides in the religious deification of vocation, work and success, and in self-sacrifice to them. . . . The activist who is obsessed by success denies and misses his or her own life. . . . Whoever falls under the compulsion of capitalism. . . will be compelled always to justify oneself by means of work, success, profit and progress: Human beings are what they accomplish. . . . Thus we say to ourselves and others: You are nothing! You must work to become something!

"Accumulated wealth represents a potential but useable life. . . insofar as the possessing classes are able to enrich and maintain themselves only at the cost of the laboring classes,

capitalism destroys the human community. . . . Even within the ruling classes, the principle of competition divides human beings from one another. Wealth isolates groups and finally the individual, who finds himself or herself in an essentially hostile world."

At the root of the anxiety and aggression common to all forms of oppression, Moltmann finds "distorted love of God." Human beings were created yearning for God. If that yearning is directed toward nondivine objectives, human capacities are unfulfilled, resulting in disappointment, anxiety, rage, self-assertion and aggression. Through Christian liberation, however, "the despairing struggle for power ends to the extent that human beings recognize the infinite suffering of God which shows itself in their victims. . . . They are grasped by the divine passion which bears this suffering. . . . Oppressors will begin their 'long march' into true freedom when they comprehend that their perversion of freedom as mastery has led them to prison, to unhappiness.

"True freedom is unhindered solidarity and open communion with other human beings, with oneself, with nature, with God."

## Abortion poll

A recent ABC News-Harris Survey indicated 60 percent of Americans support a woman's right to have a legal abortion performed during the first trimester of pregnancy. Blacks and Catholics opposed the decision of the U.S. Supreme Court affirming the right by 50 to 48 percent.

## Archbishop for Peace Prize

One hundred eighteen members of the British Parliament and twenty-three U.S. Representatives have recommended Archbishop Oscar Romero of San Salvador for the Nobel Peace Prize. As an outspoken critic of the violence of the El Salvador government and the assassinations and kidnappings of extreme leftists, Romero has become "an international symbol of the defense of human rights and the commitment of the church to the poor and the oppressed." (See *Sunstone*, Vol. 3, No. 5) Last year's prize went to Egypt's Anwar Sadat and Israel's Menachem Begin.

## John Paul II in Mexico

Pope John Paul II selected the theme, "The Present and Future of Evangelization in Latin America," for the third Latin American Conference of Bishops in Puebla, Mexico, in February. His advice seemed aimed at reconciling the faction

of church leaders who had split over the activities of "liberation theology" proponents following the 1968 Medellin conference.

The 180 voting bishops attending heard the pope charge them to focus on the divine Christ, not in a Christ as political prophet. He insisted that the church remain separate from any political ideology. Nevertheless, the overriding emphasis of the conference was the economic and social condition of the poor in Latin America.

## Announcing: 1980 *Sunstone* Fiction Contest

*Sunstone* welcomes fiction that relates to the Mormon experience. To provide additional incentive for such writing, *Sunstone* is sponsoring a fiction writing contest. In behalf of D. K. Brown, contest winners will receive cash prizes totaling \$850.00. The first place story will be published in *Sunstone*.



### Rules:

1. The *Sunstone* fiction contest is open to all writers. The contest closes 1 October 1979.
2. Papers must be typewritten, double spaced, on one side of 8½ × 11-inch paper (not the onion skin variety). Since manuscripts will not be returned, contestants should keep a copy and send in the original. The story should not exceed 5000 words.
3. Each entry must be accompanied by a signed statement from the author attesting that it is the contestant's original work, that it is not being considered elsewhere for publication, and that it will not be submitted elsewhere until the contest results have been announced.
4. Announcement of winning entries will be made in the January/February 1980 issue of *Sunstone*. *Sunstone* reserves the right to publish at some time all articles submitted but is not obligated to do so; it reserves the right to make editorial changes as needed in published entries.
5. Prizes will be awarded as follows: first prize, \$500.00; second prize, \$250.00; third prize, \$100.00. The judges may also award honorable mentions.

# A Mormon Associations

## Mormon Festival of Arts

The Eleventh Annual Mormon Festival of Arts at Brigham Young University opened March 16 and officially ended April 6. Beginning with the traditional Mormon Arts Ball, the festival this year featured over 40 events, including an opera, 13 concerts, four recitals, five plays, six lectures, three symposiums, four exhibits, two film festivals and two dance presentations.

Festival exhibits included Dr. Tracy Hall's diamond press, a Mormon literature collection, and many works of art which comprised the Show of Visual Arts and Crafts. Lectures on managing the arts and creating favorable home environments, a multi-media festival, children's dance concert, and the play, "Lamp at Midnight," were just a few of the highlights in this year's festival.

Encompassing all four departments in the College of Fine Arts and Communications as well as other colleges and groups on campus, the festival provides a showcase for the many facets of Mormon arts. The idea for the Mormon Festival of Arts originated in 1967 among a group of BYU students and faculty members who felt works of art expressing Mormon culture should be encouraged. The first festival was presented in 1969 and featured an art exhibit of paintings and sculptures by Mormon artists and the American premiere of composer Ralph Williams' "Pilgrim's Progress." In 1970 and 1971, the festival expanded to include many events involving visiting artists, original compositions, literary works, and ballet.

## The Association for Mormon Letters

A spring Symposium of the Association for Mormon Letters was held Saturday, April 28, at Newcomb Hall of the University of Virginia, Charlottesville, Virginia. The evening session featured reading of recent poetry and prose as well as an informal dinner. The program of the afternoon session was as follows:

Opening Remarks: Richard J. Cummings (University of Utah), President, Association for Mormon Letters

Richard Rust (University of North Carolina, Chapel Hill): "All Things Which Have Been Given of God... Are the Typifying of Him' Typology in the Book of Mormon"

Neal E. Lambert (Brigham Young University): "A Sense of Place in Mormon Literature"

Chris Arrington (New York City): "The Women's Movement and the Literature of Religion"

Steven P. Sondrup (Brigham Young University): "The Psalm of Nephi: A Lyric Reading"

Tony Kimball (Bentley College, Boston): "The Process of Living: C.S. Lewis as a 'Guide of the Perplexed.'"

## Mormon History Association 1980 Meeting

A conference on "Early Mormonism and American Culture" jointly sponsored by the Mormon History Association and the New York State Historical Association will be held May 1-4, 1980 in Canadagua, New York. This conference will coincide with the Fifteenth Annual Meeting of the Mormon History Association and will mark the 150th anniversary of the organization of the church in New York State. Papers are presently being solicited on topics related to the emergence of Mormonism and to the society in which it took root. Proposals should be sent to one of the following by July 1, 1979.

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