

Ways of Being "Religious" Elliott, #317

—from WAYS OF BEING RELIGIOUS: READINGS FOR A NEW APPROACH TO RELIGION, edd. Frederick J. Streng, Chas. L. Lolyd Jr., Jay T. Allen, Prentice-Hall/73, 627pp.

Personal Experience of the Holy

For self-examination:

A) The Problem	<ul style="list-style-type: none"> ● sin, pride, pretension ● incapacity, imperfection, imperfect functioning 	
B) The Answer	<ul style="list-style-type: none"> ● the all-sufficiency of God (the Absolute Other) ● the Divine Surprise, uncontrollable, nonprogrammed; the Inscrutable Mystery ● "wakan"; "mana"; "maxpe" among American Indian and members of so-called pre-literate societies 	
C) The Means as Appropriated Individually	<ul style="list-style-type: none"> ● nonverbal feeling (a-intellectual, or anti-intellectual) ● an individual, personal experience (inner); submission, obedience, dependency, trust, faith; a conversion ● intense, dramatic, striking ● historical, infrequent ● unpredictable; cannot be encouraged ● uncanny 	
D) The Means as Expressed Socially	<ul style="list-style-type: none"> ● illustrates confidence, demonstrates capacity ● requires (produces) deviance from old ways and cultural habits ● individualistic (minimally social, anti-institutional, iconoclastic) ● witness required; or efficacy becomes apparent; witness to new being ● exuberance (exuberant response) 	

Creation of Community Through Myth and Ritual

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<p>A) The Problem</p>	<ul style="list-style-type: none"> ● the power of chaos; chaotic existence (physical, social, & personal); unreal existence; nonorder ● willful alienation; or ignorant alienation; i.e., alienation from the real (sin) ● sin, and/or ignorance ● natural deterioration of secular activity
<p>B) The Answer</p>	<ul style="list-style-type: none"> ● the power of the Divine Creation (of a specific order); a singular order transcendent creative activity; order through transcendent activity; Divine art ● reconciliation—to the real; grace (the power of)
<p>C) The Means as Appropriated Individually</p>	<ul style="list-style-type: none"> ● symbolic re-enactment through traditional creative activity; order through transcendent activity; Divine art ● reconciliation—to the real; grace (the power of)
<p>D) The Means as Expressed Socially</p>	<ul style="list-style-type: none"> ● dependency upon sacred persons (priests), sacred times (holy days), sacred places (temples, churches, holy lands) ● communal rituals (sacraments)

**Daily Living That
Expresses the Cosmic
Law**

<p>A) The Problem</p>	<ul style="list-style-type: none"> ● social/cosmic disharmony (i.e., disharmony with the cosmic law, the transcendent ideal); disfunctionalism: i.e., imbalance with the "real" system (=Eastern) ● immature man; disordered; out of step; disharmony in social/cosmic relationships ● being unnaturally isolated; inauthenticity (=Roman Catholic) ● moral imperfection (=Ethical Culture) ● ignorant or willful rejection of one's social and cosmic relationships
<p>B) The Answer</p>	<ul style="list-style-type: none"> ● a natural/cosmic/eternal/transcendent law to be followed ● eternal harmony manifested (or implicit) in right social order
<p>C) The Means as Appropriated Individually</p>	<ul style="list-style-type: none"> ● proper self-identity cultivated through right social relationships (morality, ethics) ● cultivating one's true nature in the eternal order by proper activity in relation to all life, and especially to other people ● capacity and responsibility to cultivate (mature, grow, attain, realize) one's true nature ● human existence is part of a natural order ● the perfect is true humanity; perfection is maturity in being human
<p>D) The Means as Expressed Socially</p>	<ul style="list-style-type: none"> ● culture should reflect knowledge of the eternal order ● eternal order to be reflected in everyday actions ● wisdom for harmonious living requires learning ancient truths

Spiritual Freedom Through Discipline (Mysticism)

A) The Problem	<ul style="list-style-type: none"> ● bondage, ignorance of and separation from the Real ● bondage to self ● ignorance (spiritual); of man's own making
B) The Answer	<ul style="list-style-type: none"> ● transcendant Reality (God, Self) ● absolute freedom ● absolute truth (transcendent consciousness)
C) The Means as Appropriated <u>Individually</u>	<ul style="list-style-type: none"> ● personal discipline, personal (inner) realization of immanent Reality ● illumination through superconsciousness ● experience of peace, Bliss, Kensho, Satori, Samadhi
D) The Means as Expressed <u>Socially</u>	<ul style="list-style-type: none"> ● rejection of social expectation; a detached social life ● individualistic and specialized training from a master who is spiritually perfected ● may involve rejection of clerical, intellectual, and social expectations of one's community

