

Fall 2011

Existential Civility: Leaning Foward Into the Rapids

Ronald Arnett

Follow this and additional works at: <https://dsc.duq.edu/spiritan-horizons>



Part of the [Catholic Studies Commons](#)

Recommended Citation

Arnett, R. (2011). Existential Civility: Leaning Foward Into the Rapids. *Spiritan Horizons*, 6 (6). Retrieved from <https://dsc.duq.edu/spiritan-horizons/vol6/iss6/9>

This Soundings is brought to you for free and open access by Duquesne Scholarship Collection. It has been accepted for inclusion in Spiritan Horizons by an authorized editor of Duquesne Scholarship Collection.

EXISTENTIAL CIVILITY: LEANING FORWARD INTO THE RAPIDS

Ronald C. Arnett

Ronald C. Arnett (Ph.D., Ohio University, 1978) is Chair and Professor of the Department of Communication & Rhetorical Studies and the Henry Koren, C.S.Sp., Endowed Chair for Scholarly Excellence at Duquesne University. He is the author/co-author of more than seventy scholarly articles and essays, six books, and three edited books, including *Dialogic Confession: Bonhoeffer's Rhetoric of Responsibility* (Southern Illinois University Press, 2005), for which he received the 2006 Everett Lee Hunt Award for Outstanding Scholarship; and *Communication and Community: Implications of Martin Buber's Dialogue* (Southern Illinois University Press, 1986), for which he won the 1988 Book of the Year Award from the Religious Speech Communication Association.

In 2009 he was named both Centennial Scholar of Communication and Centennial Scholar of Philosophy of Communication by the Eastern Communication Association. Dr. Arnett is the editor of the *Review of Communication* and executive director of the Eastern Communication Association.

[The following essay is the text of an address presented on December 3, 2010 to students and faculty at Penn State York, a campus of the Pennsylvania State University, during a program on civility sponsored by the university's Communication Arts and Sciences department, Academic Affairs office, Arts and Liberal Studies unit, and Diversity Committee.]

I am honored to be at Penn State York. You have all been gracious hosts. This address was prepared specifically for you; I am thankful that you have added a course in communication and civility to your curriculum. Bravo for your professional commitment to the study and practice of the important interplay between communication and civility, which has a pragmatic and lasting impact on our personal and professional lives together.

Before I begin the body of the address, I want to acknowledge that this essay is given in honor of the Spiritans—the founders of Duquesne University of the Holy Spirit (1878). I am often asked to define what a Spiritan is. In response to such requests, I simply smile and state, “You have to see a Spiritan priest in action; only in the doing of the faith does their uniqueness emerge.” I consider the Spiritans one of the most vital existential forces of the Church. This small band of priests has an impact well beyond what their empirical numbers would seem to make possible—now, in their honor, the address.

A Nagging Sense

This address/essay is a companion piece to an article penned more than a decade ago entitled “Existential Homelessness: A Contemporary Case for Dialogue.”¹ “Existential homelessness” presupposes that we do not have sufficient narrative ground under our feet to make communicative engagement with others who are different a *facile* task. As a professor, the majority of my conversations with students outside the campus have little to do with the subject matter. The conversations are more likely to revolve around questions of existential decision-making: “What should I do with my life, and how do I make sense of existence?” Perennial questions of personal importance are existentially driven, as Augustine (354-430 AD) stated, “Quaestio mihi factus sum” (“I have become a question to myself”).² To be fair to my students, we live in a time in which Augustine could offer great counsel. Hannah Arendt (1906-1975) considered Augustine the first existentialist;³ he would understand what we have done in this time called modernity. We have unknowingly invited a larger and larger segment of our modern society into an existential realm

*...modern life has
nourished a soil
that gives life to
questioning without
any real narrative
ground under our feet.*

*...you remember that
odd feeling of being
out of place and not
knowing what to say...*

characterized by the term “existential homelessness”—our modern life has nourished a soil that gives life to questioning without any real narrative ground under our feet. We question, not from a standpoint,⁴ but from the only ground available to us—ourselves. We engage in what Alasdair MacIntyre termed “emotivism,”⁵ decision making by personal preference. We end up homeless with our identities wrapped up in ourselves, our own reflections, contending against all that does not conform to our own emotive wishes and demands.

