What even is Religion??

A general term used... to designate all concepts concerning the belief in god(s) and goddess(es) as well as other spiritual beings or transcendental ultimate concerns.

Relation of human beings to God or the gods or to whatever they consider sacred or, in some cases, merely supernatural.

Human beings' relation to that which they regard as holy, sacred, spiritual, or divine.

"The religious response is a response to experience and is coloured by the wish to provide a wider context for a fragile, short and turbulent life."

"A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community called a Church, all those who adhere to them."

"One's religion is whatever he is most interested in."

"Religion is excellent stuff for keeping common people quiet."

"We go into religion in order to feel warmer in our hearts, more connected to others, more connected to something greater and to have a sense of peace."

"Religion is something left over from the infancy of our intelligence; it will fade away as we adopt reason and science as our guidelines."

"Religions are the great fairy tales of conscience."

"To be religious is to have one's attention fixed on God and on one's neighbour in relation to God."

"Religion is to do right. It is to love, it is to serve, it is to think, it is to be humble."

"Religion, whatever it is, is a man's total reaction upon life."

Could Religion be a mental illness??

This depends on how we define both.

Both are difficult to precisely define.

- So much focus on religion = NOT proven.
- Not much focus on mental illness = PROVEN

Why is this??

However, ANY belief system or group can fall prey to dogmatism and authoritarianism. So perhaps it isn't the religious belief that is the actual "illness" but the authoritarianism and dogmatism that organized religion inculcates.
Religious Belief or Mental illness??

Mental illness
- private
- hidden
- scientifically proven
- uncontrollable thoughts
- uncontrollable actions
- neurological disorder
- behaviour/thinking
- brings people together

How do we define crazy?
If hearing voices in your head makes you crazy... wouldn't hearing the voice of God make you crazy??!
Religious Belief Or Mental Illness?

Now, be honest: do you think the world is going to be radically transformed, probably not for the better, within your lifetime?

Some will say yes, others will say no. And that’s only counting the traditional millennials, the “Left Behind” crowd and their ilk. But as scholar Richard Landes recently described in his sweeping book Heaven on Earth: Varieties of the Millennial Experience, apocalyptic thinking comes in many forms: secular, political, mystical, and many more. Even those of us who aren’t wearing special underwear because we believe we’re about to be hatched out of our clothes still harbor apocalyptic views about climate change, the global financial collapse, or even 2012.

The Paranoid Few

How does one respond to such fears? If the consensus of climate scientists is correct (and it is a consensus: here is one survey of scientific opinion), vast swathes of forest will die in the next fifty years, many species will be wiped out, and coastline ecosystems will vanish on a level unseen since the Ice Age. If the worst-case scenario envisioned by mainstream economists comes to pass, our entire economic system is in danger of systemic collapse. And if nanotechnology, genomics, and artificial intelligence continue to evolve at their current rates, we may all live forever, at least as uploaded intellects in a huge mainframe computer.

In short, the paranoid few who seem genuinely disturbed by the possibility of the coming end of the world may be responding to the most reasonable of current events. Or not.

This ambiguity is at the heart of Jeff Nichols’ recent film Take Shelter. Like lesser efforts such as M. Night Shyamalan’s Signs, this film explores whether its protagonist is a prophet, or a mad prophet. About three quarters of the way through, it appears to resolve this tension: Curtis, played by Michael Shannon, has inherited his mother’s paranoid schizophrenia. The massive storm he predicts (and rains his life to prepare for) does not come to pass. He is about to be medicated, and possibly institutionalized.

But then, in literally the last scene in the movie, Curtis and his family see an incoming mega-storm that is eerily reminiscent of Jeff’s own nightmares. Nichols has called this a “heuristic” ending, and in an interview Shannon suggests that it was there from the beginning, adding that, in his view, the film is really about anxiety, not mental illness.

What had been one genre of film, a devastating and realistic exploration of one man’s descent into madness, suddenly becomes another: a parable on the nature of millennial anxiety.

On both simultaneously. Many films exist in this formal interzone, with the mystery being part of the appeal. Shyamalan is the master of this game: his films The Village and The Happening both seem to be one kind of movie, only to turn out to be another. These aren’t just plot twists; they’re genre twists, in which aesthetics are uncertain about the rules of the film’s world itself.

Normally, this distinguishes films sharply from reality. At least under normal circumstances, mine is not a world of dinosaurs, drug dealers, or talking animals. Films where characters run out to be dead, or dreaming, or in the Matrix, thus, are distinctly different from ordinary life.

Take Shelter, though, isn’t. Right before seeing the film, I read an article noting that there were more eruptions in America last year than in any other year on record. That, really, is the dividing line between religious belief and real facts if one believes the world is about to end; we assume he is crazy. If a thousand believe it, they have religious conviction.

Of course, all religions are pretty. Preparations if taken literally. Thousands of post-apocalypse books ruled by gold booklets narrate Golden Tables buried in the New World, containing a history of the Anasazi tribes who left absolutely no archeological record. The sun and the moon standing still! Not to mention the holiday season’s wild story of a “magic baby” blessed by a virgin (wintry witty aside from a fake Kristen Stewart video that’s currently going viral).

