I. SELECTED WORKS ABOUT ORALITY

NOTE: See Orality and Literacy: 1-76.

(I.1) Abram, David. The Spell of the Sensuous: Perception and Language in a More-Than-Human World. New York: Random House, 1996. Accessible. Also see Fixico (II.8); Lee (I.100; I.101; II.11); Ong (I.139; I.140; I.143); D. M. Smith (I.168).

(I.2) Achebe, Chinua. Things Fall Apart: A Norton Critical Edition: Authoritative Text, Contexts and Criticism. Ed. Francis Abiola Irele. New York and London: Norton, 2009. Also listed as Achebe (III.1). Also see Achebe (XII.1); Conrad (XII.22); Obiechina (I.127); Ong (I.131; I.137; XII.137); Pachocinski (VII.24a). Things Fall Apart is Chinua Achebe’s classic novel about an oral culture in a remote part of Nigeria and the inroads of the British empire into that part of the world.


(I.7) Anderson, R. Dean, Jr. Ancient Rhetorical Theory and Paul. Rev. ed. Leuven, Belgium: Peeters, 1999. Topic: History of Rhetoric. Also see R. D. Anderson (I.8); Aristotle (I.10); Augustine (I.11b); Aune (I.12); Bercovitch (III.9); Booth (XII.16a); Cameron (I.27a); Cicero (I.30a); Connors (I.32; I.33; III.30; III.31); Enos (I.57; V.3); Ericksson, Olbricht, and Ubelacker (I.58); Farrell (III.46; III.47); Garver (I.72; I.72a); Gibson (XII.50a); Grimaldi (I.76); Habermas (XII.61; XII.62); Hart (I.79); Kennedy (I.94; I.94a); Kinneavy (I.95); Koziak (III.110); B. L. Mack (I.104); B. L. Mack and Robbins (I.105); May (I.110; I.111); Mitchell (I.114); Ong (III.138; III.140); Porter (I.150); Rehg (III.149; III.150; III.151); Remer (III.152); Schiappa (I.161; I.162); Sloane (I.165; III.158;

Anonymous. The First Book of Kings. Trans. Jay A. Wilcoxen. The Oxford Study Bible: Revised English Bible with the Apocrypha. Ed. M. Jack Suggs, Katherine Doob Sakenfield, and James R. Mueller. New York: Oxford UP, 1992. 340-73. The First Book of Kings is part of the lengthier work that critical biblical scholars refer to as the Deuteronomistic History. As the name suggests, the extended history known as the Deuteronomistic History begins with part of the Book of Deuteronomy and extends over six other books of the Hebrew Bible (aka the Old Testament). The Deuteronomistic History has been skillfully composed from several written sources, some of which are explicitly named. Had the books of the Hebrew bible not been written down, we obviously would not have them. But they are written transcripts for oral thought and Expression. In short, they do not give evidence of the distinctively literate forms of thought and Expression that emerged in ancient Greece and are known as philosophic thought. In addition to providing us with transcripts of oral thought and Expression as these came to be written down and preserved and transmitted, the portrait of Solomon’s wisdom in the First Book of Kings (4:29-34) also provides us with a sense of the educated man in an oral culture. Among other things, we are told that Solomon “propounded three thousand proverbs, and his songs numbered a thousand and five” (4:32). Later on, we are also told that Solomon “had seven hundred wives, all princesses, and three hundred concubines” (11:3). So we might want to take the numbers with a grain of salt. But proverbs are ways in which insights are stored and transmitted in an oral culture. Concerning the Christian Bible, which includes the Hebrew Bible as the so-called Old Testament, see R. D. Anderson (I.7); Anonymous, Gospel of John (III.2); Anonymous, Gospel of Mark (III.3); Aune (I.12); Bloom (I.19); Boman (IX.12); Borg (I.20); Borg and Crossan (I.21); Brueggemann (I.23); Bullinger (VI.4); Bultmann (IX.14); Byrskog (I.27); D. M. Carr (I.28); Cross (I.34 and I.35); Crossan (I.36, I.37, I.38, I.39, I.40, III.35); Crossan and Reed (IX.18); Crowe (I.41); Draper (I.48); Dundes (I.51); Engberg-Pedersen (I.55; I.56); Eriksson, Olbricht, and Ubelacker (I.58); Fowler (I.66); Fredriksen (III.71); R. E. Friedman (I.68 and II.9); Graham (I.75); Harris (I.78); Hart (I.79); Harvey (I.80); Horsley and Draper (I.85); Horsley, Draper, and Foley (I.86); Isser (III.89); Jaffee (I.89); Jeffrey (VII.11); Kelber (III.106); Kelber and Byrskog (I.93); Kennedy (I.94); Kinneavy (I.95); MacDonald (I.103); B. L. Mack (I.105); B. L. Mack and Robbins (I.106); Mitchell (I.114); Mobley (III.120); Neusner (I.120);
Niditch (I.124); Peters (I.147); Shaheen (VII.31); Stahmer (I.170); Voegelin (I.187); Wilder (I.196); Winter (I.199); Wolterstorff (I.200).


(I.10) Aristotle. *Aristotle on Rhetoric: A Theory of Civic Discourse*. 2nd ed. Trans. with introduction, notes, and appendices by George A. Kennedy. New York and Oxford: Oxford UP, 2007. A classic. Topic: Rhetorical Theory. Also see Farrell (III.46; III.47); Garver (I.72); Grimaldi (I.76); Habermas (XII.61; XII.62); Koziak (III.110); Ong (III.138); Rehg (III.149; III.150; III.151); Sloane (I.165; III.158; III.159).


(I.11a) Aslan, Reza. *Zealot: The Life and Times of Jesus of Nazareth*. New York: Random House, 2013. Accessible. Topics: Biblical Studies; Cultural Studies; Religious Studies. Also see Borg (I.20); Crossan (I.36; I.38; I.39; I.40; III.35); de Mello (I.42); Fredriksen (III.71); Harris (I.78). In terms of the three categories of character types (outer-directed, inner-directed, other-directed) delineated by David Riesman (X.44), the historical Jesus represented the outer-directed type, not the inner-directed type. Nevertheless, the historical Jesus was most likely a mystic, as Anthony de Mello (I.42) describes a mystic, not a zealot as Reza Aslan claims.


Collingwood (I.31); concerning disenchantment (aka secularism), see Gauchet (XII.50); Taylor (XII.160); concerning reenchantment, see Brown (I.22); Ong (II.14, esp. 104-25; and II.17).

(I.16) ---. *Wandering God: A Study in Nomadic Spirituality*. Albany: State U of New York P, 2000. Topic: Cultural Studies. For other works concerning spirituality, see Berman (I.15); Bloom (I.19; XII.14); Brakke (X.7); Brown (I.22); Burrow (X.8; X.9); Connor (X.11); Cushman (X.13); Engberg-Pedersen (I.55); Loyola (III.113); Menn (X.32); Ong (II.14, esp. 104-25; II.17; X.36; X.37); Schmidt (XII.151); Tade (X.46); Teilhard de Chardin (X.48); Voegelin (I.187); Wilshire (I.197).


(I.19) Bloom, Harold. *Jesus and Yahweh: The Names Divine*. New York: Riverhead Books/Penguin Group, 2005. Topic: Religious Studies. Also see Bloom (III.11; IX.10; X.5; XII.14). In *Jesus and Yahweh* Harold Bloom says, “My culture is Jewish, but I am not part of normative Judaism; I decidedly do not trust in the covenant” (2). Fair enough. We know where he is coming from and where he now stands. However, one thread in the present work centers on “presence,” including Ong’s *The Presence of the Word* (I.140); Belting (IX.7); Cushman (X.13); de Mello (I.42); Eliade (I.53); Engberg-Pedersen (I.55); Loyola (III.113); Menn (X.32); Sokolowski (I.171); von Balthasar (I.189). Because Professor Bloom teaches at Yale University, I should point out that Ong’s 1964 Terry Lectures at Yale University were published in expanded form by Yale University Press as *The Presence of the Word: Some Prolegomena for Cultural and Religious History*. In other annotations, I have suggested that the experience of presence bespeaks the world-as-event sense of life, as distinct from the world-as-view sense of life. For this reason, Bloom’s discussion of presence is worth detailing in the present work. He discusses the Hebrew wording *Ehyeh asher ehyeh*, wording that names the deity whose name is Englished as Yahweh. Bloom says, “The traditional rendering is ‘I Am That I Am,’ which I explicate as ‘I will be present whenever and wherever I will be present’” (27). Later, Bloom says, “The name of Yahweh must after all primarily mean being present” (144). Later, Bloom refers to Yahweh in passing as “the Master of Presence” (149; his capitalization). Later, Bloom says, “After all, his very name intimates that his presence depends upon his will” (173). Later, Blooms says, “The mystery of Yahweh is in his self-naming as a presence who can choose to be absent” (200). But enough about presence! I do not know Hebrew, so I will leave it to experts in Hebrew to judge Bloom’s understanding of the words
"Ehyeh asher ehyeh." But here’s Bloom’s key argument: “Whoever you are, you identify necessarily the origins of your self more with Augustine, Descartes, and John Locke, or indeed with Montaigne and Shakespeare, than you do with Yahweh and Jesus. That is only another way of saying that Socrates and Plato, rather than Jesus, have formed you, however ignorant you may be of Plato. The Hebrew Bible dominated seventeenth-century Protestantism, but four centuries later our technological and mercantile society is far more the child of Aristotle than of Moses” (146).

Perry Miller (XII.100) shows that college-educated New England Protestants in the seventh century were Ramists. As a result, they used Ramist logic to interpret the Hebrew Bible. Gary Dorrien (XII.27) has studied how Kant and Hegel influenced later American Protestant thought. Donald Gelpi (XII.50a) refers to the dialectical imagination of American Protestants, which he distinguishes from the analogical imagination of Roman Catholic tradition. However, the historical Jesus was far more a child of Moses than of Aristotle. The historical Jesus probably never even heard of Aristotle or of Greek philosophy. So it is ironic that many self-described American Christians today appear to Bloom to be far more the children of Aristotle than of Moses. However that may be, in Ong’s terminology (I.143), the experience of presence bespeaks the world-as-event sense of life. But we Americans today are indeed the products of modernity and the world-as-view sense of life that was exemplified in ancient Greek philosophy by Socrates, Plato, and Aristotle and then carried forward in ancient and medieval culture through the inward turn of consciousness and then powered into stronger depths after the development of the Gutenberg printing press in the 1450s. Nevertheless, through the influence of residual orality in the Roman Catholic tradition of thought and spirituality, the experience of God’s presence remained a cultural and personal ideal. However that may be, as mentioned, Bloom’s understanding of the Hebrew words "Ehyeh asher ehyeh" may not be supported by experts in Hebrew.

