

1. Every historical movement has, as part of its intrapsychic/intrasocietal tension, a particular configuration of the cluster-values usually called "truth" and "love." The pathologies of this tension are compulsion [the tension dominating the movement] and sclerosis [the poles freezing into truth-as-(impersonal-insensitive-brutal)facticity and love-as-(mindless) sentimentality [or, as cluster terms, truth as legalism and love as moralism, or truth as neocortical and love as subneocortical, or truth as "intellectualizing" and love as "anti-intellectualism," or truth as machismo and love as "romance"]].
2. In Christian history, militancy [constantinianism, triumphalism, "the world for Christ in this generation," the Crusades] has been in tension with mysticism [anchoritism, coenobitism (monasticism), spiritual troubadorism, pentecostalism-charismaticism]....In HP, NTL (National Training Labs) illustrates militancy, and Esalen (and now Lindesfarne as Wm. Irwin Thompson's Long Island version, what I'm calling a profounder Esalen East) illustrates mysticism. Of course the poles are interpenetrating: Esalen has seeped into Bethel, and vice versa. But the distinction is real, and freedom from polar slogans as well as from the "humanistic" atheism of HP requires awareness of this intra-movement tension.
3. The legitimacy of using male/female for all the above--as a basic model, if not the basic model, for understanding the truth/love polarity in history and movements--is more questionable than the legitimacy of using masculine/feminine. But not much: I believe the somatic is clue here--the male body being harder (though physiologically weaker), the female softer: truth is hard [e.g., IRS!], love is soft [e.g., forgiveness].
4. The simplism that OT is truth(masc.)-oriented ["law"] and NT is love(fem.)-oriented["grace"] is not entirely erroneous, and need not mislead. To a large extent one may explain the rapid expansion of early Christianity in the machismo Roman Empire by its filling the cultural vacuum with the kindlier, tenderer, more feminine qualities--a fact Nietzsche despised with the full fury of his Teutonic Herrenrecht. Of all the world's great religions, Christianity is most profemale/feminine sex/gender--though, sardonically, right now the most attacked by the women's movement (because it's the natal religion of most feminists today). The largely unconscious sexual balance in the Church has been that its message is feminine and its leadership masculine; there's little threat that we'll arrive at the imbalance of a total feminization of the Church, with women controlling both its message and its power; but the ordaining of woman is enough to give one cultural-historical pause--though I'm for the ordaining of women, and indeed push it, indeed halfmindedly but fullheartedly try to push women into it.
5. One possible corruption, if women overpower men (feminine overpowers masculine) in the Church, would be the legalization of "love": the "law of love" would, I think, become more law than love. When violating "love" in the name of "truth," I've often found myself accused of violating Christianity--folks hitting me with "Love is the fulfilment of the law" and "in all things, charity" and "speaking the truth in love," etc.--the folks [not the scriptures!] implying that "love" is absolute, never to be violated by "truth" or anything else, and indeed always in control of "truth" [as indeed the feminine principle in history insists].
6. The phrase "holy love" is prophylactic against such hyperfeminization of Christianity--as in the UCC Confession of Faith, "He [God] seeks in holy love to save all people from aimlessness and sin." The adjective is as masculine [separation, truth, etc.] as the noun is feminine: BALANCE! Again, "aimlessness" is feminine, and "sin" is masculine. Apple-eating in the Garden of Eden was sin; therefore, Adam took the first bite. (The story that Eve took the first bite is a sexist "story" in the bad sense of "story." Women seduce men, but do not lead them astray: men lead women astray: seduction is into "love," leading astray is diversion from "truth.")
7. Loree is divinely assigned to "love," and Willis to "truth." The fact that they are married, and ecstatically increasingly happy, proves that "love" and "truth" are meant to be interpenetrating rather than either mutually exclusive or cooptable-either-to-the-other. As we age, the assignment is clearer, hurts less, means more. When she lives and speaks of "love," she does so with the growing dignity and power of truth; and I, when I press what I believe "truth," should be read as a lover who nurtures the inner consciousness that human "love" and "truth" are fragments of yearning for the Kingdom of God. Both Loree and I are out of sorts with humorless "truth"-pushers and humorless "love"-pushers.