

This note is a brief self-insertion, by a Christian theologian, into an anticipated 2 Mar 78 meeting at "475" with Melvin Yosso, Emily Gibbs, and others on the subject of how Transcultural Allegories might prove useful in Christian education both as a tool for exploring the depth and breadth of the Christian message and mission and as a medium of communication with other faiths as those faiths impinge on Christian consciousness, the Christian churches, and local and larger human issues.

1. By the shape I've given to the statement of the meeting's purpose, I've revealed my own personal hope for, and belief in the possibility of, fruitful uses of this new "TA" in Christian education. Though my own experience of the Allegories with groups is not extensive--chiefly with storefront clergy and laity, and in my own parish (though my chief work is with New York Theological Seminary)--all the signals I've gotten are green. The only chiefly negative experience I've had was an occasion on which Mr. Yosso and I made an awkward presentation--the first time we ever tried it, and the negative feedback was largely our fault, and easily correctable! My experience of this "TA" in public meetings--at Christ Methodist Church, then on a panel at NCCJ--has been wholly positive.
 2. "TA" is storytelling stripped to its essentials so as to invite participation by all. The experiences it uses are primordial and thus culture-transcendent. The greatest Story ever told is about One who told the greatest stories ever told: Jesus' parables have this paradigmatic, element quality, and they will remain the central stories in Christian education. But....
 - 3....though Jesus' own message was transtribal, and his vision global, his name now is perceived by most of humankind as tribal, i.e. as limited to a particular religion--Christianity--and a particular civilization--Western. The follower of Jesus, in faithfulness to his own transtribal-universal concern, will accordingly be alert to processes and structures and tools enabling transcultural education and communication. To state the same case from another angle: for us Christians, pursuit of global modes of awareness and communication is not optional.
 4. Jesus' parables often exposit the earthy-earthly-daily root of some word. E.g., the Hebrew-Aramaic word for "repentance" means turning; so Jesus tells the story [end of L. 15] of a son-brother whose body turned back home when "he came to himself." Note that the story begins with the paradigmatic experience of physical turning, then moves to a turned heart, and ends with a turned body. This method of "radical" [i.e., from-the-root] storytelling appears in Mr. Yosso's Transcultural Allegories as a major mode.
- I conclude with a list of some thinksheets I've done on this "TA," in addition to which I've done sheets on some fifteen of the Allegories. Copies available upon request:
- #1084: "JESUS as an instance of TRANSCULTURE"--contexting with Hinduism and Buddhism.
 - #1036: Thetic statement for 10 Nov 77 NCCJ panel: "Transcultural Allegory." [#1029 and #1034 context in gnosis.]
 - #1000: "'PARADIGM' as ABSTRACT CONCRETION, i.e. ALLEGORY" presents my understanding of the nature and function of allegory in religion and culture.
 - #1069: "'TRANSCULTURAL ALLEGORIES' as revealing PARADIGMS" moves in the reverse direction, i.e. to illumine paradigms through the use of Transcultural Allegories--a paradigm as Weltbild being a way of seeing and living in the world [=my definition of a religion].
 - #1002: "LIFE-CONTEXTING THE BIBLE" provides a theological perspective, by a biblical theologian, on the task of Christian education and global communication.