(I.20) Borg, Marcus J. Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary. San Francisco: HarperSanFrancisco, 2006. Accessible. Topic: Biblical Studies. About the historical Jesus in a residual form of primary oral culture. Also see Aslan (I.11a); Crossan (I.36; I.38; I.39; I.40; III.35); de Mello (I.42); Fredriksen (I.71); Harris (I.78).


Buzzard, Karen S. *Falling. Holding Patterns: How Communication Prevents Intimacy in Adults*. East Lansing: Michigan State UP, 2001. Topic: Therapy. Also see Buber (I.24); D. W. Johnson (I.92); Malone and Malone (I.107); Wadlington (III.168). According to John Bradshaw (X.7), the toxic shame binds our emotions (affects). This binding of our emotions produces many of the holding patterns that Karen Buzzard discusses – perhaps most of them. The holding patterns in our psychological lives that she discusses are the result of archetypal wounds. According to Jungian theorist Anthony Stevens (X.44d), our archetypal wounds require archetypal healing. Archetypal wounds are usually the result of nondeath losses. So they can be resolved by mourning our nondeath losses. As Bradshaw suggests, grief is the healing feeling.


(I.30a) Cicero. *Cicero: On the Ideal Orator* (De Oratore). Trans. with introduction, notes, appendixes, and indexes by James M. May and Jakob Wisse. New York and Oxford: Oxford UP, 2001. Topic: History of Rhetoric. Also see Boethius (VII.3a); Butler (V.1); Cicero (VII.5a; X.11a); Enos (V.3); May (I.110; I.111).


(I.36) Crossan, John Dominic. *The Birth of Christianity: Discovering What Happened in the Years Immediately After the Execution of Jesus*. San Francisco: HarperSanFrancisco, 1998. Topics: Biblical Studies; Cultural Studies. Also see Aslan (I.11a); Borg and Crossan (I.21); Crossan (I.38; I.39; I.40; III.35); Crossan and Reed (IX.18); de Mello (I.42); Engberg-Pedersen (I.55; I.56); Fredriksen (III.71); Harris (I.78); Pagels (I.144a; III.141). *The Birth of Christianity* is John Dominic Crossan’s learned lengthy account of how the grief-stricken followers of the historical Jesus and subsequent followers in the emerging church constructed their understanding of the import of the life and death of the historical Jesus. The grief-stricken followers of the historical Jesus searched the Hebrew scriptures for elements that they could weave together into a story. From their searches of Hebrew scriptures, they eventually constructed the greatest hero-story ever told. In addition, the grief-stricken followers of the historical Jesus had had apparition experiences, or hallucinations about him. In their grief over their loss of their friend and hero, they had misinterpreted their hallucinations about the deceased Jesus to mean that he had somehow been resurrected from the dead. To this day, many self-described Christians believe in the tall tale about the resurrection of Jesus.


(1.40) ---. The Power of Parable: How Fiction by Jesus Became Fiction about Jesus. New York: HarperOne/ HarperCollins, 2012. Accessible. Topic: Biblical Studies. The historical Jesus, a local mystic in the ancient Jewish homeland, told captivating little stories known as parables trying to capture and express mystic awareness. In The Way to Love: Meditations for Life (I.42), Anthony de Mello perceptively explicates the mystic awareness that is expressed in certain puzzling gospel passages, which express the mystic awareness of the historical Jesus or of his followers. But the historical Jesus somehow ended up being executed under the authority of Pontius Pilate during the Passover festival in Jerusalem for supposedly being king of the Jews, a would-be political revolutionary. Nothing has come down to us that would support the claim that he was a political revolutionary. On the contrary, he was not political. John Dominic Crossan likes to say that the historical Jesus was engaging in non-violent resistance against the Roman empire in the Jewish homeland. Well, yes, the Roman empire was in place in the Jewish homeland. That was the political reality. And Jesus was dedicated to something else other than the political reality in the Jewish homeland. This something else was non-political in his time and is still non-political in our times. In short, the historical Jesus was not proclaiming that God would rule politically – Jesus was not proclaiming the political rule by God had come to the Jewish homeland. Instead, Jesus was proclaiming that the non-political rule by God had come to the Jewish homeland in his time – and God’s non-political rule is still available to all people around the world today. Nor was the historical Jesus proclaiming that he himself should be the warrior-king to bring about God’s rule in the Jewish homeland. The historical Jesus was not proclaiming himself to be the long expected Jewish messiah. I repeat, the historical Jesus was non-political. He was not proclaiming a political message. In plain English, he was not suggesting how God would rule a political government. On the contrary, he was suggesting that God’s style of ruling is not political – it’s non-political.
But what could this possibly mean? It means that when God reigns, as it were, over our hearts and minds, then God rules, as it were, over us. In effect, God is inside us, inside our hearts and minds, and God thus influences us from the inside. So when we have learned how to understand the two great commandments of the Mosaic law, we then have an inner experience of the Mosaic law. And our inner experience of the Mosaic law can be understood as the reign or rule of God inside us, inside our hearts and minds. Now, after Jesus was crucified and died, some of his grieving followers had hallucinations in which he appeared to them. Their hallucinations about his appearances set in motion a series of events in which his followers constructed an elaborate myth about his life and death, an elaborate myth set forth in various forms in the epistles of Paul the Apostle and in the four canonical gospels (i.e., written texts) and other writings that have come down to us. In the four canonical gospels, Jesus is portrayed as using parables. In his book *The Power of Parable: How Fiction by Jesus Became Fiction about Jesus*, Crossan examines parables in detail, especially those attributed to Jesus – the fiction by Jesus mentioned in the subtitle of Crossan’s book. The fiction about Jesus mentioned in the subtitle refers primarily to the four canonical gospels. To be sure, the four gospels are based on the historical Jesus and contain passing references to certain other historical persons and events. Nevertheless, the authors of the four canonical gospels were writing historical fiction, fiction based on certain historical persons and events. Crossan moves from characterizing as parables the fictions that Jesus used in teaching to characterizing as megaparables the four fictions known as the four canonical gospels. In a word, each of the four canonical gospels is a parable in spirit, or parabolic. As Crossan cleverly puts it, each canonical gospel is parabolic history or historical parable. I would make several observations here. First, regarding Crossan’s use of the term parable. Crossan works carefully to define and explain what he means by the term parable. Nevertheless, I understand what he means by parables as narrative proverbs. The book of Proverbs in the Hebrew Bible contains a number of collections of proverbs. Most of the proverbs collected in that book are short pithy proverbs. But some others in that book could be characterized as narrative proverbs. In the 1958 novel *Things Fall Apart* (I.2), the Nigerian novelist Chinua Achebe portrays certain characters as using both short pithy proverbs and narrative proverbs. In his perceptive article “Narrative Proverbs in the African Novel,” Emmanuel Obeichina discusses the narrative proverbs in Achebe’s novel *Things Fall Apart*. Obeichina’s article was published in the journal *Oral Tradition* 7 (1992): 197-230. (This article and others can be accessed at the journal’s website.) Scholars have studied proverbs from different cultures around the world. For an extensive bibliography of studies of proverbs, see Wolfgang Mieder’s *International Bibliography of Paremiology and Phraseology*, 2 volumes (VII.16). I belabor this point about proverbs to say that what Crossan discusses as parables fit into a far bigger category of short
narratives known as narrative proverbs. Next, Crossan’s term megaparables. Why does he coin this term? I know, I know, this coinage establishes a verbal tie-in with the term parables. Nevertheless, the conventional names for megaparables out of the ancient world are epics and myths. As Crossan defines and explains and uses the term megaparables, megaparables are epics and or myths. But they are not history, even though the four canonical gospels include characters based on historical persons. They are fiction, just as epics and myths out of the ancient world are fictions. But the four canonical gospels are constructed as hero stories. As works about a hero, they stand in the tradition of the Iliad, the Odyssey, and the Aeneid out of the ancient world. As Crossan knows, Dennis R. MacDonald has documented certain textual evidence in the Gospel of Mark that shows that the author was familiar with Greek expressions used in the Homeric epics. See MacDonald’s book The Homeric Epics and the Gospel of Mark (I.103). I would extrapolate from MacDonald’s evidence and make the inference that the author of the Gospel of Mark was deliberately fashioning a hero to match and perhaps surpass the Homeric hero Achilles. To make a long story short, when Achilles does at long last decide to return to the war with the Trojans, he makes this decision with the certain knowledge that he will not live to return home. Through a revelation that his goddess-mother gave him, Achilles knew that two possible fates awaited him: (1) he could leave the war now and return home alive or (2) he could return to the war, in which case he would not return home alive. Faced with this choice, he at long last decided to return to the war, thus sealing his fated death. In the spirit of one-upmanship with the Homeric epic, the anonymous author of the Gospel of Mark portrays his non-violent hero as predicting in advance his own death in Jerusalem not once, not twice, but three times. So we would have to be obtuse not to get the point that he knew beforehand that he was walking into his death in Jerusalem and that he kept walking toward Jerusalem. This is good storytelling. Over the centuries, far more people have known the story of Jesus the non-violent hero than have known the story of Achilles the violent hero. But Crossan prefers to refer to the epic hero story fashioned in Gospel of Mark as a megaparable. However that may be, we may wonder what kind of hero the anonymous author of the Gospel of Mark is fashioning, apart from being non-violent. The author is fashioning a non-violent hero to serve as a model of courage because he is willing to face his own predicted death. But that’s not all that the author is fashioning into his hero. Like many other early followers of Jesus after his death, the author is preoccupied with the servant songs in the book of Isaiah (specifically in the part of the book that critical biblical scholars refer to as Second Isaiah, a prophet whose identity is not known). As a result, the author is fashioning Jesus-the-hero to be a servant of God in an exemplary way. To be a servant of God is a great honorific in the Hebrew Bible. The author of the gospel of Mark is straightforward enough to put the following words on the lips of Jesus to clue us in: “[W]hoever wishes
to become great among you must be your servant, and whoever wishes to be first among you must be slave of all” (Mark 10: 43-44; quoted from Crossan 162). This is a remarkably straightforward expression of the author’s understanding of Jesus as servant of God. Now, let’s back up and consider the entire passage that Crossan quotes from Mark 10: 42-44:

