

2. Humble imagination is an integrational tool. In his 1975 book HAZOR, premier biblical archaeologist Yigael Yadin tells how he discovered exactly where Ahab built his citadel-palace. "When I am looking for the ruins of a palace, I ask myself where I'd build a palace. Better yet, I ask the people who live there now." The first question brought him to the general area. The second question, asked of a farmer, zoomed him in on the precise spot. The farmer took him to the only spot where a cool wind always blows--a fact which, my guess is, comfort-loving Jezebel discovered....And some more integration clues from the same book: (1) "When in doubt, excavate"; (2) "The problem is to find the common threads of all the cities," such as the water supply and significant building sites; (3) "Actors identify themselves with the roles they play, and I try to do the same. I put myself in the shoes of the people who lived there"; (4) There were, on same site, 22 Hazors!...I am suggesting that in all your reading, "integration" be a sieve within the sphere of that general Christian instruction, "Do all to the glory of God" (1Cor.10.31, a biblical word of very great value for integrational meditation).

3. Michelson, the measurer of light, America's first Nobelprizeperson, after a good game of billiards[23 UCMag Sum/75]: "Billiards is a good game, but b. is not as good a game as painting, but p. is not as good a game as music, but then m. is not as good a game as physics." He longed for the day when some poet would "convey to others [i.e., non-physicists] the pleasure, the satisfaction, almost the reverence which the subject inspires." Einstein: "I always think of M. as the artist in Science. His greatest joy seemed to come from the beauty of the experiment itself, and the elegance of the method employed."...Remember SK's ascent: esthetic, ethical, religious? M. compressed the three into the first, especially as mechanics and gamesmanship yielded esthetic satisfactions: the values of theology and morality he saw as implicit in the esthetic feel, though he seems to have done little philosophizing about it."Idolatry" is the biblical category he falls into, because he didn't do his cosmizing in God: biblically, his self-integration was partial and perverse even though it produced good in the world, making possible Einstein and Hiroshima(!).

4. Fishing last week (June/75) fished up a character who uses "whatthell" the same boring fill-in way so many folks currently use "yaknow." Like, "I didn't whatthell catch anything decent." The phrase forms for him what in music is called "the continuity"--i.e., the integrating tie. It's integration ad infernos, centering life in the down mood. It's real integration, infernal integration: integration ain't necessarily good. Recently his wife left him for good, as you can understand. ...Ministry may begin with helping folks disintegrate, as the Babylonianchthonic myth just before the Bible opens: chaos is necessary to New Cosmos, New Being, New World. This character's best hope is that he's finding the fishing bad; to put it mythically, God is keeping the primordial-abyssmal fish from biting on Whatthell's lines.

5. Storytelling is the best way to use your mouth integrationally. Find and tell some stories that strike against alienation and defeat it, stories that shock because they fail to confirm the daily dismal expectation that the untoward and divisive will be confirmed, stories that....

6. "Man proposes, God disposes." Our little integrations have their day, they have their day and cease to be...and Thou, O Lord, art more than they. It would be cleverer of us to anticipate God's disposals. But a bad integration is worse than none--isn't it?--so let's propose, leaving out as little as possible for us, knowing that it's what we leave out that wrecks us--or is it?

7. What's an integration-size act? One that takes everything you've got and makes you everything you should be in that moment-event. Models for it? Creation. Crucifixion. Resurrection. Even caring, just plain real caring. And thinking, just plain honest thinking. And meditating. And praying. And loving. And laughing.... Some loving. Some laughing. Some....

8. 1620-1776: The American version of "covenant" as the promise of freedom + the responsibility of goodness. See Bellah's THE BROKEN COVENANT (Seabury/75).