

WORDS, CONCEPTS AND QUESTIONS
CHAPTERS 2 & 3 RELIGION AND MODERN MAN

Chapter 2

1. What, according to Magee, is the definition of a definition?
2. The five marks of an adequate definition of religion:
 - A. Comprehensive
 - B. Coherent and self-consistent
 - C. Illuminating
 - D. Tentative
 - E. Useful as a guide to study
3. The four different kinds of definitions
 - A. Descriptive
 - B. Normative
 - C. Essential
 - D. Functional
4. Paul Tillich's definition of religion
5. The relation of value and concern
6. Pseudo-religion
7. Crypto- religion
8. The numinous
9. agnosticism
10. The meaning of "the sacred"
11. taboo (Emile Durkheim's understanding)
12. The three (3) criticisms of Tillich's position
13. Polytheism
14. Judeo-Christian
15. "quasi-religion"
16. The relation between "the sacred" and "the holy"
17. The ideal as the judge of the actual in developed religions

18. Nature and function of "Ultimate Concern" in higher religions
 - A. Religion as the realm of the sacred
 - B. Religion as the realm of the holy
 - C. Religion as wholeness
 - D. Religion as sense of kinship
 - E. Religion as faith in the unseen
 - F. Religion as special knowledge of reality
 - G. Religion as social and as personal

19. Fundamental religious concepts as non-empirical realities

20. Revelation

21. Noetic needs/ reflexive consciousness

22. The Process of the distortion of religion into magic and wishful thinking

23. Noetic Needs leading to a religious attitude toward existence
 - A. Awareness of precariousness
 - B. Awareness of separation, alienation, loneliness
(Separation caused by sin -- Western Religions
Separation caused by ignorance -- Eastern Religions)
 - C. The demand for meaning, especially in boundary situations
 - D. The need for a well - founded joy

24. The distinction between religion and : A. Art, B. Science, C. Philosophy

25. NOTE: Magee's understanding of magic as a technology of control

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1. Fossil Religions: Represent cultures lacking written language
(Absence of an historical sense and presence
of a monolithic traditionalism.
2. Rituals: The two basic aspects of human life around which
rituals cluster: rites de passage and demands of
survival
3. Elements of ritual: specialists in the sacred
Myths
Sacred words, formulas, spells and prayers
4. Mana
5. Totemism
6. Animism
7. fetishes
8. Spirits of the dead
9. Fertile Crescent
10. Culture religion
11. Pantheon
12. Dead/ Living Culture religions
13. Egyptian Book of the Dead
14. Phenomenon of displacement
15. Isis, Osiris, Amon-Re
16. Ishtar/Marduk
17. Culture religion as:
 - A. Conservative/traditional
 - B. Magical
 - C. Pluralistic
18. Surviving culture religions
 - A. Shinto
 - B. Parts of Hinduism

19. The five epochs of human religious history

- A. Prehistory
- B. Culture Religions
- C. Axial Age
- D. Period of Incubation
- E. Global Age

20. Characteristic Differences between Axial and Non-axial religion

- A. Axial religion appeals to trans-cultural truth
Non-axial religion tends to be confined to a single cultural unit
- B. Axial religion emphasizes ethics and universal obligation
Non-axial religion is heavily magical
- C. Axial religion is universally inclusive of people
Non-axial religion confines members to a particular cultural group
- D. Axial religion tends toward monotheism or monism
Non-axial religion tends toward pluralistic/ polytheistic modes
- E. Axial religion tends to universalize the sacred
Non-axial religion tends toward deep involvement with taboos
- F. Axial religion -- moral self-sacrifice and inner attitude are primary
Non-axial religions tend toward propitiatory sacrifice

21. Creators of Axial Age religion attitudes in different cultures:

- A. Greece: Socrates, Plato, Aristotle and the Stoics
- B. Israel: the Hebrew Prophets
- C. Iran: Zoroaster
- D. India: Gautama Buddha, Authors of the Upanishads and the Bagavad-Gita, Shankara and Mahavira
- C. China: Confucius and Lao-Tzu

22. Later Axial Age developments

- A. Council of Jamnia
- B. Christianity and the New Testament
- C. Mahayana Buddhism
- D. Zen
- E. Vedanta Hinduism: Sharrkara
Ramanuja
- F. Islam

23. "Primitive" high gods
24. The four stages of Bouquet's theory of religious development
25. Arnold Toynbee's theory of religious development. Five stages.
26. John Hutchinson's system based on the balance of transcendence and immanence.
27. Have some idea of the general distribution of major religions in the world (the numbers of old and out of date but the geographical locations aren't.)
28. What flaws does Magee see with a simple, evolutionary theory about the origin of religions??