“You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all.”  Now, to this day, the rulers in political governments can be understood to rule over or lord over the governed, regardless of the kind of government that is involved. Thus the author of the Gospel of Mark implies that Jesus was not referring to a political government. It would be an enormous idealization to imagine a political government in which the great are somehow the servants of all the governed. No, the author does not seem to be imagining an institutional structure of any kind, idealized or not. Instead, the author appears to me to be spelling out through these words placed on the lips of Jesus how his followers should proceed to regard one another with respect to recognizing prestige and merit within the group. In any event, I take both what Crossan refers to as parables and what he refers to as megaparables to mean that the historical Jesus and the four canonical gospels emerged in the highly oral culture of the ancient world, as Ong has detailed the characteristics of the highly oral life-world in his book Orality and Literacy: The Technologizing of the Word (1.139) and elsewhere. In other words, both the historical Jesus and the four canonical gospels need to be understood as embodying the psychodynamics of the oral life-world. This means that the historical Jesus and the four canonical gospels do not reflect the thought-world of ancient Greek and Roman philosophy, except for the prologue to the Gospel of John. Except for the prologue to the Gospel of John, the four canonical gospels reflect the imagistic thought-world of ancient Greek and Roman epics and myths. Eric A. Havelock has studied the imagistic thought-world of the Homeric epics in detail in his fine book Preface to Plato (1.81). Unfortunately, however, the thought-world of ancient Greek philosophy would emerge victorious over the imagistic thought-world of the four canonical gospels, except for the prologue of the Gospel of John. The victory of the thought-world of ancient Greek philosophy emerged most decisively at the Council of Nicea with the formulation of the famous Nicene Creed, which Roman Catholics today recite at Sunday Mass. As I think back on this victory of the thought-world of ancient Greek philosophy today, this victory appears to me to have been virtually inevitable in light of the power and prestige of the thought-world of ancient Greek philosophy. Like many other people over the centuries, I myself find the thought-world of ancient Greek philosophy attractive. Nevertheless, I think there’s strength in the imagistic thought-world of pre-philosophic thought. For all practical purposes, Crossan has
undertaken to explore the possible strengths of the imagistic thought-world of pre-philosophic thought as expressed in various places in the Christian Bible in his new book. Also see Farrell (I.61); Jenkins (III.94).


Let me spell out the implications of Crowe’s essay for understanding Ong’s work. People in primary oral cultures has what Ong describes as a world-as-event sense of life, with which they employed the four levels of consciousness described by Lonergan and Crowe. Later, after the development of distinctively literate thought in Greek philosophy as exemplified by Plato and Aristotle, people worked with what Ong characterizes as the world-as-view sense of life, with which they worked with the four levels of consciousness discussed by Lonergan and Crowe. Next, let me spell out the implications of Crowe’s essay for understanding my own work regarding Arthur R. Jensen’s work on Level I and Level II cognitive development (see Farrell [IX.24]). Level II is an actuation of cognitive potential, a development of cognitive potential. I align Level I with the world-as-event sense of life; Level II, with the world-as-view sense of life. Now, let me spell out here that people at Level I employ all four levels of consciousness discussed by Lonergan and Crowe, just as people at Level II do also. Nevertheless, we should consider carefully an observation that Harold Bloom makes in Ruin the Sacred Truths: Poetry and Belief from the Bible to the Present (IX.10). Even though Bloom does not use Ong’s terminology regarding the world-as-event sense of life and the world-as-view sense of life, Bloom uses his own way of speaking to construct a roughly equivalent contrast. Then he observes that “the two modes seem irreconcilable” (27). I prefer to work with Ong’s conceptual constructs, rather than Bloom’s. To be sure, people who have a strong world-as-event sense of life appear to be unacculturated in the world-as-event sense of life, just as people who have not actuated Level II appear to be unacculturated in Level II. But what about the reverse ways of proceeding? Bloom’s seems to suggest that the reverse is not possible – that people today whose “only way of thinking comes to us from the ancient Greeks” (27) cannot through cognitive empathy as it were enter into and understand the world-as-event sense of life as exemplified in the Hebrew Bible. Granted, there are particulars in the Hebrew Bible that may be difficult for scholars today to understand. For this reason, I want to skip over the Hebrew Bible for the moment. It seems to me that Plato and Aristotle and many other ancient Greek philosophers were capable of drawing on the world-as-view sense of life but also tuning into the world-
as-event sense of life. In Aristotle’s Rhetoric: An Art of Character (I.72), Eugene Garver has illustrated and explained how Aristotle’s thought works in this way. If I were to borrow Bloom’s wording about “two modes,” I would say that Garver illustrates that Aristotle ably drew on the two modes that Ong describes as the world-as-event sense of life and the world-as-view sense of life. For Aristotle, Ong’s two modes were not seemingly irreconcilable. But I now want to turn to some tricky observations. The so-called Arian heresy was one of the most persistent heresies in medieval Christianity (see Farrell [I.61]; Jenkins [III.94]). But Arius and his followers represent the world-as-event sense of life. By contrast, the Nicene Creed represents the world-as-view sense of life as exemplified in ancient Greek philosophy. Centuries later, Unitarians basically sided with Arius and his followers in rejecting the Nicene doctrine of the divine trinity. Nevertheless, the orthodox Catholic tradition of thought to this day refers to presence, as Ong himself does in The Presence of the Word (I.140); also see Belting (IX.7); Bloom (I.20); Cushman (X.13); de Mello (I.42); Eliade (I.53); Engberg-Pedersen (I.55); Loyola (III.113); Menn (X.32); Sokolowski (I.170); von Balthasar (I.189).

I would suggest that the experience of presence is a manifestation of the world-as-event sense of life, or at least a residual form of the world-as-event sense of life. If people who are strongly acculturated in the world-as-view sense of life were to experience presence, they would probably categorize their experience as an experience of nature mysticism or at least mysticism. However, in On Communitarian Divinity: An African Interpretation of the Trinity, A. Okechukwu Ogbonnaya (I.128) works with African conceptual constructs to suggest new ways in which the orthodox Christian view of the divine trinity can be understood, ways that I would align with the world-as-event sense of life. Moreover, people who are strongly acculturated in the strong visualist tendencies of print culture will probably as a result become followers of Kant and rule out of consideration metaphysics and metaphysical thought. But Plato and Aristotle and Thomas Aquinas famously had no problem with metaphysics and metaphysical thought, because they were not as strongly acculturated in the visualist tendencies of print culture as Kant was. In the final analysis Bloom is of course correct when he says that “our only way of thinking comes to us from the ancient Greeks, and not from the Hebrews” (27). However, apart from the Roman Catholic tradition of thought down to this day, Bloom’s reference to “our only way of thinking” should probably be understood to mean the only way of thinking for academics today who accept Kant’s strictures against metaphysics and metaphysical thought.
Mello, S.J. (1931-1987), shares with readers his meditations on selected gospel texts. Each selected gospel text appears at the beginning of each chapter, followed by his meditation about it. In short, he uses his conceptual constructs to analyze and explicate and explain the mind of the mystic(s) who composed the text. But are his analyses of the various texts insightful, compelling, and cogent? If his various analyses are correct, then he has succeeded in explicating and explaining the mind of the mystic(s) who composed the texts. But this conclusion would imply that the historical Jesus and perhaps some of his followers, including followers who contributed to the composition of the four canonical gospels were themselves mystics. Does this implication that the historical Jesus and perhaps also some of his followers were mystics make any difference? Does it make any difference if they were mystics?


(I.46a) Doniger, Wendy. *The Hindus: An Alternative History*. New York: Penguin Books/Penguin Group, 2009. Topics: Religious Studies; Cultural Studies. Also see de Mello (X.14); Doniger (I.46b); Krishnamurti (X.29); Nanda (III.127); Nussbaum (IX.55a); Oliver (I.129); Parks (III.142).


(1.52) Edwards, Mark W. *Sound, Sense, and Rhythm: Listening to Greek and Latin Poetry.* Princeton and Oxford: Princeton UP, 2002. Topic: Classical Studies. For other works regarding Latin and/or classical education, see Baldwin (VII.3); Binnis (XII.7); Curtius (VII.6); Hotson (XII.69; XII.72); Hurst (XII.57); IJsewijn (XII.74); P. Mack (XII.88); Mantello and Rigg (I.108); Moss (VII.20); O’Malley (III.131); O’Malley, Bailey, Harris, and Kennedy (XII.110; XII.111); O’Malley, Bailey, and Sale (XII.112); Ong (I.131: esp. 88-130, 177-205, 206-19; I.135: esp. 17-49, 147-88, 213-29; III.136; XII.92, 113, 116, 126, 129, 132, 133); Pavur (XII.139); Richard (XII.147); Shalev (XII.152); Winterer (XII.169; XII.170).


