

PROLEGOMENA

By

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What follows is a modest sketch of how one might use the stored-up insight into the profound depths of humanness contained in the symbolism of a non-Christian world religion as a basis for theologizing, or as a system of poetry alternative to the Hebraic system and Greek system through which to talk about the "gospel". In doing this one must develop certain methodological awarenesses.

- 1. Remember: you are always wearing your own eyeglasses. Affirm them. Never pretend you are not wearing your own eyeglasses.**
- 2. Avoid comparing two beliefs from a superior or hidden third standpoint.**
- 3. Affirm the other. Don't judge its truth or value from your own standpoint.**
- 4. Get beyond trying to prove or defend, criticize or correct concepts or doctrines in any form.**
- 5. Focus on the depths of human consciousness through both faiths at once.**
- 6. Start with your own poetry and ground it in your own experience: how do these poetic words point to what you have actually experienced in your life?**
- 7. Through your own poetry reach into another poetry for what the other (persons) has experienced of profound humanness.**
- 8. Appropriate responses can be: "Yes, I've experienced that in my life", or "No, I haven't experienced that yet."**
- 9. Allow for dialogue: "Do you mean this?" or "Can it be said this way?"**
- 10. The result will be an enrichment of both sets of poetry.**
- 11. The end result will be a broadening and deepening of the whole field of human experience.**

12. Try to articulate the Christian understanding of life with other images of humanness.

13. This is all for the sake of a clearer understanding for everyone of the meaning of the central happening in human life.

14. It is also for the sake of furthering the process of transparentization that is occurring across the globe. This is the process caused by the Enlightenment, the industrial revolution, the scientific revolution, the information revolution and their resulting effects on global society requiring discerning people to see "transparently" through their own poetry and tradition towards the needs and consciousness of all of humanity.

15. Be sympathetic and affirmative and open about strange poetry. (Non-judgmental)

16. Concentrate on the ontological, not the moral, level, noticing but not dwelling on obvious perversions and flaws.

17. Throughout this process let go of having to intentionally use your own screen or system, knowing that it will latently operate anyway. At the end of the process of dialogue with the other system, get your own system or screen out again and focus it toward future dialogue.

(Such dialogue will permit you to deepen your own faith, not threaten it).