

UNC-CH SUMMER

Be a Carolina Tar Heel!

Session I: May 19-June 24, 1994

Session II: June 28-August 2, 1994

Students from any college or university, teachers, rising high school seniors, and others who are not enrolled at UNC-CH may apply as Visiting Summer Students for the first, second, or both sessions.

UNC-CH offers, during two 5 1/2 week sessions, over 900 courses in 45 disciplines. A typical course load per session is 6 semester hours.

Some evening and night courses and three-week short courses are offered. Spaces still available in three-week Summer School Abroad programs.

Approximate Cost per session: tuition and fees of \$115 PLUS \$49 per credit hour for NC resident undergraduates or \$323 per credit hour for nonresidents undergraduates.

When requesting a catalog and application, please mention seeing this ad in *The Broncos' Voice*.

Summer School

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EEO Institution

THE REVEREND KING

By Lesli Sample

In his "Letter From Birmingham Jail," Dr. King delivers one of the most eloquent and moving sermons in the traditional southern, Black, Baptist pulpit oration tradition. Without completing a close reading of the "Letter," one could easily overlook the elaborate parallel structure, glorious repetition, and moving rhythm, tone, and context that convey all the political and racial implications.

One of the major characteristics of the Black pulpit orator is the ability to build a climax from a series of repetitions or parallel phrases. King employs this tactic several times in his "Letter." One example is King's contemplation of the beautiful southern churches and their apathy. King asks: "What kind of people worship there? Who is their God? Where were their voices . . . ? Where were they . . . ? Where were their voices . . . ?" (473). King's list of "where" questions builds until it climaxes as an exclamation of his love for the church and his concern for its well-being.

Another example is King's one-page sentence composed of "when" clauses. Parallel in structure,

they build to the conclusion that only "when" one has experienced the humiliation, harassment, degradation, and fear of being Black in the segregated South will one "understand why we find it difficult to wait" (465).

King's use of figurative and metaphorical language gives the "Letter" a serious, yet creative and interesting tone often characteristic of Black sermons, not to mention a sing-song or poetic rhythm. Examples include phrases like: "Live in monologue rather than dialogue" (463); "injustice anywhere is a threat to justice everywhere" (461); "caught in an inescapable network of mutuality, tied in a singular garment of destiny" (461); the "cup of endurance" (465); the "abyss of despair" (465). These phrases are all typical of the soul stirring language that evokes hand-clapping, shouting in the aisles Black sermons of southern Baptist preachers, a genre to which King truly belonged.