

SEXUALITY/SPIRITUALITY, A DISCUSSION GRID-OR-MAP ----- ELLIOTT #2000!*

(*This "!"---as I am modest saint-in-process-of-formation---is the full extent of my celebration of this decimal event.) This necessarily (one-sheet) rough typology is one instrument for simplifying dialog 27-29Sept85 a few days from now: Loree and I are among the 12 invited to a Shalom Mountain intensive on the subject. ...#1910 is an exposition of the 3 vertical categories/paradigms/world-pictures/heuristic-hermeneutic modes, which are both there and here set forth in their order of force in my personal inner-outer living (and in American cultural history). ...Why doesn't my grid require a 3rd dimension? Because I reject "dualism" here (= metaphysical discontinuity between sexuality & spirituality). The evidence, rather, persuades me that we have to do with a polyvalently describable dynamic-energetic continuity polymorphously illuminable by such analogies as (1) mind/brain, (2) female/male, and (3, as two specializations of skin) eye/ear....Reff. to "Ways" are to my #545 (8 relational patterns of God/self/others/nature).... *Here, as in #1910, the personae dramatis are called (acc. to their primary way of making sense of the world) "Providentialists," "Moralists," and "Empiricists."

VIEWERS	FOCUS on...	MODE-MOOD	ACTION-"PIETY"
PROVIDENTIALISTS A1 History is under the personal, direct creation-and-care of the benevolent God. So pray to / trust the One with whom the buck/starts/moves/stops. Name, heuristically-and-modestly, God's action in particular events, and there join God in "the action."	A2 <u>GOD</u> , the biblical. See "over" for this in Amer. history (a CCT 17Sept85 pick-up from WSJ).	A3 Theistic; in the Western sense, " <u>religious</u> " (as S. Kierkegaard uses the term)Ways 1,2, 4W,4E.	A4 Loving <u>obedience</u> to God's Will, as in God-"hallowing" (Lord's Prayer); the Decalog, hanging on loving God (and neighbor); for Christians, Jesus-devotion (Jesus as central clue and historical Beloved); power-dominance of the theocratic.
MORALISTS B1 Rerum natura ("the nature of things") includes the structural element (He. rt."mn"; Gk. "logos," "diké," "cosmos"; Lat. "jus," "lex," "pax," "ordo," "structura").	B2 The humanly perceptible <u>continuities</u> (1) eso/exo, inner-outer, & (2) among exo-realities--as divine gifts, or as just "there"; "principled" living.	B3 Stoic (in the technical sense) & Taoist (the latter specifying dyadism); similar to SK's " <u>ethical</u> ".... Ways 3 & 6.	B4 Quiet <u>acceptance</u> ; character-formation; virtuous living; nobility (egoistic or altruistic); private & public life under the rule of reason (and so of reasoning, ie, verbal dialectic); power-dominance of the democratic.
EMPIRICISTS C1 The epistemology of personal experience (Descartes): the most (or only) real is the real-for-me (solipsistic positivism?).	C2 <u>Authentic experiencing</u> ; "being loving" (others-affirming + self-loving).	C3 Integrational (emot.-rational) honesty; SK's " <u>esthetic</u> " (ety. meaning); romantic vs. rational ...Ways 5,7,8.	C4 Discovering and being "oneself" (vs. Willy Loman); ecstatic living to <u>fulfil</u> the total sensorium's <u>potential</u> ; power-dominance of the anarchic.

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