

Who is integrating what and how and why? What a weasel word, yet inescapable--a throw-it-all-in bagword!...This thinksheet assumes (1) that a person-institution-culture's agenda includes recent relevant history, (2) that the "lessons" of that history form both food and armaments and (3) are sources for both illuminations and illusions, and (4) that Christians, standing under God's judgment and grace, should struggle prayerfully, in action/reflection, toward an integral [and therefore comprehensive] vision of what God is doing and intends in person-institution-culture-world. A fifth assumption is central to our task at NYTS: The pastor needs to learn better, in both knowledge and skills, how to minister to self and others in this struggle....The thinksheet's design is CHART + PERSONAL COMMENTARY.

1. I started my integration en-gastri the year the USA entered World War I and was born the year it ended. The country dove into the isolationist hole, and religion in the '20s split up over left-brain-hemisphere, "propositional" disputes as almost a century before the denominations had split up over slavery. My parents shuttled between orthodoxy (my father, for no money, raising money for Billy Sunday) and new thought (attending the Unitarian Church), and finally quit "organized religion" altogether--also quit the city because their offspring were beginning<sup>to</sup> swear and think like southern European immigrants, so I went suburban at age five.

2. Like everybody else, the churches gave major attention, in the '30s, to economic woes, with an occasional side-glance at Europe's political woes. I shuttled between communist cells and fundamentalist churches, 9 Mar 35 having an "old-fashioned conversion" in the latter.

3. Flag-waving got the churches in the '40s almost as much as it had in World War I. I was having trouble integrating, so my first doctorate had as its thesis "A Comprehensive Interpretive Methodology." Bad eyes, so I could not participate in the violent unpleasantness, so I studied and taught (including pre-chaplains).... having been ordained the first year of the decade, 2nd graduate degree the 2nd, doctorate the 3rd. No-man's-land theologically, as untrusted by the extremes, I being orthodox-open, evangelical-radical.

4. The whole of the decade of the '50s, beginning the first week, was in a single pastorate, beginning with a core of 20. Appropriate action for "the church" decade.

5. The decade of the '60s I spent in a national church-office (UCC). Appropriate action for "the world" decade. Increasingly, a radical actionist. Increasing concern for the ungroundedness of the young wing of "the Movement"--increasing desire to return to education.

6. Near the dawn of the '70s I came to NYTS. For evil and good, to me it feels like the decade of "the soul," of inner tripping--to the Land of No Return, or Until Messiah Comes? THE MOST CRUCIAL ISSUE for NYTS planning....and for the training/retraining of Christian leaders. Social agonies may spring all classes out of despairing introspection into fascist frenzy of some sort--and how prepare for that?

7. You behold, on the chart, my guesses for the century's last two decades....I'm glad we're on the decimal system: I wouldn't want to have to do this exercise on the Assyro-Babylonian six-system.

DECADES CHART OF ATTENTION-FOCUS		
the 1920s	the	TRUTH
the 1930s	the	ECONOMY
the 1940s	the	COUNTRY
the 1950s	the	CHURCH
the 1960s	the	WORLD
the 1970s	the	SOUL
the 1980s	the	BIOSPHERE
the 1990s	the	POLISPHERE