(1.55) Engberg-Pedersen, Troels. *Cosmology and Self in the Apostle Paul: The Material Spirit.* Oxford and New York: Oxford UP, 2010. Topics: Biblical Studies; Psychodynamics of Mystic Experience; Therapy; Religious Studies. Also see Buell (X.8a); de Mello (I.42); Dworkin (III.42a); Eliade (I.53); Sherry (X.44c). Is the expression “material spirit” a contradiction in terms? No, says Troels Engberg-Pedersen, professor of the New Testament at the University of Copenhagen, in his fascinating book *Cosmology and Self in the Apostle Paul: The Material Spirit.* Engberg-Pedersen’s claim may come as a surprise to Christians and other people of religious faith who like to assail atheists and agnostics for being “godless,” as they put it. He delineates the “material spirit” by drawing on ancient materialist stoic philosophy, as distinct from immaterialist (i.e., non-materialist) philosophy such as Plato’s. Immaterialist philosophy postulates the transcendent divine ground of being (aka God). By contrast, materialist
philosophy does not. Nevertheless, ancient stoic philosophy is materialist and provides conceptual constructs for understanding the spiritual life in terms of the “material spirit,” as Engberg-Pedersen puts it. Because of the enormous influence of Plato’s thought over the centuries, most Christians have tended to read the writings of Paul the Apostle in light of Plato’s immaterialist philosophy. But Engberg-Pedersen shows that ancient materialist stoic thought can expand and deepen our understanding of Paul’s thought. That atheists and agnostics can have a spiritual life may not come as a surprise to non-religious people. But even non-religious people may be surprised at how Engberg-Pedersen’s analysis and elucidation of Paul’s writings opens up a way to understand those writings that can elucidate how atheists and agnostics can experience the spiritual life described by Paul. Because Paul is usually considered to be the second most important founder of Christianity, second only to the historical Jesus, Engberg-Pedersen in effect is robbing Christianity of its second most important founder and giving him over to the atheists and agnostics, if they want him. (For understandable reasons, many atheists and agnostics may not want him.) It is well worth the price of Engberg-Pedersen’s pricey book to read his detailed and impressive delineation of the key term pneuma (spirit) in Paul’s writings. As the subtitle of his new book indicates, Engberg-Pedersen opens up Paul’s thought enormously by discussing the material spirit (pneuma), which is to say a materialist way to understand Paul’s writings about the spirit (pneuma), as distinct from the immaterialist or non-materialist way of understanding those writings. But Engberg-Pedersen’s materialist way of understanding the pneuma in Paul’s writings does not necessarily threaten to overturn the traditional immaterialist or non-materialist way of understanding those writings that Christian theology has favored. Instead, Engberg-Pedersen opens the way of thinking about the material spirit, as he puts it, which is to say a way of thinking about the spiritual life of atheists and agnostics today as well as a way for atheists and agnostics today to understand Paul’s writings about pneuma (spirit). For understandable reasons, Engberg-Pedersen situates Paul’s thought-world in the contexts of competing ancient thought-worlds: Plato (and Aristotle to a lesser extent), Middle Platonism during the Hellenistic period, ancient Greek and Roman stoic thought, and ancient Jewish apocalyptic thought. However, even though Engberg-Pedersen repeatedly refers to the conceptual construct and personification that Paul refers to as “Satan,” Engberg-Pedersen does not explicitly discuss Zoroastrianism. During the period of time when the ancient Jewish homeland was under the rule of the Persian empire, before Alexander the Great conquered the Jewish homeland, ancient Jews came into contact with Zoroastrianism. During the later period when the ancient Jewish homeland was under Greek rule, ancient Jewish apocalyptic thought emerged. As a result, it is reasonable to conclude that Zoroastrianism contributed to the emergence of ancient Jewish apocalyptic thought, including the conceptual construct of “Satan” as the adversary of God. (In
the book of Job, the adversary figure referred to as “Satan,” which etymologically means “adversary,” is not the adversary of God, but the adversary of humans such as Job.) That Paul the Apostle was an apocalyptic preacher is beyond debate. He was. Indeed, in accord with ancient Jewish apocalyptic thought, he had so convinced himself that the end of the world as we know it was about to occur that he expected to live to see it occur in his lifetime. But as we know, it has not yet occurred. Nevertheless, let us pause here and consider how we might feel if we thought that the end of the world as we know it was going to occur in the near future and that we would live to see it and experience it. Exciting thoughts, eh? Let’s also say that this upcoming event would include a great dividing of people into the good guys who would be saved and thereafter live in heaven on earth or earth in heaven, and bad guys who would be consigned to eternal pain and suffering in hell. Exciting thoughts, eh? For people who have convinced themselves that the present world is evil, this apocalyptic vision of the impending future might be welcome. Digression: Despite my serious reservations about the apocalyptic thought-world, I do want to credit the ancient Jewish and Christian apocalyptic tradition with one deep insight: Justice will not prevail in this world unless and until divine invention brings it about, which I do not expect to see in the near future. In plain English, our utopian efforts are not going to establish justice in the world. But this is no reason to stop striving to establish justice in the world, as long as we recognize that our efforts will be imperfect and incomplete, as President Obama’s efforts certainly have been. End of digression. As a result of Paul’s thoughts about the impending end of the world as we know it, he traveled around the Mediterranean world preaching that this momentous event was about to occur and urging people to get ready for it. Evidently, his excitement was catching, at least among certain people. But exactly how should people get ready for it? According to Paul, people should get ready for it by putting their faith in the conceptual construct and personification that he referred to as “Christ Jesus,” where the Greek-derived term “Christ” refers to the Hebrew-derived term “Messiah.” For Paul, the historical Jesus was Jesus the Messiah (Jesus the Christ, or “Christ Jesus” for short). Here I would like to interject Gabriel Marcel’s useful distinction between belief-in and belief-that. Belief-in refers to our experiences of belief in a person, which we can expand to include belief in the personifications known as “God” and as “Christ Jesus.” By contrast, belief-that refers to our experiences that certain stated propositional statements are true, so that belief-that means belief-that a certain proposition is a true statement. An example of a proposition would be the statement that the historical Jesus was the Messiah (aka the Christ). For Paul, this propositional statement is truncated down to the combination of words “Christ Jesus” that mean that Jesus is the Messiah. But for Paul, his claim about “Christ Jesus” is not a debatable claim; he does not want to invite debate about this claim. Instead, he wants evoke in people belief-in
“Christ Jesus,” who in Paul’s presentation is presumed to be a living person. So if we want to catch his excitement and enter into his excitement and share in his excitement, then we have to share his belief-in this vividly imagined “Christ Jesus.” In short, Paul wants people to use their imaginations to imagine the personification “Christ Jesus” as a living person whose living presence one can feel in one’s psyche, as Paul himself claims to have felt such a presence in his psyche. Two comments are in order here. (Comment #1) In his treatise known as the Rhetoric, Aristotle identifies three different appeals that the speaker in civic debate uses to help make his arguments for a particular course of action persuasive: (A) logos (reason), (B) pathos (emotion), and (C) ethos. Paul as a speaker used pathos in the form of fear about the impending end of the world as we know it and about the impending great divide of people into good guys and bad guys. But he also relied heavily on his use of ethos to persuade people in his audience. To use ethos as an appeal, Paul projected his identity as a good guy and thereby invited the people in the audience to identify with him as a good guy. Thus through the process of projection and identification, Paul could communicate his sense of excitement about “Christ Jesus” in a way that people in his audience who were disposed to his message could catch on to what he was saying and thereby catch his excitement and make it their own. No doubt Christian proclamation has relied on this kind of use of ethos over the centuries. (Comment #2) I would say that Paul was inviting people to use what C. G. Jung refers to as active imagination to imagine the personification that Paul refers to as “Christ Jesus.” In the Christian tradition of prayer, a form of prayer based on passages of scripture was developed that involves the use of the imagination in meditation and contemplation. Arguably the most famous compilation of exercises designed to help a person engage in the use of imagination in meditation and contemplation is known as the Spiritual Exercises of St. Ignatius Loyola (III.113). By using our imaginations in meditation and contemplation about certain passages in scripture, we today can replicate for ourselves in our experience the kind of imaginative experience that Paul was urging his listeners to undertake with respect to the personification of “Christ Jesus.” When we undertake this kind of imaginative work with reference to the personification of “Christ Jesus,” we may be able to experience in our psyches what Robert Moore and Douglas Gillette refer to as the archetypes of masculine maturity at the archetypal level of the human psyche. For example, when Paul imagines the Parousia (the Second Coming), he imagines “Christ Jesus” coming as the warrior-king, which has given rise to the Christian tradition of referring to “Christ the King.” In the Spiritual Exercises of St. Ignatius Loyola, the second week is devoted to contemplating the kingdom of God and Christ the King. All the king imagery can be connected with the archetype of the king within the archetypal level of the human psyche. See Moore and Gillette’s The King Within: Accessing the King [Archetype] in the Male Psyche (I.115a). By accessing the energies of the archetypal
level of the human psyche, Paul and people who listened to him and people today can learn how to move from experiencing their ordinary psyches to experiencing the enhanced energies that can flow into us from the archetypal level of the human psyche. In the terminology used by Engberg-Pedersen, we can move from being people with ordinary psyches to becoming people whose psyches are enhanced by pneuma (spirit), one of the key terms that Engberg-Pedersen investigates. Let’s review. On the one hand, Paul was preaching that the end of the world as we know it was about to occur, which would probably strike terror into the hearts of the people who bought his line of thought. In Aristotle’s Poetics, he tells us that people watching a tragedy performed in Athens would experience pity and terror (or fear). From his discussion of watching a tragedy performed, we can conclude that people in the ancient world who listened to Paul and bought his line of argument about the impending end of the world as we know it probably did experience terror (or fear) about that prospect occurring in the near future, as Paul himself said it would. On the other hand, Paul invited them to save themselves from being on the wrong side when this apocalyptic event occurred by getting themselves on the right side by believing in “Christ Jesus.” Moreover, when they believed in “Christ Jesus,” they would experience a new form of life in their psyches. So what are we to make of Paul’s various statements about this new form of life that people who believed in “Christ Jesus” would experience in their psyches? This brings us back to what Engberg-Pedersen has undertaken to study in detail in his new book: pneuma (spirit) in Paul’s writings. Engberg-Pedersen painstakingly shows that we can understand the term pneuma in Paul’s writings as referring to the material spirit, as he puts it. In Engberg-Pedersen’s terminology, the energies of the archetypal level of the human psyche that Moore and Gillette write about can also be understood as the material spirit in our psyches, as distinct from the immaterial spirit of the transcendent divine ground of being (a.k.a. God) invoked in immaterialist philosophy such as Plato’s and in traditional Christian theology. Engberg-Pedersen works out his elaborate case for considering the pneuma in Paul’s writings as the material spirit by drawing extensively on stoic philosophy. Stoic philosophy was materialist, as distinct from Plato’s immaterialist philosophy. In plain English, this means that even people who hold a materialist philosophy and deny the existence of the transcendent divine ground of being (a.k.a. God) can have a spiritual life and can become people of the pneuma as described by Paul without assenting to Paul’s thought-world about “Christ Jesus.” However, because Engberg-Pedersen draws so extensively on stoic thought, I have to wonder if atheistic materialists today have to become something like the ancient stoics in order to cultivate the material spirit today. In this regard, I should mention that Albert Ellis has long acknowledged the influence of ancient stoic thought, including Epictetus and Marcus Aurelius, on his development of rational-emotive-behavior therapy, which is widely used by clinical psychologists. No doubt the approach known as rational-
emotive-behavior therapy can help us learn how to stop emoting about many experiences in our lives and learn how to become more rational in our thinking about our lives, as the ancient stoic philosophers themselves became more rational about their lives. But people today may need to undertake a course of personal development more ambitious than rational-emotive-behavior therapy in order to learn how to access the archetypes of maturity at the archetypal level of the human psyche. I do not mean to sound flippant in what I am about to say. But Engberg-Pedersen belabors the point that the pneuma that Paul writes about includes a cognitive dimension, which is to say that the pneuma impacts and influences thought and how we think about the world. As a result of the cognitive impact and influence of the pneuma, it strikes me that in a way of speaking the activation of the cognitive dimension of the pneuma in our psyches can bring about the end of the world as we have known it and can thereby transform our way of understanding the world. However, in extrapolating this implication from Engberg-Pedersen’s discussion of the cognitive dimension of the pneuma, I do not mean to claim any great originality on my part. In his landmark book *Insight: A Study of Human Understanding* (IX.48), the Canadian philosopher and theologian Bernard Lonergan, S.J. (1904-1984) discusses how different cognitive developments result in certain kinds of conversions in our understanding, which he styles intellectual conversion, moral conversion, and religious conversion. These three conversions probably involve respectively the Magician archetype, the Warrior archetype, and the King or Queen archetype discussed by Moore and Gillette. For Lonergan himself, his intellectual conversion involved working with a non-materialist (or immaterialist) philosophy. But Engberg-Pedersen’s painstaking analysis of pneuma in Paul’s writings opens the way to allowing that intellectual conversion can involve working with a materialist philosophy, as can moral conversion and even religious conversion if we understand religious conversion as involving our sense of ultimate meaning and reality, which can be a materialist sense of ultimate meaning and reality, not just a non-materialist (or immaterialist) sense of ultimate reality and meaning. I myself favor the non-materialist (or immaterialist) philosophy. But I have a live-and-let-live attitude toward those people who embrace materialist philosophy, as the Soviet communists did, but they also famously outlawed religion. Because the Soviet communists outlawed religion, liberals today who embrace materialist philosophy (aka naturalism) would be well advised to try to avoid giving off the impression that they might prefer to see religion outlawed. Because of the tradition of freedom of religion in the United States, and because of the spirit of anticommunism in the United States due to the Soviet communists’ outlawing of religion, liberals who are materialists should work mighty hard to stress that they endorse the American tradition of freedom of religion, even as they strive to insist on their own personally right to freedom from religion. But religion has no place in the public square. Religious beliefs should not be allowed in civic
debate. Civic debate should center on reasons advanced in support of a proposed course of action (e.g., a proposed law) and reasons in support of not taking the proposed course of action. But such public-policy debates usually involve values, and our values involve our moral conversion in Lonergan’s terminology. For reasons beyond my admittedly limited understanding, certain American conservatives today have gotten away with styling themselves “values voters.” But their self-congratulatory self-description has the unfortunate implication of suggesting that other voters are not values voters. As I say, I do not understand how those conservatives have gotten away with using this self-congratulatory self-description, because it strikes me that all voters are values voters, even though some voters may vote on the basis of different values than other voters do. Broadly speaking, conservatives vote on the basis of conservative values, as they construe them, but liberals vote on the basis of liberal values, as they construe them. Thus our civic debates about policy issues are basically debates about our values. This brings me back to the discussion of materialist philosophy and non-materialist (or immaterialist) philosophy. Does the basic difference between materialist and non-materialist (or immaterialist) philosophy have any implications for any policy debate in the United States today? Yes, the difference between the two philosophic orientations does have implication for our ongoing national debate about abortion. Let me explain. Non-materialist (or immaterialist) philosophy in the Roman Catholic tradition of thought works with the body/soul distinction. Moreover, the distinctly human soul is regarded as immortal. Furthermore, the Catholic tradition of thought works with the doctrine of ensoulement. This doctrine states that each individual soul is created directly by God. But this doctrine raises the question about when ensoulement occurs. For example, does ensoulement occur at the moment when an egg is fertilized with sperm? If you answer in the affirmative, then you are going to have to allow that in the course of nature many, many fertilized eggs are destroyed. But remember that you just said that each has been ensouled with an immortal soul. As is well known, the Christian tradition of thought also holds that there will be bodily resurrection. As a result, each fertilized egg that has been ensouled with an immortal soul will experience bodily resurrection at the resurrection. But these are not the only problems that arise when you hold that each fertilized egg has been ensouled with an immortal soul. By definition of the human soul, each fertilized egg represents a full human being. Moreover, the deliberate destruction of fertilized eggs through human agency (not in the natural course of events) is murder, the deliberate taking of innocent human life. By the same token, the deliberate destruction of the fertilized egg at any later stage of development is also murder. For this reason, certain people are conscientious objectors to legal abortion in the first trimester. But is this view of ensoulement occurring with each fertilized egg a reasonable one, or an unreasonable one? Furthermore, if materialists and others consider this view of the fertilized
egg to be unreasonable, how are we going to debate this claim with people who consider it to be reasonable? Talk about having a debate about values! My own proposed solution suggests that we operationally define ensoulment with the distinctively human soul (i.e., life-form) as occurring when the fetus becomes viable and able to live outside the mother’s womb. To be sure, up to the point of viability, there is a life-form developing, but I consider this life-form to be an infra-human life-form.


