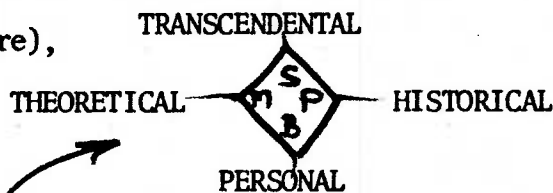


9. Integration-hunger makes popular theologians whose "thing" is convergence (as Tillich's convergence of art-culture and religion: "as the substance of culture is religion, so the form of religion is culture") or comprehensive authority (Barth's "the Word of God") or comprehensive metaphysical principle ("process" in Wieman's naturalistic theism or Hartshorne's dipolar theism) or a root virtue ("love" in Nygren et al, e.g.) or a current cultural experience (e.g., "the death of God" in Hamilton and Altizer) or a wrenching reversal of sacred/secular (as "secular theology" in, e.g., Cox). This hunger, this yearning for cosmos in all of us, tempts theologians to faddish centrism, integration-points, vortices whose success depends not so much on truth as on mind-force and soul-force. More than theological or ethical contributions, such theologies are esthetic productions archetentionally constructed, similar to an Andreas Feininger cubistic "church," requiring real intellectual sweat and therefore deserving of intellectual respect--but of dubious religious value in living, preaching, counseling. In short, our "in" theologians have not given us the integration help we've needed and continue to need. Our hunger remains even after we've been into the latest, viz. "liberation theology" in its many versions serving many movements. It is more than a hunger for God, as we who hunger are more than individuals: we persons-in-community hunger for God-in-world, and our inmost being cannot be satisfied with any lesser "integration" than what Jesus our Lord called "the kingship/-dom of God."...List the theologians who have rung a bell with you, and after each state what there was/is about you that accounts for the resonance. Then list, from your spiritual journey, your outstanding integration-experiences, and after each put the name(s) and occupations of those who were catalytic to the experience. Any conclusions from the two lists together?

10. In Item 9 [above], I left out personism, the theology which integrates reality/experience in the single skinbag and has more roots in HPM [the human-potential movement] than in earlier personalisms. This may prove out to be the best Western candidate for the Eastern philosophia perennis, the "perennial" belief in monism [Skr., "advaita," non-duality]. Currently it appear in (auto)biographical theology, one sector of the returned interest in storytelling [Muilenberg, Wherli, Wilder, Boomershine, Cox, TeSelle, et al]. Implicit is a structuralism and Gestalt insisting on the seamless, indissoluble unity of form and content--which hooks in with the old form-criticism and its developments (redaction criticism, etc.), and with "inductive study" as developed by Harper at Chicago, Dewey at Columbia, and White at Biblical Seminary [the earlier name of NYTS]...the latter using bibliocentrism as the integration principle of curriculum and of life, but with insistance that the integration occur within the person-in-action, i.e. in ministry...and thus we return to personism in the form of christocentrism, with Jesus' parables as the most powerful literary form for "doing integration."...EXERCISE: Memorize a parable, and tell it to yourself (in words close to the original) over and over, every time you think of it for one week. Find occasions also for telling it to others. Meditate on it. Role-play it Gestalt-therapy fashion, taking each of the animate and inanimate parts. Pray it through boredom till it becomes luminous with Spirit.

11. Not all events have integrational force; Those events which have most integrational force I call "authentic human events." They touch all four bases of the "human" ballgame [the bases, on this diagram, being "S"pirit, "B"ody, "P"syche (right brain-hemisphere), and "M"ind (left brain-hemisphere)]. Write down, and think-meditate-pray about, one personal, one ecclesial, one national, and one transnational "authentic human event." For each, what was/is the integrational payload/payoff?



12. The sciences and the arts affect "T"heology, "S"ociology, and "P"sychology. For meditation, this diagram shows these three as equal and osmotically contiguous partners.