If Augustine were here, I think he might suggest that people have not run toward emotivism to become homeless; people have run to emotivism in an effort to defend themselves against the nagging feeling of homelessness. To be homeless, to feel that there is no place that one genuinely belongs, is no small strain upon a human being; it is the modern curse placed upon us in our participation in the human condition.

It is difficult enough making decisions and discerning correct action within the confines of a home that one knows well. Decision making grows in difficulty and complexity as we step outside the realm of our home, outside familiar narrative ground. Take a moment to try to remember the first time that you had a social engagement outside your own home and how awkward you felt as you discovered that others function differently than those who reside within your household. The dwelling nourished by your mom and dad did not have the same expectations—the same implicit and explicit rules. Even when you did not like their rules, those rules were at least familiar, offering a sense of assurance that you were at home. Yet, at that moment you first discovered life outside the confines of your own home and felt so ill at ease you were tempted to become a spectator of yourself—gawking at your own awkward actions in that existential moment of homelessness.

As you remember that odd feeling of being out of place and not knowing what to say or how to understand what was coming next, it was as if you had walked on forbidden terrain where the expectations and rules were cloaked by a strange, shadowy cloud that separated the common sense appropriate to your own home and the actions of this novel environment. The sensory impression that shaped your perception at that moment took you out of the taken-for-granted,⁶ out of the routine, out of the normative, out of the familiar. Such moments are necessary as you grow into potential for future leadership, permitting you to rub shoulders with the demands of a cosmopolitan lifestyle. Such moments of ill comfort assist empathy for others who are displaced while giving insight into places and people different than ourselves. Bravo for learning that forces us to acquire a more expansive outlook, what

Kant and Arendt termed an “enlarged mentality.”⁷ In this case, the meeting of the unfamiliar is vital for an education. On the other hand, the dark side of such learning is given birth when the meeting of the unfamiliar simply tosses us back and forth without narrative ground under our feet to assist us in evaluating and judging what we have just met.

*...a nagging sense that
you do not belong,
a vague feeling of
displacement...*

Imagine each day beginning with an assertion, “*You are out of place,*” followed by another, “*Why are you here?*” Each day makes you realize that you have no sense of dwelling, no place you can call home and count on in the making of everyday judgments about the doings of human life. Such a feeling of strangeness defines identity, not as if you lived physically in a cardboard box, homeless in the streets, but from a nagging sense that you do not belong, a vague feeling of displacement, a feeling of “existential homelessness.” When we are outside our home and know we can return to that same dwelling, such a feeling of displacement can generate creativity. However, the day in and day out routine of feeling displaced leaves us taking on the mantle of emotivism, unable to judge with insights greater than our own immediate needs.

In the Company of Self-Watchers

*...we find ourselves
grasping for what used
to be the floor but
has now become the
ceiling...*

The common variety of existential homelessness is played out in the work of numerous authors and philosophers. Existentialism emerged particularly in France at the conclusion of World War II, as narratives, virtues, institutions, families, and friendships were torn asunder by the occupation of Nazi Germany. It was as if the world had been turned upside down. Today, such a feeling of existential homelessness is tied more to normative life than to a moment of crisis; too many no longer feel as if they belong anywhere. Like a science fiction television show or movie, we find ourselves grasping for what used to be the floor but has now become the ceiling—we are simply tossed asunder routinely. Think of a good friend or relative who has lost a long-term relationship. Think of a friend or a relative who is now without a job. Think of the companies that you knew when you were small that no longer exist today. Think about the fact that in another ten years, when someone says the word “Saturn” while talking about automobiles, the only thought will be that of the planet and not of a car company (1985-2010) that found its purpose and its charge in offering a competitive alternative to imported small cars. Saturn is no more. Oldsmobile is no more. One can name company after company that has lost not only its way, but its very existence. We live in a time in which it is pretty easy to walk into existential homelessness, a terrain that is topsy-turvy and makes no sense to us.

In particular, one of the twentieth century authors whose writing exemplified the vague sense of not belonging was Albert Camus.

*Camus gave us
displaced characters...
possessed of a strange
sense of watching
themselves...*

*...this odd walking,
this odd movement
constantly compelled
by a self-gaze...*

Camus won the Nobel Prize for literature in 1957 and then lost his life in an automobile accident less than three years later.⁸ In Camus's work we see an ongoing literary description of the existential environment and the person within such an environment that is poignant and powerful. His work is existentially and physically picturesque. Camus gave us displaced characters who watched themselves as they lived life in a state of homelessness, possessed of a strange sense of watching themselves as if they were observing a play in which they were both actor and audience.