(I.57a) Erikson, Erik H. Childhood and Society. 2nd ed. New York: Norton, 1963. Topics: Psychoanalytic Theory; American Studies; Cultural Studies. Also see Aries (I.9a); Bradshaw (X.7); A. Miller (I.112a; III.122a). In this rather disparate collection of essays, Erik H. Erikson (1902-1994) discusses two Native American groups: (1) the Sioux (109-65) and (2) the Yurok (166-86).


(I.60) Farrell, Thomas J. “Differentiating Writing from Talking.” College Composition and Communication 29 (1978): 346-50. Also see Farrell (I.61; I.62; I.63; III.45; III.46; III.47; III.48; VII.8; IX.23; IX.24; X.16; X.17; XII.37).


(I.62) ---. “Literacy, the Basics, and All That Jazz.” College English 38 (1976-1977): 443-59. Topic: Cultural Studies. Drawing on Ong’s thought, I work with the terms residually oral culture and secondary oral culture. He suggests that open admissions black inner-city students come from a residually oral culture because they have not achieved what reading teachers refer to as functional literacy. By comparison, white students from a secondary oral
culture may not have yet mastered the so-called basics of writing, but they have usually achieved functional literacy. Reprinted in Theresa Enos, ed., *A Sourcebook for Basic Writing Teachers* (New York: Random House, 1987: 27-44). Ong discusses this article in his article in his article “Literacy and Orality in Our Times,” which has become Ong’s most frequently reprinted essay (I.136).


(I.67a) Friedman, Lawrence J. (with assistance from Anke M. Schreiber). *The Lives of Erich Fromm: Love’s Prophet.* New York: Columbia UP, 2013. Also listed as L. J. Friedman (X.22c). Topics: Psychoanalytic Theory; Therapy; Cultural Studies. Erich Fromm’s emphasis on central relatedness between the psychotherapist and the client in face-to-face interaction (Friedman (I.67b: 124-29) strikingly resembles the approach advocated by Thomas Patrick Malone and Patrick Thomas Malone (I.107) and the approach that Friedman (X.22a: 268, 341) attributes to Erik H. Erikson.


(I.72) Garver, Eugene. *Aristotle’s Rhetoric: An Art of Character*. Chicago and London: U of Chicago P, 1994. Topic: Rhetorical Theory. Also see Aristotle (I.10); Farrell (III.46; III.47); Garver (I.72a; X.22c); Grimaldi (I.76); Habermas (XII.61; XII.62); Koziak (III.110); Ong (III.138); Rehg (III.149; III.150; III.151); Sloane (I.165; III.158; III.159).


(I.76) Grimaldi, William M. A. “The Auditors’ Role in Aristotelian Rhetoric.” *Oral and Written Communication: Historical Approaches*. Ed. Richard Leo Enos. Newbury Park, CA; London; New Delhi: Sage Publications, 1990. 65-81. Topic: Rhetorical Theory. Also see Aristotle (I.10); Buell (X.8a); Farrell (III.46; III.47); Garver (I.72); Gregg (III.77); Habermas (XII.61; XII.62); Koziak (III.110); Ong (III.138); Rehg (III.149; III.150; III.151); Sloane (I.165; III.158; III.159).


(I.81) Havelock, Eric A. *Preface to Plato.* Cambridge, MA: Belknap P/Harvard UP, 1963. Topics: Classical Studies; History of Philosophy; Cultural Studies. Also see Havelock (IX.32; IX.33); Voegelin (I.188). Accessible classic study of the Homeric oral mentality that Ong never tired of citing. Ong never tired of referring to this book. No doubt vowelized phonetic alphabetic literacy was one salient factor in the historical emergence of the knower from the known that led to the emergence of ancient Greek philosophic thought as exemplified by Plato and Aristotle, as Havelock notes. However, the salient factor was the human mind, as manifested in the questions raised and discussed over the centuries that led to Plato and Aristotle. For a study of the earlier Greek oral mentality out of which the separation of the knower from the known emerge, see Detienne (I.44).


(1.97) Kozol, Jonathan. *Illiterate America*. Garden City, NY: Anchor P/Doubleday, 1985. Topic: American Studies. People who have not attained what reading teachers refer to as functional literacy live in a form of a residually oral culture. In and of itself, there is nothing inherently wrong with not being functionally literate. However, in the United States today, functional literacy is important for many types of jobs. As a result, people who are not functionally literate are handicapped.


