

How get clarity and simplicity as to the meaning of sanction and the sanctions? The map on #959 defines sanctions as "external-social pressures for belief and action," as distinguished from motives, which--including "internalized sanctions"--are internal-individual pressures from unconscious and conscious wants, desires; the map providing also some other discreet definitions, as of "needs" and "assumptions" and "actions." As the map shows, sanctions MOVE motives, which in turn MOVE actions: a sanction is anything one person/group/institution/society uses to press another person/group/institution/society toward some action/belief/attitude. To put it another way, a preacher cannot use motives in trying to move a congregation; their/its motives are (1) their/its own incentives (2) which appear only on analysis of their/its actions; a preacher uses sanctions, not motives, in preaching....so with teaching, counseling, and all other forms of activity intending change, in others, of attention/attitude/action. An Eleanor Roosevelt quote I like is, "No one can make you feel inferior without your own consent." Adapted, read "No one can move you; you move yourself, by your own consent to internal and external pressures."....#233 uses questions to define the sanctions as pastors use them. The present thinksheet aims to suggest, distributively, more general questions, with an eye to common speech. "Suggest" is to be taken seriously: I'm deliberately leaving these questions bare: do not think that the statement exhausts the meaning of the sanction.

- THE DIVINE SANCTION: *What would God think? Considering who and what God is, would this be worthy of God? Does God want me to do/think/say this?*
- THE DOMINICAL SANCTION: *"What would Jesus do?" That way of putting this sanction titled a bestseller over the courses of several generations! As Jesus was wellpleasing to God, would this thought/word/deed please Jesus? express my love for him? improve his reputation on the earth? anticipate his return? be faithful to his dying and rising?*
- THE SCRIPTURAL SANCTION: *"The Bible says...."* This is the stock-in-trade of the scribe, Jewish/Christian/Muslim. Billy Graham has cut in half the number of times he says it per sermon, but tune in on his next TV spectacular and count! He says that by calling him a Bible-banger I discouraged him from his early normal manner of scribal punctuation; his fist no longer hits the Book, but his index finger [=, in TA, "the Parenting finger"] will touch it several times during a sermon....Note that Jesus, in the Temptation, discourages Satan by hurling scripture quotes at him; but also: "Moses says...., but I say."Four degrees of force: direct, theological, emotional, expegetic (=augmentative).
- THE APOSTOLIC SANCTION: *"Tradition!"* in the beginning of "Fiddler on the Roof" as a song, and throughout the musical as one of the two poles in Tevye's suffering. *"Paul says...."* This expression combines this and the sanction before it. This was the shaping formation in the formation of the NT canon. Churches appealed to several apostles; cf. Mar Thoma.
- THE PROPHETIC SANCTION: *God will reward/punish you in this life.*
- THE ESCHATOLOGICAL SANCTION: *God will reward/punish you after death/resurrection.*
- THE SAPIENTIAL SANCTION: *Don't be a fool! You can't really think that wise, can you? Wise up, O man of God! Are you crazy? Foolish is as foolish does.*
- THE AUTONOMOUS SANCTION: *Be reasonable, not self-canceling! Don't fight nature! Are you your own best friend? everybody's his/her own worst enemy! God doesn't punish us, we punish ourselves: we are our own hell--and heaven. Everything boomerangs, so watch out!*
- THE HOLINESS SANCTION: *How does that square with your experience of God as the Holy One who calls you to purity of heart and life?....*
- THE REDEMPTIVE SANCTION: *After freedom in Christ, are you becoming slaves again (Gal.5.1)? Repent, and believe the Good News! Is it not by grace, not by works, that you are saved?....*
- THE MYSTICAL SANCTION: *What would that do to your communion with God?....*
- THE CHARISMATIC SANCTION: *"Be filled with the Spirit, and you'll not fulfil the lusts of the flesh" (vs.16, same chap. in "Paul")....*
- THE SACRAMENTAL SANCTION: *Are you weak from "neglecting assembling yourselves together"?*
- THE Eucharistic discipline....
- THE COMMUNAL SANCTION: *"Let the Church be the Church!"....*
- THE CATECHETICAL SANCTION: *"You have not so learned Christ" (Eph.4.20), have you?....*
- THE CONSTITUTIONAL SANCTIONS: *We don't do things that way. (THE LEADERSHIP SANCTION: You're in the orchestra conducted by the bishop and playing the music the Spirit gives the bishop (a metaphor of Ignatius). A ship cannot have more than one pilot (a metaphor of nascent catholicism). THE LITURGICAL SANCTION: "Pray without ceasing" (1Thes.5.17).*