This moment in my own life that is most aligned with Camus's descriptions of people feeling without a sense of home that generates a reflecting back on themselves as they lived life was the moment of my mother's death. The day of my mother's funeral is captured by one haunting image of my walking outside our house and going through a breezeway in the house, opening up a screen door, and walking out into the business of life with a displaced sense of perception. At that moment, I kept asking myself, "*What is wrong with today? What is wrong with this place in which I walk?*" Everything felt so wrong, out of place. And then it dawned on me as I noticed that the cars continued to move up and down the streets honking horns and other people walked while the birds were singing. I could even hear my own feet walking on the sidewalk, and the sound of my own shoes gave life to an old Negro spiritual, "*Sometimes I Feel Like a Motherless Child.*" For perhaps the first time in my life, I was aware of this nagging sense of existential homelessness as I watched myself walk through that day.

What do we do when existential homelessness is no longer a momentary perception, but an ongoing routine of banality that calls forth the recognition that one does not belong in a given place, in a given time, in wherever place one is situated? Existential homelessness calls forth Camus's descriptions of his characters, this odd walking, this odd movement constantly compelled by a self-gaze in which one sees oneself not as a participant in life, but as an object gazed upon by a spectator. The notion of spectator, of course, is not new. The issue is the manner in which the stress on spectator has morphed since the insights of Immanuel Kant (1724-1804). Kant stressed the importance of the "spectator"⁹ and how the spectator is the one who vets behavior into a story. The spectator, for Kant, functions as a historian who brings events and activities to life. The spectator that Kant details vets the importance of the behavior of others, moving their behavior into story, a history that informs a people and unites them with a sense of purpose, tradition, and insight. The task of Kant's spectator is to render a corporate contribution that brings together insights of a people and records, in the best of Greek terms, events "worthy of remembrance."¹⁰ Kant's spectator gives significance to the behavior of others.

Camus's portrayal of a human being becoming a spectator of oneself stands in substantial contrast to Kant's understanding of spectator. In this case, the spectator does not bestow significance upon great deeds of others. In this modern world that has given rise to existential homelessness, the gaze of the spectator is no longer propelled by a great impulse for recording excellence of the deeds of others. The gaze of the modern spectator moves to something more modest and sad. As modern spectators, we take on the task of gazing upon ourselves, watching our own lives. The action of the modern spectator moves to existential homelessness, losing a sense of place and dwelling as we turn increasingly to a self-gaze that leaves us with utterances such as: "I do not know what to do"; "I do not know where I belong"; "I do not know why I am here"; "I do not know; I do not know." The modern spectator becomes homeless in existence as the turn toward self-watching leads to increasing befuddlement and sense of loss.

Lessons from the Youghioghny River

I pause in this story to ask the question "So what? What do we do about this sense of being a spectator to our own existential homelessness?" I think about a friend of mine who takes young people to the Youghioghny River to go rafting. His comment is that the most difficult thing to do is to get people to do what is counterintuitive. Each summer, people die on the Youghioghny from the extreme rapids. In fact, if we look at calculations about how serious the rapids are in the Upper Youghioghny, we find the following description: "Four Class Five rapids back to back falling a ridiculous hundred and twenty feet per mile. Steep drops, big munchy holes, tight chutes, and powerful wave trains characterize this section of the river."¹¹ In a rubber raft, meeting a rapid that comes with great energy most generally results in a first impulse that is wrong-headed—when that rapid hits, people are tempted to lean backward, which unfortunately permits the rapid to go underneath the raft and capsize it. The only hope at that moment for not capsizing is to do what is counterintuitive—resist the impulse to lean backward. The only chance for staying upright is to lean forward into the rapids. It is in the leaning into the rapid that stability in and on that raft can be found. This counterintuitive action works in many dimensions of life, including existential homelessness.

People often have so much work to do that they follow their first impulse when meeting a "rapid"; they lean backward instead of leaning forward into the work and getting something accomplished. People who are so lonely that they just stay home are leaning backward, unable to assist themselves by leaning forward and engaging new insights, new events, and new people. Existential homelessness is a form of seduction that encourages us to lean backward, to become

...the most difficult thing to do is to get people to do what is counterintuitive.