(1.99) Leclerc, Eloi. *The Canticle of Creatures: Symbols of Union: An Analysis of St. Francis of Assisi*. Trans. Matthew J. O’Connell. Chicago: Franciscan Herald P, 1977. Topic: Roman Catholic spirituality. Also see Agamben (X.2); de Mello (I.42); Manuel (X.32a). For another text in the Catholic tradition of thought that somewhat resembles the spirit of St. Francis of Assisi’s “Canticle of Brother Sun,” see the Contemplation to Attain Love in the *Spiritual Exercises* of St. Ignatius Loyola (III.113; standardized section numbers 230-237). St. Francis is Italy’s most widely known saint. Pope Francis, a Jesuit who is the son of Italian immigrants in Argentina, has honored St. Francis by taking his name as pope, the first pope to do so. So Pope Francis is the first pope from Latin America, the first Jesuit pope, and the first pope to be named in honor of St. Francis of Assisi. The Jesuits historically were famous missionaries in Latin America. The 1986 movie *The Mission* is based on real events involving Jesuit missionaries in Latin America. So the first pope from Latin America also happens to be a Jesuit, which sounds like something a Hollywood movie might feature, but it is happening in real life. Whether or not the name that the new pope has chosen will help to make St. Francis of Assisi’s “Canticle of Brother Sun” more widely known -- and perhaps even more widely sung -- remains to be seen. But his “Canticle of Brother Sun” deserves to be more widely known and sung. Scholars who have studied Native American spirituality describe it as being characterized by the interbeing of cosmology and community. Earlier scholars in the cross-cultural study of spirituality had referred to a participation mystique. In short, people around the world are capable of experiencing what Mircea Eliade refers to as the sacred through the experience of nature mysticism. Like Pope Francis, Ong was a Jesuit. For Ong, the old Jesuit motto of finding God in all things meant developing a participation mystique – by self-consciously and deliberately
constructing ways in which to express the interbeing of cosmology and community. For Ong, the Victorian Jesuit poet Gerard Manley Hopkins deliberately constructed his own ways of expressing his sense of the interbeing of cosmology and community, and so did the Jesuit paleontologist and spiritual writer Pierre Teilhard de Chardin. However, St. Francis of Assisi’s “Canticle of Brother Sun” is not as christocentric as Hopkins’ poetry is or as Teilhard’s spiritual writings are. If a medieval Italian Catholic saint can escape from and transcend the imprisoning thought-world of medieval Christianity, perhaps there is hope that all the medieval Catholics today can also learn how to escape from their imprisoning christocentric thought-world. In theory, despite their christocentric thought-world, Christians can experience what Eliade refers to as the sacred through nature mysticism. Under the influence of the spiritual thinker Jiddu Krishnamurti (1895-1986) from India, the twentieth-century Jesuit spiritual director and writer and lecturer Anthony de Mello (1931-1987) from India escaped from and transcended the imprisoning christocentric thought-world of Catholicism, most notably in his meditations in the book The Way to Love (I.42). As everybody knows, India was at one time a British colony. As a result, it is not surprising that both Krishnamurti and de Mello could speak English fluently. If de Mello can overcome and transcend his Western education and his Jesuit training, perhaps other Catholics can also do it, even conservative American Catholics. But it will not be easy for other Catholics or for any other Christians to do what de Mello did. He undoubtedly had an enormous cultural advantage working for him because he was born and raised in India. Writing in a different context about people whose cultural conditioning in basically Western cultural conditioning, the secular Jew Harold Bloom in English at Yale University has explained and emphasized the difficulty involved in escaping what he considers to be the basic Western cultural conditioning in parts of two different books. For example, in his book Ruin the Sacred Truths: Poetry and Belief from the Bible to the Present (IX.10), Bloom makes the following observation: “Frequently we forget one reason why the Hebrew Bible is so difficult for us: our only way of thinking comes to us from the ancient Greeks, and not from the Hebrews” (27). Amen, I say to that much. In his later book Jesus and Yahweh: The Names Divine (I.19), Bloom further explains and elaborates how our Western cultural conditioning inculcates the basic thought-world of ancient Greek philosophy as exemplified in Plato and Aristotle: “Whoever you are [provided you’ve received a Western education], you identify necessarily the origins of your self more with Augustine, Descartes, and John Locke, or indeed with Montaigne and Shakespeare, than you do with Yahweh and Jesus. That is another way of saying that Socrates and Plato, rather than Jesus, have formed you, however ignorant you may be of Plato. The Hebrew Bible dominated seventeenth-century Protestantism [including New England Puritanism], but four centuries later our technological and mercantile society is far
more the child of Aristotle than of Moses” (146). Amen to that much, I say. Ong encapsulates this contrast between the Greek philosophic way of thinking and the ancient Hebrew way of thinking by working with the world-as-view sense of life (Greek and Western) as distinct from the world-as-event sense of life (ancient Hebrew and non-Western generally). In Eliade’s terminology, all people everywhere have always lived most of their waking moments in profane space and time. However, people whose cultural conditioning involves the world-as-event sense of life tend to have an edge over people whose cultural conditioning involves the world-as-view sense of life when it comes to being open to experiencing the sacred, as the medieval mystic St. Francis of Assisi did. Oddly enough, as stylized as the Disney 1995 animated musical Pocahontas is, it nevertheless nicely captures the world-as-event sense of life, albeit in a stylized way. The garden statues of St. Francis of Assisi in the United States today remind us that he talked to the birds and other animals, as many Americans today talk to their pets, and as young Pocahontas in the stylized animated musical talks with animals. So the world now has a new pope from Latin America who is a Jesuit of Italian descent and who has chosen to honor St. Francis of Assisi by taking the name Pope Francis. In the meantime, Hollywood has prepared Americans for this unlikely convergence of Catholic symbolism by giving us the 1986 movie The Mission and the 1995 stylized animated musical Pocahontas. Add to this mix all those garden statues of St. Francis of Assisi. Add to this mix the vogue for Native American spirituality that Philip Jenkins details in his book Dream Catchers: How Mainstream America Discovered Native Spirituality (XII.78). I wonder if mainstream America will now discover St. Francis of Assisi’s “Canticle of Brother Sun” and Anthony de Mello’s meditations in the book The Way to Love (I.42). The convergence of all this Catholic symbolism in the backward-looking Roman Catholic Church today may be intended by the cardinal-electors and by Pope Francis himself to call to mind enthusiastic Catholic zealots such as St. Francis of Assisi and the Jesuit missionaries in Latin America, but this convergence of Catholic symbolism could also signal an new openness toward mystic experience. I know, I know, Pope Francis and all the Catholic cardinals and bishops are doctrinal conservatives — they are not open to changing any of the doctrines that they cling to. Nevertheless, I have to tell you that they may have inadvertently given a big boost to the mystic spirit. The more Catholic mystics there are in the world today, the better. St. Francis of Assisi was a medieval Catholic mystic. To round off this lengthy annotation, I would also like to mention here that the learned twentieth-century Thomist Josef Pieper has published a short book of related interest: In Tune with the World: A Theory of Festivity, translated from the German by Richard Winston and Clara Winston (Chicago: Franciscan Herald P, 1965).


(I.103) MacDonald, Dennis R. *The Homeric Epics and the Gospel of Mark*. New Haven and London: Yale UP, 2000. Also listed as MacDonald (VII.15a). Topics: Biblical Studies; Classical Studies; Cultural Studies. In the *Iliad*, Agamemnon and Achilles take turns being unreasonable. By contrast, Hector and his wife Andromache are portrayed very sympathetically. However, in the end Achilles kills Hector. Then Achilles dishonors Hector’s corpse by dragging it around behind his chariot. In the Gospel of Mark, Jesus is put to death by crucifixion under the authority of Pontius Pilate. Just as Hector was killed by Achilles, so to Jesus is killed by Pontius Pilate on the trumped up charge of being King of the Jews, a charge that implies a violent revolutionary, not a non-violent resistance leader. In respect to ending up dead, Jesus undeniably resembles Hector. However, I would draw attention to certain other aspects of the Gospel of Mark. Not once, not twice, but three times that anonymous author of the Gospel of Mark portrays Jesus as predicting in advance his upcoming suffering and death, to the disbelief of his closest followers. After the local authorities of the Roman empire executed John the Baptist, the historical Jesus probably recognized that he also might be executed by the local authorities of the Roman empire. At that juncture, the historical Jesus could have stopped his own public ministry and quietly returned home so as to avoid endangering himself. But he did not stop. He heroically continued his public non-violent ministry. In this respect, the historical Jesus was undoubtedly heroic. However, the anonymous author of the Gospel of Mark was driven by his personal and cultural agonistic spirit to portray a non-violent hero on the order of Achilles. Achilles’ goddess-mother Thetis had told him that two possible fates awaited him: (1) he could return home from the Trojan war and live a long life, or (2) he could return to fight in the Trojan war and eventually die in the war instead of ever returning home. After Hector kills Patroclus, Achilles decides to return to fight in the war, thus guaranteeing his own death in the war. So Achilles knew in advance that he would die in the war, and he decided to re-enter the war. The anonymous author of the Gospel of Mark portrays Jesus as predicting his upcoming suffering and death three times so as to establish that Jesus is a hero on the order with Achilles, because like
Achilles, Jesus knows in advance that he will die and he keeps on walking toward Jerusalem, where his death awaits him.


