

deliberately provoked, built up, exploited by political activists, by the entertainment industry, by <sup>y</sup> religious and especially pseudo-religious leaders.

In emotional identification <sup>Li</sup> either personal differentiation is as yet undeveloped or else there is a retreat from personal differentiation to vital unity. ~~The former is illustrated by Scheler with the relationship between mother and infant and by the earnestness now is the time for all good men~~ differentiation to vital unity. Undeveloped differentiation has its basic illustration in the emotional identification of mother and infant. But it also appears in the identifications of primitive mentality and in the earnestness of a little girl's play with her ~~see~~ doll; she identifies herself with her mother and at the same time projects herself into the doll.

~~Retreat from differentiation is illustrated by hypnosis, by sexual intercourse in which both partners undergo a suspension of individuality and relapse into a single stream of life now is the time for all good men to come~~

Retreat from differentiation is illustrated by Scheler in various ways. It is his account of hypnosis. It occurs in sexual intercourse when both partners undergo a suspension of individuality and relapse into a single stream of life.

In the group mind members identify with their leader and spectators with their team; in both cases ~~they~~ the group coalesces in <sup>^</sup> ~~coalesce into~~ a single stream of instinct and feeling.

In the ancient mysteries the mystic became divine in a state of ecstasy; and in <sup>the</sup> writings of later mystics experiences with a pantheist implication are not infrequently described.

44

Scheler's analysis goes on to indicate which feeling states are communicable in each of the modes. But enough, perhaps, has been said to make the point that religious expression is not simply a matter of instruction or persuasion but also involves a communication of feelings that can take place in quite different manners. Further, one ~~may suggest~~ might conclude that it would be desirable to analyse various religious practices from the viewpoint of emotional communication, to estimate their efficacy with different ~~classes~~ classes of groups, perhaps to think our out improvements, and certainly to distinguish between authentic and unauthentic religious expression.

~~Religious expression, finally, is not only a matter of one's words, one's gestures, one's bearing but above all of one's living. The fruits of the Spirit are not just love, joy, peace but also but also patience, kindness, goodness, fidelity, gentleness, and self-control.~~

Authentic religious expression not only communicates feeling but also manifests the ~~real~~ reality of one's love of God. It not only radiates the joy and peace of that love but also shows the other fruits of the Spirit: patience, kindness, goodness, fidelity, gentleness, and self-control (Gal 5, 22). It extends into a love of one's neighbor and to the ~~achievements~~ ~~social~~ technical, economic, social, and cultural achievements that make that love effective ~~in~~ ~~good~~ of the human good.

Scheler felt that western ~~and~~ civilization has impaired man's capacity for emotional identification, that this involved a loss because certain types of knowledge could be acquired in no other way, and that the future of mankind called for the integration of the values of the West with those of the East. The point is indisputable if it merely means that the East has to catch up with western science and that the West has been secularized. But I have been drawing ~~Scheler's~~ attention to Scheler's study of the forms of sympathy because of their suggestiveness for studies in religious psychology, religious history, religious education, and liturgical renewal.

Scheler felt that western civilization has impaired man's capacity for emotional identification, that this involves a loss since certain types of knowledge can be acquired in no other way, and that the future of mankind called for an integration of the values of the West with those of the East. Now I do not doubt that certain trends in western civilization have to be reversed, for the destructive techniques of the eighteenth-century Enlightenment cannot be retained perpetually without destroying the whole of civilization. But the only point to be made in the present context