...so lonely that they just stay home...unable to assist themselves by...engaging new insights, new events, and new people.

spectators, not of others, but of our own lives, as if our lives have been captivated by our taking a movie of ourselves. The modern spectator finds that the only thing that makes life significant is the cataloging of what one has done rather than the meeting of genuine existence that is novel and unforeseen before us. We live in a moment that seduces us to lean backward.

Indeed, we can make a case that existential homelessness is not particularly unique. What is unique is that modernity continues to suggest that being a spectator of ourselves will somehow assist, continuing to demand that we lean backward. Modernity insists that we lean backward, unable to do what my friend pleads for others to do—lean into the rapids, the only chance one has to remain upon the raft. There is no guarantee, however, that leaning forward into the rapid will keep the raft from capsizing. But as my friend so aptly suggests, there is a guarantee that if you lean backward, the rapids will claim your raft and the river may actually claim you.

Leaning into the Rapids

The question at this juncture is how do we learn to lean forward? What does leaning forward look like in everyday life? This leaning forward demands counterintuitive actions. We begin by acknowledging existence on its own terms; in the words of Clint Eastwood, we acknowledge the good, the bad, and the ugly. We do not have an opportunity to acknowledge only that which we like. We must acknowledge that which is before us. As we acknowledge existence, like most people in a raft with rapids coming toward them, we have a chance of navigating what we do not like if we lean forward. I think of the story of Viktor Frankl, who is known for his work in logotherapy. He came out of the concentration camps of World War II as a Jewish doctor and psychotherapist. His work is defined most succinctly in one small book that offers an ethnographic portrayal of his time in the camps: *Man's Search for Meaning*.¹² He talks about three ways in which meaning is discovered: (1) through that which we *give* to the world, (2) through that which we are *given*, and finally, (3) the *stand* we take against the inevitable.

Using Frankl's insights, let us go back to the issue of the raft. Meaning comes to people who pay attention to my friend who says, "I give you advice. Please adhere to it. When the rapid comes, lean into it." In the same instance in which meaning is being given to someone, meaning comes to the giver—my friend, who gives of his expertise, of his insight, and of his care. Then there are those moments in which the advice is taken and properly used with all leaning forward into the raft, fully expecting to maintain position, security, and safety in this rubber raft because they have

...we acknowledge the good, the bad, and the ugly.

...there are those moments in which the advice is taken and properly used with all leaning forward into the raft...

*...life and death hinge on
someone acknowledging
the inevitable...*

*...participants in
existence, not lord and
master...*

done all so correctly, only to find that the rapids turn and twist so persistently and strongly that the raft capsizes. It is at that moment that someone immediately begins to take existence on its own terms and begins to assist others who are panicking, angry, and frustrated that they had done everything correctly only to have a result that they did not want or anticipate. This small number who meet existence on its own terms, now in the midst of cold water, begin to take a *stand* against the inevitable. At this moment, what cannot be changed is the fact that the raft is no longer afloat. Those that meet the inevitable first acknowledge existence, and then they ask, “*What is next? What can I do? What can I give?*” Somehow, such persons are able to offer an unexpected hand that reaches to pull a person out of the river, while another dives in the river to make sure that every last person on that trip is safe. In just a few moments, life and death hinge on someone acknowledging the inevitable and, in so doing, begins a series of actions that change the world—such is the stuff of everyday miracles.

Existential Civility

A colleague and I wrote the book, *Dialogic Civility in a Cynical Age*,¹³ that you are studying in your class. Authors write to be heard—sometimes trying to lean into rapids in order to keep rafts afloat. We made such an effort in this work. We wanted to challenge the normative direction of routine cynicism that has us leaning backward. Cynicism occurs when people are unwilling to acknowledge existence. Cynicism is fueled by unmet high expectations.¹⁴

If we are to offer a counter to routine cynicism, then we must learn to lean into the rapids, inviting a form of “existential civility.” What happens when we lean into the fact that, in many cases, we are existentially homeless? Is it not time to recognize the glory of such a moment, of what it gives to us in this moment in existence? Such acknowledgment permits us to build, gives us an opportunity to make, a reason to work together, and a chance to be what Alasdair MacIntyre calls *Dependent Rational Animals*,¹⁵ recognizing that community is important, that our engagement with one another is essential. What has been given to us in this glorious moment is, first and foremost, the chance to acknowledge existence—what I understand as a form of “existential civility.” The key is that one must meet existence; people are part of existence, necessary but not sufficient. We are participants in existence, not lord and master of our individual fates.

