

1. Said a wag, "Most stories have morals, but this one doesn't"--who then went on to tell an immoral tale, just for the hell [i.e., the entertainment value] of it, thus achieving, indirectly, as an additional value, relief from all story pressures to improve our morals (=behavior viewed as decent and in order, and therefore obligatory) by confronting us with an Order we're in danger of violating through ignorance, lust, greed--in short, "sin" as chaotizing and therefore alienating behavior. The spoof is as delicious as the story he told was dirty [a "dirty story" being a chaotizing tale told about the tail, i.e. the genitals misbehaving against standards of order or Order, the latter word capitalized for relative effect, to point beyond mere social contract to a divine/"natural" command/structure we humans are not at liberty to tamper with, but rather ever stand under the judgment of, on pain of damaging ourselves and society]. Now, since my Amerind name is Black Coyote, which translates in psychojargon as introvert trickster-teacher, I have a further pleasure in our wag's parable-from-below, viz. its off-the-wall morality-by-displacement (after shit, food): we tire of the Devil and consciously yearn for God [or Order, the real Order of truth-justice-love-peace]. That's the *content* of the displacement; its *form* is the prostitution of the pedagogical story for what at least on the surface is an antipedagogical, thumb-the-nose-at-Teach-behind-Teach's-back; purpose--and its *meaning* may be quite the reverse, what we may term the Lenny Bruce effect.

2. Well, "they" got Lenny, or at least got to him; they didn't get to Jesus, but they got him too, and "the prophets that were before" him. Those who made a point by telling a story, and were for their pains hoist upon their own point. "Man's Disorder [pretending to be Order instead of only order] and God's Design [revealed "through the mouth of prophets and apostles," all tellers of tales that both judge the surface and uncover the depth]," the slogan of WCC Evanston '54, which I attended immediately upon completing my PhD, which is a process of ordering chaos in the interest of [among other things] the honoring of that dimension of Order we call truth. The mouth that tells the Story rocks the world the opposite of to sleep.

3. Now what is the *process* [or to be in vogue, *structure*] of this Storytelling? [I capitalize Story, Storytelling, Storyteller to mean (a) the above-described, high-risk narrative effort to improve folks' moral-morals-morale, to confront them with a rectitude of judgment and grace beyond both their immoralities and their righteousnesses, and (b) specifically, as I am a Christian, the Christian Story of God who came among us and we killed him and he didn't stay dead.] The title of this, my thousandth, thinksheet, reveals my answer: such a teacher-preacher-narrator (1) abstracts a neglected but relevant truth, (2) reclashes or refleashes or reconcretizes it in an image that's explicitly or at least implicitly a story, and then (3) presents the new creation to elicit attitudinal and thus behavioral change by evoking meditation and, usually, discussion ["invitation to dialog"]. It's a whole-brain operation, left-hemisphere-abstract + right-h.-concrete. Not always humorous, though displacement is the essence of humor, it transports (1) an "idea" [Gk., some "seen" truth] out of life itself and then (2) back into a living context "other" than the word(s)'s original context, and finally (3) into pedagogical context, the actual situation in which the storyteller is seeking to communicate the "seen" truth. I put "other" in quotes because it translates the first Greek word in "allegory," the other word meaning "to speak in the agora," i.e. the public assembly; so, to "go public" figurately-symbolically, in a manner "other" than directly-flatly-abstractly--the latter method lacking rhetorical juice and bite and appeal to the whole body-person and thus to decision-commitment-action....Greek uses also "para-" to express this element of distancing or displacing-replacing. E.g., while Jesus' tensile phrase "the Kingdom of God" is a mini-allegory, "para-bles" [lit., something "thrown alongside" something else] ^{are} the stories he told about God's kingship and right to rule and eagerness to "forgive," i.e. reestablish relationship. And on "para-digm" [lit., a "pointing alongside"], see #999 and the series of twenty thinksheets on the biblical paradigms.

4. Melvin Yosso [Village Box 104, NYC 10014] is exploring allegory as a mode of providing instant common experience as ground and frame for dialog across cultures and subcultures, in the interest of human unity ("peace") and enrichment ("joy"). His Transculture Inst. practices what this thinksheet preaches. He calls these "transcultural allegories."