

On the reverse,  
draw a line equally dividing the page vertically, and mark "priestly" over the left column and "prophetic" over the right. Then, as and after you study this thinksheet, use "over" to make notes and comments in response to this question:  
*How has my life thus far been motivated by priestly/prophetic sanctions-values-fears-hopes?*

1. *Unlike the world fallout from the volcanic eruptions of the Ganges and Indus rivers religions, the Western ["biblical"] religions are religions of integration by tension rather than, as the Hindu-Buddhist, religions of integration by tension-relaxation. In ancient Israel, something unique happened--I believe, by the hand and finger of God--to preserve the hieratic/critical confrontation, conformable with the conservative/adventuresome dimensions of the human heart and therefore of human history. "Don't think I came to destroy the law" / "Moses said, but I say...."*

2. In human life, till pressure for change occurs, integration is automatic and unconscious: an "integration seminar" is unthinkable as well as unnecessary! Consciousness is under the yoke of comprehensive myth without mythomachy, the battle of myths that occurs with Kulturkampf and results in mythoclasm, myth-smashing at the hands of the adventuresome against the priests. In your church do you have some members this naive [no disparagement intended]--and if so, how do you minister to/with them? Should we introject this primitive-primordial consciousness into the young under our control [home, church school, community]--- if so, how? if not, why not [in the light, e.g., of Erikson's developmentalism]?

3. *The quality of this tension, and therefore its human produce, is etiologically affected: what causes the change? (1) Natural crisis [geokinetic (seismic and/or volcanic), meteorological-climatic-ecological]? (2) Slow historical process [sociostructural, technological-economic, religious-philosophical, cultural]? (3) Spiritual explosion--as 8-6th cs. around the world, Renaissance-Reformation, Enlightenment [including Darwin, Marx, Freud, Einstein]? (4) Sudden historical process [war, violent revolution, coup d'état, colonialization/decolonialization]? (5) Hierophany [i.e., miraculous intervention-innovation, the stuff of folk-religion, with side eddies like the cargo cults and UFO cults, but mainstream force in the Great Awakening, Pentecostalism, possibly the charismatic movement, and the mystical strain in the human potential movement]? (Where, here, put "the Movement," i.e. M.L.King and Cesar Chavez and Betty Friedan and the rational constructs of religious and secular humanism-liberalism-radicalism and peace activism and Earth Day and...?) [And where's Jesus, in himself and for us? for me?]*

4. What's "time"--or rather, what's it feel like? In Hebrew, it's here, near, or far--the latter two loci being extensions away from "now"--not a continuous lineation; and "behind" means the future [because unknown], "in front of" means the past [because known]! For the priest, time was quantitative-cyclical, "before" and "after" being related to liturgical-ritual-repetitive events [e.g., Ex. 13.3f,13]. The raw event is domesticated, socialized, sacramentalized, reducing the timely to the timeless. For the prophet, time was qualitative-intentional, "before" and "after" referring to paradigmatic events [e.g., Exodus and Resurrection] forming meditational-devotional nodes for the centering of consciousness and community and hope--the nodes having a ganglial interconnection not as clearly revealed as the nodal messages themselves. Ancients were under the oppression of cyclical time: moderns are under the oppression of lineal time. Prophetic-historical time is neither of these, and it alone offers hope of integration. Is "process," which has replaced "progress," an insight into reality--or only a description of the world technopsyche that threatens our species' survival?

QUESTION: Some years ago I was a certain denomination's employee responsible for seeing that a theological commission on sacraments did its work right. I told them they were expected to "bless what is and move toward what should be." They were enraged. Should they have been? Wasn't their function "pastoral"?