Once acknowledgment is present (existential civility), we understand that the moment in which we live is a gift, a glorious existential gift, and then we can begin to give through our service, through what we build, through what we make, and through what we do together. If what we do and make does not stand the

Those who refuse to define life as a self-gaze call us to... rebuild the world again.

...and a previously unheard existential demand of leaning into existence that took us into the presence of holy sparks.

test of time, but stands a year or six months, we must repeatedly acknowledge existence over and over again, standing firm as we acknowledge the inevitable. For those willing and able to make such stands, we are grateful. Such persons give us hope in the midst of despair. Such persons permit us once again to roll up our sleeves and begin to work. Such persons who meet the inevitable, who lean forward into the rapid, who respond to the existential demand to renovate and build when all seems to be lost, do not abide by words like “boredom” and “routine cynicism.” The tenacity of those who refuse to be spectators of their lives engage in action that runs such words out of our vocabularies and out of our lives. Those who refuse to define life as a self-gaze call us to the opportunity to rebuild the world again. Their actions seem to offer an odd thanks—a thanks for moments of homelessness that remind us of the necessity to build homes once again.

Martin Buber and Hannah Arendt, both coming out of a Jewish tradition, remind us of the importance of darkness and the danger of artificial light. Genuine darkness (existence that does meet our expectations or demands) must be leaned into, and it calls for courage to recognize existential homelessness as the grace of our time. What permits genuine tenacious human hope is when one acknowledges that darkness of existence. In the midst of that acknowledgment, one invites what Buber terms “holy sparks.”¹⁶ It is light that can be trusted because it emerges from darkness, from an abyss. Think about a moment when your life was in the midst of great despair, and out of nowhere emerged a friend that you had not anticipated or a chance to be of service that you had never imagined. Without such moments of darkness, we might not have paused to witness the face of another, the unexpected task, and a previously unheard existential demand of leaning into existence that took us into the presence of holy sparks.

This form of civility begins with existential acknowledgement and lives in the actions of those who turn and respond to whatever is before them. Existential civility can be understood from the work of Adam Ferguson. Coming out of the Scottish Enlightenment were many fiefdoms that fought against one another, and a civil society was an effort, in a sense, to unite all that difference.¹⁷ Civility does not offer mere manners. It offers existential patience, patience for the homelessness of others and our own homelessness. Such a view of civility offers patience for those who foolishly lean backward only to find “moral cul de sacs,”¹⁸ which lead to cynicism, boredom, and eventually to an anger without clarity of direction. Martin Buber stated that the demonic lives where direction for lives cannot be found.¹⁹ Existential civility acknowledges that this moment requires a patience that ends with this basic statement tied to Buber, Arendt, Emmanuel Levinas, and Viktor Frankl: In

...you have one existential conviction—if not me, then whom?

...a “joy”... that understands life as a gift and a call to responsibility.

such moments you acknowledge existence and you reach out your hand to another and you try to help, not because you are smart, not because you are courageous, but because you have one existential conviction—if not me, then whom? When people answer such an existential call, they begin with one basic existential gesture in which a human being responds in action, saying: “*I see what is before me, and it is a call of responsibility in spite of all my flaws—if not me, then whom?*” Yes, we live once again in a marvelous world of opportunity to serve and help, reminding others and ourselves to lean forward, to engage existential civility.

I end as I started with thanks to you and to the Catholic order called the Spiritans. They propel the academic home at which I am a committed guest. They remind us to lean forward and, by acknowledging existence, encourage us to lean into the rapids—the spirit that gives life. This essay was an effort to describe the existential mission of the group that supports Duquesne University, the Spiritans. They, better than any group I know, are existentialists who lean forward into the rapids, recognizing that no spirit can give life until we acknowledge the existence before us. In such moments of existential acknowledgement, there is always the possibility of miracles as one leans forward into the rapids. Such acknowledgement calls us forward into responsibility, understanding an utterance that does not originate from the self, but from the call of existence—if not me, then whom? In such times, a few capsized travelers on a shaky rubber raft answer the demand of existence and take a stand against the inevitable and, in so doing, change the world, at least a part of it, for a while.