(I.115) Moore, Robert and Douglas Gillette. King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine. HarperSanFrancisco/ HarperCollins, 1990. Topic: Jungian Theory. In broad outline, Robert Moore’s basic claims about the masculine archetypes in the archetypal level of the psyche may be true. In addition, I have no problem with focusing on them as a way to get clear about them. But Moore also claims that not only boys and men but also girls and women have both the four masculine and the four feminine archetypes of maturity in their psyches. Furthermore, Moore is well aware that male puberty rites were designed to separate boys around the age of puberty from the feminine life-world of their mothers – presumably to enter more consciously into the masculine life-world. Girls around the age of puberty also need to undergo a comparable separation from the feminine life-world of their childhood. Around the age of puberty, both boys and girls experience what Erich Neumann refers to as the birth of the Hero in their ego-consciousness and thereby enter into the Hero’s journey that Joseph Campbell (III.23) describes. The so-called Oedipus complex that Sigmund Freud famously discovered is probably best understood as representing the male child’s desire around the age of puberty to kill his father and to marry his mother and her feminine life-world of his childhood, instead of undergoing the life transition to leave her feminine life-world and enter the masculine life-world represented by the father. However, apart from male puberty rites, Moore does not explicitly discuss the role of the feminine archetypes in the male psyche. But it strikes me that the feminine archetypes in the male psyche represent a deeper layer in the male archetypal level of the psyche, because the child in the mother’s womb develops a relationship with the mother that begins before the child’s
birth. For this reason, it strikes me that men need to outgrow not only immature forms of the masculine archetypes in their psyches, but also immature forms of the feminine archetypes in their psyches. No doubt women also need to outgrow both immature forms of the feminine archetypes and immature forms of the masculine archetypes in their psyches. Anthony Stevens (X.44d) points out that archetypal wounds require archetypal healing. Archetypal wounds of both the feminine archetypes and the masculine archetypes require healing. In Moore’s terminology, archetypal wounds produce “shadow” forms of the archetypes of maturity in the archetypal level of the psyche, as distinct from the optimal forms of the archetypes. In theory, the fully functioning individual person would be accessing the optimal forms of both the masculine archetypes of maturity and the feminine archetypes of maturity. But the Hero in the Hero’s journey discussed by Campbell (III.20) is usually portrayed as a masculine figure. The Hero represents our ego-consciousness from the time when we experience what Neumann (III.128) refers to as the birth of the Hero in our ego-consciousness around the age of puberty. At their optimal best, puberty rites help boys and girls undergo the life transition into the birth of the Hero and the Hero’s journey. In the male psyche, the Hero always has four sides to his masculine personality – the four sides named by Moore as the King, Warrior, Magician, and Lover, but usually with one, two, three, or four “shadow” forms of the masculine archetypes of maturity. According to Moore’s way of thinking, the four-sided masculine ego-consciousness may grow and develop gradually over the years of the Hero’s journey as it somehow learns to move from a “shadow” form of a given archetype of maturity to an optimal form. But Moore is silent about happens in the male psyche after the age of puberty regarding the feminine archetypes. In the Homeric epic the Iliad, the goddess Athena intervenes at times to help Achilles, and at other times, Achilless talks with his mother the (minor) goddess Thetis. Both Thetis and Athena play an overall supportive role in the fictional life of Achilles. In the Homeric epic the Odyssey, Athena also plays a supportive role in the fictional life of Odysseus. But Moore claims that all of us have four feminine archetypes of maturity in the archetypal levels of our psyches. As a result, when our ego-consciousness undergoes the birth of the Hero around the age of puberty, we should expect the as the young male undergoes initiation into the masculine life-world represented by the father and other father-figures, the feminine archetypes in his psyche are hovering in the background. However, Neumann’s (III.128) account of stages one, two, and three of the eight stages of consciousness suggests that for our pre-historic human ancestors the feminine archetypes in their psyches were hovering in the foreground. Following C. G. Jung, Neumann sees the ancient Egyptian myth of Osiris as representing the rebirth of the Hero Osiris, representing the rebirth of ego-consciousness in stage eight of the eight stages of consciousness. But the reconstruction of the deconstructed Osiris is undertaken by Isis. But the role of Isis in
reconstructing Osiris suggests that the masculine Hero (or ego-consciousness) is reconstructed by a feminine archetype, or by a constellation of feminine archetypes represented as Isis. Presumably the feminine archetype(s) represented by Isis is not one of the “shadow” forms of the feminine archetypes. If my reasoning here about the Hero’s journey is correct, ego-consciousness somehow works out a new relationship with the feminine archetypes of maturity in stage seven of the eight stages of consciousness, giving rise to the new femininity. Next, the new femininity of stage seven of ego-consciousness then somehow works out a new relationship with the masculine archetypes of maturity, giving rise to the new masculinity of stage eight. Now, it strikes me that the reconstructed Osiris, representing the emergence of the higher masculinity, resembles the spirit represented in the imagery constructed in Christian mythology of the Second Coming of Christ, provided that we understand the myth of the Second Coming of Christ as representing the inner psychodynamic of the emergence of the higher masculinity in ego-consciousness (which is open to both women and men). In other words, the myth of the Second Coming is not about how Christ is literally going to kill all bad guys in the world, so that the good guys can live with Christ in heaven on earth, or earth in heaven. Those would all be external events presumably. When we understand the myth of the Second Coming of Christ as representing the inner psychodynamics of the emergence of the higher masculinity in ego-consciousness, we recognizing that the emergence of ego-integrity in stage eight involves dying to and discarding all the old ways in which our ego-consciousness has suffered from the limitations of our personal psychological history and our cultural conditioning. The bad guys inside our psyches are the “shadow” forms of the archetypes of maturity discussed by Moore. They need to die so that ego-integrity can emerge, manifesting the optimal forms of the four masculine archetypes of maturity and of the four feminine archetypes of maturity.

(I.115a) ---. *The King Within: Accessing the King [Archetype] in the Male Psyche*. New York: Morrow, 1992; revised and expanded ed., Chicago: Exploration P, 2007. Topic: Jungian Theory. There is a corresponding Queen archetype in the female psyche. In all cultures, people who have the titles “king” and “queen” within a certain group receive projections of the King and the Queen archetypes respectively from members of the group, and so the designated “king” and “queen” carry those archetypal projections from the members of the group. Just how well the “king” and the “queen” carry those projections usually determines the fates of the carriers. But in all cultures, the mother figure and the father figure for the children growing up also carry the projections of these archetypes from the children. But the mother figure and the father figure are not necessarily the only carriers of these projections from the children — relatives and friends and schoolteachers and clergy also frequently carry the projections of these archetypes from children. As a result, we usually have a number of mother
figures and father figures in our lives if we are lucky. However, if we are not so lucky, we can continue to go through our adult lives in search of worthy mother figures and worthy father figures. By virtue of their professional training, spiritual directors and psychotherapists are supposed to be such worthy persons because in Carl Rogers’ famous formulation they are supposed to be able to extend unconditional positive regard to persons in the proper ritual setting of spiritual direction or psychotherapy. However, apart from the contexts of spiritual direction or psychotherapy, people who manifest the quality that Aristotle in the Nicomachean Ethics refers to a greatness of soul (aka magnanimity) are accessing the King or Queen archetypes in the archetypal level of the psyche. (Remember that “soul” is used in English to render the Greek term that would be transliterated as “psyche”; I admit that it would sound odd to render Aristotle’s expression as “greatness of psyche”; but perhaps we could settle for “greatness of spirit.”)

(I.116) ---. The Lover Within: Accessing the Lover [Archetype] in the Male Psyche. New York: Morrow, 1993. Topic: Jungian Theory. There is also a feminine form of the Lover archetype in the female psyche. In Plato’s Republic and the Phaedrus, the part of the psyche that is referred to as the desiring part of the human psyche accesses the Lover archetype in the archetypal level of the psyche. Concerning the Lover archetype and our attachments, see Anthony de Mello (I.42).

(I.117) ---. The Magician Within: Accessing the Shaman [Archetype] in the Male Psyche. New York: Morrow, 1993. Topic: Jungian Theory. Also see Eliade (I.54); Grim (I.76); Huxley (I.87a); Masters and Houston (I.108a); H. Smith (I.168a). There is also a feminine Magician archetype in the female psyche. Trickster figures such as Odysseus are manifestations in folklore and oral tradition and in written imaginative literature of the Magician archetype. The part of the psyche that is referred to by Plato and Aristotle as logos (reason) accesses the Magician archetype at the archetypal level of the human psyche.

(I.118) ---. The Warrior Within: Accessing the Knight [Archetype] in the Male Psyche. New York: Morrow, 1992. Also listed as Moore and Gillette (III.124). Topic: Jungian Theory. Also see Koziak (III.110). There is also a feminine Warrior archetype in the female psyche. Heroic figures such as Hector and Achilles are manifestations in folklore and oral tradition and written imaginative literature of the Warrior archetype. The part of the psyche that Plato and Aristotle refer to as thumos (or thymos) accesses the Warrior archetype in the archetypal level of the human psyche. Thumos is the psychological home of our fight/flight/freeze responses.


(I.131) ---. The Barbarian Within: And Other Fugitive Essays and Studies. New York: Macmillan, 1962. Also listed as Ong (IX.57; XII.114). Topics: Cultural Studies; History of Technology.

(I.132) ---. Faith and Contexts. 4 vols. Ed. Thomas J. Farrell and Paul A. Soukup. Atlanta: Scholars P, 1992a, 1992b, 1995, 1999. Also listed as Ong (XII.119). Topics: Religious Studies; Cultural Studies. In “Writing and the Evolution of Consciousness” (1985), reprinted in Faith and Contexts: Volume Three (1995: 202-214), Ong makes the following important statement: “The Platonic ideas are silent, immobile, in themselves devoid of all warmth, not interactive but isolated, not part of the human lifeworld at all but utterly above and beyond it, paradigmatic abstractions. Plato’s term idea, form, is visually based, coming from the same root as the Latin videre, meaning to see, and such English derivatives as vision, visible, video. Platonic form was form conceived of by analogy with visible form. Despite his touting of logos and speech, the Platonic ideas in effect modeled intelligence not so much on hearing as on seeing” (206). Nevertheless, in “Hermeneutic Forever: Voice, Text, Digitization, and the ‘I’” (1995), reprinted in Faith and Contexts: Volume Four (1999: 183-203), Ong agrees with something that Plato says: “In a given situation, interlocutors can of course come to a satisfactory and true conclusion, not by reason of words alone, but because the meeting of their minds, mutual understanding, is realized not alone through the words spoken but also through the nonverbal existential context, such as the unconsciously shared cultural or personal memories out of which and in which the words are spoken. Plato notes that truth can be arrived at only after dialogue within long mutual acquaintanceship, ‘partnership in a common life’ (Seventh Letter 341). Words alone will not do: The unsaid, in which words are embeeeded, must be shared in interpersonal relationship. Communication in words-and-context will yield truth here and now, will satisfy the demands of the present quest for truth even though the context and the words themselves are incomplete and could, of course, absolutely speaking, be subject to further verbalization and the grasp of truth thereby enlarged or deepened” (187).