**Achieving an Integrated
Self Through Creative
Interaction**

A) The Problem	<ul style="list-style-type: none"> ● loneliness ● alienation (loss of identity) ● the experience of de-personalization ● hypocrisy (facades) and insincerity
B) The Answer	<ul style="list-style-type: none"> ● love (trust, understanding, concern) ● relatedness ● personal integrity (having no several selves) ● the capacity to receive, respond to, and enjoy interpersonal relations ● the unique personhood of self and others ● relatedness regarded as the supreme reality
C) The Means as Appropriated Individually	<ul style="list-style-type: none"> ● attention to one's immediate response to others ● delight in human relationships ● growth in terms of self-acceptance ● truth experienced as empathic response
D) The Means as Expressed Socially	<ul style="list-style-type: none"> ● mental health movements ● group therapy ● criticism of institutions which restrict interpersonal relationships ● social education toward sympathetic understanding of deviance

Social and Economic Justice as an Ultimate Concern

<p>A) The Problem</p>	<ul style="list-style-type: none"> ● the inhumanity of the status quo; i.e., the inhumanity of the social political/economic institutions ● the existence of injustice and inequality ● failure to recognize basic civil (human) rights
<p>B) The Answer</p>	<ul style="list-style-type: none"> ● justice ● social relationships as constitutive of true humanity ● institutions having the capacity for rapid social reform ● universal capacity for moral integrity ● innate human right to economic welfare
<p>C) The Means as Appropriated Individually</p>	<ul style="list-style-type: none"> ● a vision of a just society ● commitment to implement the vision of a just society ● a strong sense of moral responsibility; ● responsivity to human needs
<p>D) The Means as Expressed Socially</p>	<ul style="list-style-type: none"> ● decisions made through rational discussion ● social action to implement moral decisions ● formation of just (moral/social/political/economic) institutions

The New Life Through Technocracy

A) The Problem	<ul style="list-style-type: none"> ● chaos and confusion ("Whirl is King"): lack of temporal/spacial orientation vis a vis one's physical existence; environmental rootlessness or disorientation; ignorance of or failure to perceive one's spacio-temporal orientation ● helplessness: inability to control one's environment ● death (biological)
B) The Answer	<ul style="list-style-type: none"> ● physical comfort and security; preparation for all contingencies ● immortality (biological) ● efficiency and order ● unlimited technology (man as maker, homo faber) ● unlimited technical control ● truth as explicit, precise, universal, and objective
C) The Means as Appropriated Individually	<ul style="list-style-type: none"> ● attention to discovery of empirical regularities (the laws of nature) ● quest for objectivity ● pragmatic theory of truth (ideas as instruments, or tools, which do or do not "work well") ● rejection of intuitive, sensuous or personal life styles ● satisfaction derived from the production of a new environment ● personal relationships subordinated to efficient team efforts
D) The Means as Expressed Socially	<ul style="list-style-type: none"> ● social commitment to this-worldly utopia ● institutionalization of technology: technological specialist who directs mass support technodramas as propaganda

**Creating the Full Life
Through Sensuous
Experiences**

A) The Problem	<ul style="list-style-type: none"> ● abstraction: insensitivity to sensuous form ● incapacity for feeling; sense of sterility, lifelessness ● atrophy of feeling; an antiseptic existence ● sterility of imagination (boredom)
B) The Answer	<ul style="list-style-type: none"> ● the power of sensuous experience(s) ● the priority of aesthetic reality ● the creativity of man's imagination; thus, not being bound by what is considered the "norm"
C) The Means as Appropriated Individually	<ul style="list-style-type: none"> ● intense attention to sensuous realities ● immediacy of perception ● spontaneity ● pursuit of direct experience(s), of vivid experience(s) ● form as vehicle for "the moment of truth"
D) The Means as Expressed Socially	<ul style="list-style-type: none"> ● indifference to social convention ● anti-rationalism ● selective centers for mutual encouragement ("gathering places") ● avant-garde advocacy of new values