

The agenda is, of course, yours, so the only function of the numbering of the following random thoughts is your reference: if you wish, refer by number, as we discuss

THE CHRISTIAN'S NEGATIVE USE OF ENERGY

1. Apprehended by Love, we apprehend love as option within mandate: we are converted from "Shall I act lovingly?" to "Now, in this situation, shall I obey Love?" This ultimate sanction controls all other sanctions (e.g., calculation of influence and consequence), as the biblical-God perception controls the content of "love." Here, our situation is precisely the same as Jesus', and because it was Jesus'.
2. The "liberal's dilemma" (Schnade, et al) is transitional to other positions: prophecy within the limits of the positive use of energy (i.e., the liberal's indicator, persuasion-versus-coercion ideology) looks more and more like out-and-out prostitution to the System (Establishment, Corporate State's Consciousness II, etc.), therefore has less and less moral (i.e., persuasive) force. The "dilemma" factor is the self-canceling syndrome: support the Panthers-their destruction, oppose/neglect them-your (and the country's) moral destruction.
3. Individually and collectively, man can use all four of his energies (spiritual, psychic-imaginative, mental-ratiocinative, physical) positively-creatively ("to build and to plant") and negatively-destructively ("to pull down and to uproot, to destroy and to demolish"). The quotes are from Jeremiah's call-commission: "I give you authority..." (1.10). Liberal illusions bypass groundclearing tasks (first, in Jer.): radical illusions bypass the slow, constructive processes that must precede as well as follow any cataclysm. Can the Xn be illusionless man, a pragmatic idealist who uses his energies appropriately (+/-, under the guidance of the Spirit as to the mix and measure and as to coalition, in each situation)? Servant availability is the dominant biblical image here, and the Cross is its ultimate sign: the servant's availability is not within the limits of self-serving....to us a terrifying consideration both because of abyss anxiety and because of historic and recent exfoliations of "autonomy" as personhood (self-fulfilment, -realization, -actualization; hominization-humanization), penultimatizing servanthood. Jew/Greek historic dissonance has here become the radical/liberal gap, the violence issue ambiguous on both sides.
4. Much of the dialog on "violence" is yoked—"Violence and Justice," e.g., which let's take. The little people who wrote virtually all of the Bible were and are the Charlie Brown among the nations, and both the Weltbild and the Zeitgeist of Jesus' time and people were underdog. During the centuries of foreign tyranny with only occasional, evanescent, and tragically expensive breakthroughs into people-freedom, only collaborators could grow rich and powerful: ergo, the rich and powerful are the bad guys. Equally true: the more faithful to YHWH-tradition, the less rich and the more powerless: ergo, the dispossessed, "the poor of the land," are the good guys. Contrast the Song of Hannah (1Sam.2.1-10: "in the LORD I now hold my head high.... The LORD kills and he gives life....makes a man poor,...makes him rich") with a song it otherwise influences, the Magnificat (L.1.46-56) with its principle of reversal of fortune through New-Order power-violence, the 1/2 turn of the social wheel (in contrast to the 1/2 turn, to egalitarianism; and to the hopefully consequent 3/4 turn).
5. Since Jesus expected the sudden-soon-violent inbreaking of God's Rule ("the Kingdom of God") and his followers have, in the main, being transmogrifying that nonevent into a process-event (e.g., "the Christ Event"), Xn obedience must consider the factor-shifts. E.g., who now are "the poor"? "The rich"? If we consider man's (or America's) situation hopeless, are we closer to or farther from Jesus? Does our hope/hopelessness have a Xn quality? Is spiritualizing "the Kingdom of God" copping out or following the more profound, more humanizing way our Lord inadvertently discovered? My position: "Man can. Men won't. God can. Will God? Please, God!" I romanticize neither poor nor rich. In the name of justice, I hate oppression; in the name of truth, I analyze propaganda terms (the System-speak use of "crime" (to include both selfish and idealistic acts) and "violence" (to mean any System-rejected negative use of energy in a particular situation, while the System itself inflicts pain, restrains, destroys); in the name of Love-love,.....