Existential civility that acknowledges that which is before us—the good, the bad, and the ugly—consistently works within a “joy”²⁰ detailed by Emmanuel Levinas that understands life as a gift and a call to responsibility. For all of the students here today, I end with a basic existential acknowledgement—this is a wonderful time to be alive, a wonderful time to answer a call that originates in existence, not in our personal demands. I offer my thanks to each of you—bravo to Penn State York. May each of you foster a campus that invites meeting existence on its own terms, transforming it as you lean forward into the rapids. May you remember, as you pivot and turn into action, that the call for action is not self-originated, but emerges from the heart of existence and calls us forth—if not me, then whom? In answering such a call, existential civility begins, along with acts of responsibility that construct homes once again.

Endnotes

- ¹ Ronald C. Arnett, "Existential Homelessness: A Contemporary Case for Dialogue," in *The Reach of Dialogue: Confirmation, Voice, and Community*, ed. Rob Anderson, Kenneth Cissna, and Ronald C. Arnett (Cresskill, NJ: Hampton Press, 1994), 229-45.
- ² Augustine, *Confessions* X, chapter 33.
- ³ Hannah Arendt, *Love and Saint Augustine*, ed. Joanna Vecchiarelli Scott and Judith Chelius Stark (Chicago: University of Chicago Press, 1996), xv.
- ⁴ Sandra G. Harding, ed., *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies* (New York: Routledge, 2004); and Julia T. Wood, "Feminist Standpoint Theory and Muted Group Theory: Commonalities and Divergences," *Women & Language* 28 (2005): 61-64.
- ⁵ Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, 2nd ed. (1981; repr., Notre Dame, IN: University of Notre Dame Press, 1984), 10-11.
- ⁶ Alfred Schutz, *The Phenomenology of the Social World*, trans. George Walsh and Frederick Lehnert (1932; repr., Evanston, IL: Northwestern University Press, 1967).
- ⁷ Immanuel Kant, *Critique of Judgment*, trans. J. H. Bernard (New York: Hafner Press, 1951), 136-37.
- ⁸ Encyclopaedia Britannica Online, s.v. "Albert Camus," <http://www.britannica.com/EBchecked/topic/91464/Albert-Camus> (accessed December 1, 2010).
- ⁹ Immanuel Kant, *Groundwork of the Metaphysics of Morals*, trans. H. J. Paton (New York: Harper & Row, 1964), 61.
- ¹⁰ Hannah Arendt, *The Promise of Politics*, ed. Jerome Kohn (New York: Schocken Books, 2005), 125.
- ¹¹ Wilderness Voyageurs, "The Upper Yough Friendsville, MD," <http://www.wilderness-voyageurs.com/upperyough.html> (accessed December 1, 2010).
- ¹² Viktor Frankl, *Man's Search for Meaning: An Introduction to Logotherapy*, trans. Ilse Lasch (1959; repr., Boston: Beacon Press, 1992).
- ¹³ Ronald C. Arnett and Pat Arneson, *Dialogic Civility in a Cynical Age: Community, Hope and Interpersonal Relationships* (Albany: State University of New York Press, 1999).
- ¹⁴ Donald Kanter and Philip H. Mirvis, *The Cynical Americans: Living and Working in an Age of Discontent and Disillusionment* (New York: W. W. Norton, 1989), 3.
- ¹⁵ Alasdair MacIntyre, *Dependent Rational Animals: Why Human Beings Need the Virtues* (Chicago: Open Court, 2006).
- ¹⁶ Martin Buber, *Hasidism and Modern Man*, ed. and trans. Maurice Friedman (New York: Horizon Press, 1958), 187.
- ¹⁷ Adam Ferguson, *An Essay on the History of Civil Society*, 2nd ed. (London: A. Millar and T. Cadell, 1768).
- ¹⁸ Ronald C. Arnett, "Therapeutic Communication: A Moral Cul de Sac," in *The Dilemma of Anabaptist Piety: Strengthening or Straining the Bonds of Community*, ed. Stephen L. Longenecker (Camden, ME: Penobscot Press, 1997), 149-60.
- ¹⁹ Martin Buber, *Israel and the World* (New York: Schocken, 1948).
- ²⁰ Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority* (1969; repr., Dordrecht: Kluwer Academic Publishers, 1991), 110-112.