

The real division was between those who saw the movement as a spiritual awakening and those religious awakening (C. Lopez) or those who saw it as a social movement shaped by human energies alone. Between those who saw the movement as a mission of the church and those who saw it as a movement for self-liberation /

King

a mission of the  
within of the church and those

who saw it as a part of the witness church as a prophetic obligation of those who saw it as the <sup>only</sup> liberation of an oppressed people.

notably but  
a liberation movement driven by human energies or ideological convictions alone

Love of God expands the horizons of worldly hope. The affliction of God refines / locates the "formation"

interferes / refuses perception of others, <sup>as</sup> confining upon human experience a universal quest

Moses may have postured himself as the perfectly lost man, deaf and above the demands / exigencies of the Israelite church but Moses certainly "encounter, called... certain apprehension" that would answer the religious person, the blinding illumination of intellectual vision, bearing of faith. (du labor, p 32). As the French theologian Henri de Lubac (category of Conversion) writes, "The first moment alone, in fact, counts" (LG, p 32).

Once the idea of the living God has fallen like a seed into consciousness -

though it may become corrupted through nature of culture -- it  
shows a world of overwriting & unending mystery. Allison  
creates words

seems like a journey of found souls. Every place is found "places",  
"imprints", "restless" or "enigmas"; especially the "raps of the driving" spare  
through. Empty - even the remote history of the deep South -  
is needed in the presence of soul. Coverage of it as an open  
to writing social, but it because the spirit are blessed. (also  
other) So could they have epoque in our quest for  
unity.