

In America's founding religions, Christianity and Judaism, fulfilling the will of God is the aim and goal--variously expressed as the sanctification of the Name, the Jewish centering devotion that serves as the control-idea in the Lord's Prayer; and (lines 2 & 3 of LP) the parallelism of the coming of God's rule-reign-kingdom and of the doing of God's will. In America today, how does this aim and goal fare?

1. Lately it's been faring a little better than it was before the burgeoning of the Religious Right, which is at war with the Academic Establishment, which (esp. since WWII) promotes an alien notion of fulfilment, viz, "human fulfilment," a Greek aim and goal at radical odds with the Jewish and Christian aim and goal.
2. In American Academe today, the Greek motive-intent-program has so driven out the Biblical (Jewish and Christian) that it is treated in the schools and (consequently) in the media as matter-of-fact, something "everybody knows." You are only considered, by AE (the Academic Establishment), as queer if you question this established opinion, or even call it an opinion: it's just true, isn't it? More than true, it's dogma.
3. Jewish resistance (beginning CE 198 BC) to Hellenization has been easier than has Christian; for while Judaism tangentially has incorporated Greek values, Greek influence is inherent in Christianity, always struggling for dominance over Jewish influence--so that, to use the analogy of dominance/submission in marriage, the three types of Christianity are (1) dominantly Jewish, (2) partnership, and (3) dominantly Greek.
4. The dominantly Greek type of Christianity is anthropocentric (so, "human fulfilment"), replacing theocentrism ("fulfilling the will of God"). When its leaders put this out where everybody can see it, it's not unusual for them to face rebellion and even schism. In my own denomination, that happened when HUMAN SEXUALITY: A PRELIMINARY STUDY--THE UNITED CHURCH OF CHRIST (UCPress) came out in 1977. The book is saturated with the "human fulfilment" aim and goal, with little more than polite asides to the Biblical aim and goal and defenders thereof. With the shift from God-center to humanity-center, all values/virtues/terms are correspondingly redefined. Ironically, in the interest of "authentic emotions," the full-emotional-range Biblical God is converted into the Love-God, and "grace" has become the love-process means to the alien end, viz, human fulfilment. Behavior (here, sexual behavior) is revalorized in the light of this radical revisioning of what human life is for and is all about. The consequent alienation is so serious that the dissidents are far advanced toward the creation of a new denomination.
5. In Kierkegaardian terms, type # (3) is the empirical and the religious in the service of the moral. In the (above) sex study, the empirical dominates both the religious and the moral: we are to decide the content of such terms as "love" and "justice" more by observation (the human sciences) than by tradition and/or revelation.
6. My #1910 gives my nuanced position on the triangle. I'm primarily a "providentialist" (SK's "religious"), secondarily a "moralist" (SK's "ethical"), tertiarily an "empiricist" (SK's "esthetic"). Within this modified orthodox position there's plenty of room for development and even for radical stances.