(I.139) ---. *Orality and Literacy: The Technologizing of the Word.* London and New York: Methuen, 1982. Accessible. Topics: Literary Studies; Cultural Studies; History of Technology. The typographically reset second edition was published by Routledge/Taylor and Francis Group in 2002 with no new textual material by Ong, but with slight differences in pagination and an expanded index. However, in the following 13 places in the 2002 edition, Ong’s term “noetics” has been changed to “poetics” (page number/line number format): (1) 24/9; (2) 69/10; (3) 69/20; (4) 69/32; (5) 69/35; (6) 97/8; (7) 117/3; (8) 117/5; (9) 127/6; (10) 138/5; (11) 164/8; (12) 165/12; (13) 170/3. Professor Jozef Japola spotted these 13 changes in Ong’s text. Because Ong works with his own understanding of noetics and noetic structures, these 13 changes should be noted by people who are reading and researching Ong’s thought. Also see Logan (IX.47a).

University. For a critique of Ong’s book, see Frank Kermode’s “Free Fall” in the New York Review of Books (March 14, 1968): 22-26. Kermode reprinted this piece as “Father Ong” in Modern Essays (London: Fontana Books/Collins, 1971: 99-107). Also see my detailed response to Kermode’s critique in my “Introduction” to An Ong Reader: Challenges for Further Inquiry (I.138: 51). Toward the end of The Presence of the Word, Ong expresses hope about the potential positive impact and influence of the communication media that accentuate sound. Indeed their impact and influence had been rising steadily in the twentieth century, but even more strongly than ever before after the end of World War II. If we accept Ong’s way of thinking about the impact and possible influence of the communication media that accentuate sound, then we should note that their impact as part of our cultural conditioning occurs below the level of our conscious awareness, just as the historical impact and influence of the products of the Gutenberg printing press occurred in advancing what Ong styles our visualist cultural conditioning. For the sake of discussion, let’s say that Ong is right about the impact and influence of the communication media that accentuate sound as culturally conditioning our consciousness but at a deep level that we are not aware of. It would follow that many Americans who were functionally literate were in effect experiencing a shift in the tectonic plates of their consciousness (as their consciousness was shifting away from their visualist cultural conditioning in print culture), but without understanding that they were having this kind of deep shift occurring in their consciousness. No doubt this kind of deep shift in their consciousness was one factor in the ascendancy of cultural and political conservatism in the United States that was powered by the anti-1960s rhetoric that Philip Jenkins describes (III.93).


(I.143) ---. “World as View and World as Event.” American Anthropologist 71 (1969): 634-47. Also listed as Ong (IX.61). Topic: Cultural Studies. Also see


(I.144a) Pagels, Elaine. *Revelations: Vision, Prophecy, and Politics in the Book of Revelation*. New York: Viking/Penguin Group, 2012. Topics: Biblical Studies; Classical Studies; Religious Studies. Also see Pagels (III.141). The vivid imagery of the book of Revelation expresses the essential spirit of what Ong characterizes as the sense of adversativeness of agonistic striving. No doubt we need to cultivate our own personal sense of adversativeness as we strive to act of meaningful ways in our lives. Through our sense of personal adversativeness, we engage the part of our psyches that Plato and Aristotle refer to as “thumos” (or “thymos”), the spirited part of our psyches. Plato and Aristotle see courage as the virtue connected with “thumos.” They also see courage as the mean between the extremes of over-doing the courage thing, or brashness, on the one hand, and, on the other, under-doing the courage thing, or cowardice. In a similar way, we can over-do our own personal sense of adversativeness – of being up against all variety of other people -- just as we can under-do our own personal sense of adversativeness through our pusillanimity. In other words, in terms of the imagery in the book of Revelation, we can over-do the spirit of adversativeness when we imagine ourselves to be the knight on the white charger conquering all evil-doers when we should not be trying to conquer all evil-doers, because we might just be mistaken about those supposed evil-doers being evil. Besides this possibility, and contrary to the envisioned goal of the warrior/king on the white charger in the book of Revelation, we should not expect that we humans are ever going to establish distributive justice for all once and forever thereafter on this earth in our collective human arrangements. Nevertheless, we can interpret the warrior/king on the white charger in the book of Revelation as representing symbolically what C. G. Jung and his followers refer to as the transcendent function, which must kick in in our psyches whenever we are to transition and move from one existential condition in life to another. In effect, Jung and his followers do regard the transcendent function in the psyche as comparable in spirit and scope in its work in the human psyche, to the warrior/king on the white charger in the book of Revelation. Moreover, what Jung and his followers refer to as the transcendent function is connected with what Robert L. Moore (X.36) refers to as the archetype of initiation – that is, initiation into learning a new existential condition in life, which usually includes a sense of loss of and mourning for the earlier existential condition(s) in life. Furthermore, the ways in which Jungians imagine the transcendent function working in the individual person’s psyche is compatible with the ways in which
Christians imagine the imaginary Christ the King (i.e., the warrior/king on
the white charger in the imagery of the book of Revelation) working in the
individual person’s psyche. In short, Jungians envision the emergence of
personal psychological development as involving a kind of interaction
between the transcendent function and ego-consciousness. For further
discussion of the transcendent function within the psyche of an individual,
see the papers in *The Transcendent Function: Individual and Collective
Aspects: Proceedings of the Twelfth International Congress for Analytic
Psychology, Chicago, 1992*, edited by Mary Ann Mattoon (Einsiedeln,
Switzerland: Daimon Verlag, 1993). For further discussions of mourning,
see S. Anderson (X.3); Bradshaw (X.7); Frank (X.20; X.21); Jeﬀreys
(X.24); Koulouris (X.28); Pollock (X.41b).


(I.154) Rickford, John R. and Julie Sweetland, Angela E. Rickford, and Thomas Grano, eds. African American, Creole, and Other Vernacular Englishes in Education: A Bibliographic Resource. New York and London: Routledge/Taylor & Francis Group; Urbana, IL: National Council of Teachers of English, 2013. Topic: History of Education. As helpful as it is for us to have this bibliographic resource, I should points out that the abstract (135-36) that is published with the bibliographic information about Thomas J. Farrell’s controversial 1983 article “IQ and Standard English” (IX.24) is so garbled in places that it is not only inaccurate but unintelligible. For me, the most galling part is the seemingly gracious statement “Abstract graciously provided by Thomas Farrell” (135). But that statement is not true, because I did not provide that abstract that is published in the book. To be sure, I did provide an abstract at one time. But somehow it was rewritten to become the unintelligible abstract that is published in the book. For example, the beginning part of a lengthy sentence in the published abstracts says, “Agreeing with him [Eric Havelock] that the source of those [the standard forms of the verb “to be”] is genetic rather than environmental” (136). But try to figure out the antecedents for the words “him” and “those” in the published statement. In square brackets I have inserted the apparent antecedents. However, Eric Havelock says nothing about the standard forms of the verb “to be” being genetic rather than environmental. So this part of the sentence makes no sense at all. In the remainder of the lengthy sentence in question, we find a reference to “Jensen,” who has not been mentioned previously in the published abstract. In any event, here is the abstract that I did at one time send to John Rickford of Stanford University: “Abstract for ‘IQ and Standard English’ in the December 1983 College Composition and Communication (470-84) [see Farrell (IX.24)]: This article is a follow up to, but a significant departure from Farrell’s ‘Literacy, the Basics, and All That Jazz’ in the January 1977 College English (443-59) [see Farrell (I.62)]. Drawing on Ong’s thought in both articles, Farrell distinguishes between (1) Black inner-city youth from a residually oral culture and (2) White youth from a secondary oral culture. In his 1977 article Farrell downplayed the importance of grammar instruction (‘the basics’), but in his 1983 article he draws on Eric A. Havelock’s work to stress the importance of grammar instruction, especially learning the standard forms of the verb ‘to be’ [see Havelock (IX.32)]. The author [Farrell] hypothesizes that learning the standard forms of the verb ‘to be’ helps
actuate the potential for what Arthur R. Jensen refers to as Level II cognitive development. He claims that his hypothesis is testable and urges studies to test it. Because of the oratorical dimension of the selections in the McGuffey Readers, those readers could be used for children in the experimental group. As of 2011, Farrell regrets that he does not mention Gary Simpkins’ ‘Bridge’ [G. Simpkins, Holt, and C. Simpkins (IX.77)] approach to reading instruction. [Abstract provided by the author.]” Also see G. Simpkins (IX.75; IX.76); G. Simpkins and F. Simpkins (IX.78).


(I.170) Sokolowski, Robert. *Eucharistic Presence: A Study in the Theology of Disclosure*. Washington, DC: Catholic U of America P, 1994. Topic: Religious Studies. Also see Ong’s *The Presence of the Word* (I.140); Belting (IX.7); Bloom (I.19); Cushman (X.13); de Mello (I.42); Eliade (I.53); Engberg-Pedersen (I.55); Loyola (III.113); Menn (X.32); von Balthasar (I.189).


(I.188a) Vollmann, William T. The Ice-Shirt. New York: Viking Penguin, 1990. Topic: Cultural Studies. Also see Vollmann (XII.164a; XII.164b). This historical novel is volume one of the author’s Seven Dreams of North American Landscapes.

(I.188b) ---. The Rifles. New York: Viking Penguin, 1994. Topic: Cultural Studies. Also see Vollmann (I.188a; XII.164a; XII.164b). This historical novel is volume six of the author’s Seven Dreams of North American Landscapes.

(I.189) von Balthasar, Hans Urs. Presence and Thought: An Essay on the Religious Philosophy of Gregory of Nyssa. Trans. Mark Sebanc. San Francisco: Communio Books/Ignatius P, 1995. Topics: Classical Studies; Religious Studies; Cultural Studies. Also see Ong’s The Presence of the Word (I.140); Belting (IX.7); Bloom (I.19); Cushman (X.13); de Mello (I.42); Eliade (I.53); Engberg-Pedersen (I.55); Loyola (III.113); Menn (X.32); Sokolowski (I.170).


(I.198) Wimsatt, James I. *Hopkins's Poetics of Speech Sound: Sprung Rhythm, Lettering, Inscape*. Toronto; Buffalo; London: U of Toronto P, 2006. Topics: Literary Studies; Cultural Studies. Decisively corrects Ong’s influential 1941 Master’s thesis that was originally published, slightly revised, in 1949 and is reprinted in *An Ong Reader: Challenges for Further Inquiry* (I.138: 111-74). Also see Nixon (II.12); Ong (II.15; II.16: 99-126; VIII.12; XII.118); Phillips (IX.63).