OVER

THE LEGAL SANCTION: *How can you square that with the polity/covenants/laws of our church?*

THE SANCTION OF PUBLIC OPINION: *What would the neighbors think?* This power given the neighbors--note: they do not have it inherently [refer, above, to the Eleanor Roosevelt gnome]--can be positive or negative. Instance of the positive: What will they think if our consumption is insufficiently conspicuous (if, e.g., our car(s) is/are not at our economic level, or of the right vintage? Instance of the negative: What will the gossip be if we get out of line with conventional expectations? Social psychologists have written a flood of articles and books on this sanction, especially as to its relative strength-in-village and weakness-in-city. Some theologians have made use of it; e.g., Cox in THE SECULAR CITY's "anonymity." It's a low but, I believe, essential sanction. If I don't give a damn for my neighbor, even to know her/his name in the next apartment, human-social life becomes at best problematical. If we don't care enough to punish the neighbor by gossip, the alternatives are worse: (1) the government does it by law, or (2) it doesn't get done, and "the project" deteriorates to "lizards and spiders" [a powerful expression in Jesus' prophecy for the temple, in script of Franco Zeffirelli's "Jesus of Nazareth" 6-hour TV]. The notion that it can be done only positively, i.e. by promise without threat, is balmy (so B.F. Skinner's "positive reinforcement"). The notion that it can be done by atmosphere, without either threat or promise, is balmier still (so certain recent British ethicists)...A church form of this sanction: *What would the Jews/pagans/ other churches think? or the government? or "religion's cultured despisers"?*

THE SANCTION OF MAGISTERIAL POWER: *Don't you know that the law will get on you/us if you/we do that? I'll/we'll get the law after you! sue you!* From the standpoint of the range of sanctions from high to low, this is near the bottom of the barrel. As to quarrels within synagogue/church, Jews/Christians have traditionally preferred to process their own dirty linen, disputes, altercations [e.g., 1Cor.6.1-8].

ACADEMIC SANCTION: *Do you consider that respectable research? What sort of behavior is that for a diplomat/economist/sociologist/psychologist/scientist/philosopher?*

TECHNOLOGICAL SANCTION: *Is that good communication?* Note that this question compresses this and the sanction before it. "Communication" is both psycho- and technocolored. "Integration" is another term of this double coloration; its psycho connotation is obvious; less obvious, but real, is the spinoff from "integrated circuits" and "systems analysis" and "unified field theory" and "systems planning."

COMPETITION AS SANCTION: *Don't you think the Methodists will get ahead of us if we don't....? Are you going to let her/him outdo you? Can we afford to be No.2 in this matter? Why not give them a run for their money? What are we Jewish and Christian leaders in America going to do about this eastward flooding of the Ganges? If they deprogram, why shouldn't we? How can we judo, or steal a beat/base on,....?*

Most of us would agree that this is the bottom of the sanction barrel. Yet how we Americans are brainwashed, from early childhood, to respond with high energy to this sanction! No wonder sports are the religion of Middle America. Nixonism.

THE SANCTION OF PERSONAL INFLUENCE: *What effect would that have on our nonbiblical (non-Jewish/Christian) neighbors? Would it nudge them toward or away from our God?*

A very heavy sanction in the prophetic-evangelist^t strand of our spiritual heritage. Second Isaiah's "a light to the nations" (42.6; 49.6); we are so to live that "the knowledge of the Lord covers the earth as the waters cover the sea" (Is.11.9; Hab. 2.14); "so that the world may be convinced that you have sent me" (Jn.17.21). The sanction applies first to intracommunal dynamics: one solid principle is that the strong [i.e., the nonscrupulous (not unscrupulous!)] should constrict their freedom in the interest of the weak [i.e., those of knotty conscience]; we are responsible for each other and should look after each other's welfare]: "Why then should my personal freedom be limited by another's conscience?...Do everything to honor God. Stop being stumbling blocks to Jews or Greeks or to the church of God"--1Cor.10.12-33, the longest NT passage on this, and ending with an evangelistic note to the sanction of personal influence: "not aiming at my own welfare but that of as many people as possible, in order that they may be saved."