Prophecies are supposed to respect fundamentals’ hyperliteral readings of scripture, even if they defy all logic. But then again we’re not supposed to respect New Religious Movements (“cults”) to you and me, especially if they involve UFOs. Scientology and Mormonism (in some circles) are somewhere in between.

Religious delirium is all logic.

Inside the Battle to Define Mental Illness

Every weekend Al Franes says something that seems to surprise everyone. But now, for instance, the public is hearing its comfort zone. In California, he has broken off his previous habit to declare: the taking for granted of a mental disorder is not a condition.

But once you break the cycle, the film doesn’t account, not act out, it’s not a sick obsession. This film doesn’t paint it with “pain of loneliness” and punish him for his loyalty payments would not end since the new edition was published—a fact that “should be considered when evaluating the evidence and its meaning.”

But he recovers quickly, and back to the long run he calculates explaining why he came out of a seemingly endless antithesis to launch a letter and promoted battle with the people, some of them friends, who are nursing the next edition of the DSM. And if it’s not true that others just don’t act out of a professional life-just that would take the time to judge the professional field; for example not in a place or newspaper and magazines and books. In order to correct his colleagues out of bad science but out of faith, love, and sickness, of making decisions on everyday suffering and, in a twist, pushing the bottom line of drug companies. These aren’t his new emotions to read psychology, but France does such as the one in his movie, see his source. We’re Nothing grows into the hucke where he was to become a chronic patient.

One significant advance in diagnosing Schizoid Disorder in it’s ruled to describe money he received from the research of the placebo drug. Researchers.

As a practicing psychiatrist myself, I attest that this is a startling thing. But when France does to explain it, he cites the reasons of medical schools that mental health professionals evenly need to give each other, the ones about character traits or personality quite formed in childhood. He also doesn’t need to give any concessions to the patients, where he’s already done those with waivers to about the research. “It’s not an at-risk condition. In its first official response to France, the ADA disagreed with him with “pain of loneliness,” and punished him for his loyalty payments would not end since the new edition was published—a fact that “should be considered when evaluating the evidence and its meaning.”

France, who claims he doesn’t care about the稍lag (which amount, he says, to just $10 a year), also claims not to mind the APA’s stardresses. He just wishes he could get the right tool—one that’s often used in the DSM. “We make mistakes that had terrible consequences,” he says. Diagnosis of illness, attention deficit hyperactivity disorder, and bipolar disorder are skipped, and France thinks his mental illness classification threw these epidemics—and, in the largest, least-increasing segments, to inject our picture’s difficulties to mental illness and then treat them with psychiatric drugs.

The imagery against the DSM of the APA has decided to call the Korean mental illness has been spread far beyond just Alien France. Psychiatry at the top of their specialties, clinicians at outpatient hospitals, and even some contributors to the new edition have expressed deep reservations about it. Disanctify complies that the reasons of medical schools that mental health professionals evenly need to give each other, the ones about character traits or personality quite formed in childhood.

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The Diagnostic & Statistical Manual of Mental Disorders (DSM)

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The "BIBLE" for diagnosing mental health disorders.

In only 50 years "definitions" change so quickly. What will it be like in 50 years time??
Why millennials are leaving the church

Opinion by Rachel Held Evans, Special to CNN

(CNN) – At 32, I barely qualify as a millennial. I wrote my first essay with a pen and paper, but by the time I graduated from college, I owned a cell phone and used Google as a verb.

I still remember the home phone numbers of my old high school friends, but don’t ask me to recite my husband’s without checking my contacts first.

I own mix tapes that include selections from Nirvana and Pearl Jam, but I’ve never planned a trip without Travelocity.

Despite having one foot in Generation X, I tend to identify most strongly with the attitudes and the ethos of the millennial generation, and because of this, I’m often asked to speak to my fellow evangelical leaders about why millennials are leaving the church.

Arrived at the latest surveys, along with personal testimonies from friends and readers, I explain why young adults perceive evangelical Christianity to be too political, too exclusive, too fundamentalist, too concerned with social justice and hostile to LGBT, gay, bisexual and transgender people.

I point to research that shows young evangelicals are challenged and often feel they have to choose between their intellectual integrity and their faith, between science and Christianity, between compassion and holiness.

I talk about how the evangelical obsession with sex can make Christian living seem like little more than sticking to a list of rules, and how millennials long for faith communities in which they are safe asking tough questions and wrestling with doubt.

Inevitably, after I’ve finished my presentation and opened the floor to questions, a pastor raises his hand and says, “So what you’re saying is we need hipper worship bands…”

And I proceed to bang my head against the podium.

Time and again, the assumption among Christian leaders, and evangelical leaders in particular, is that the key to drawing twenty-somethings back to church is simply to make a few style updates — edgier music, more casual services, a coffee shop in the fellowship hall, a pastor who wears skinny jeans, an updated Web site that includes online giving.

But here’s the thing: Having been advertised to our whole lives, we millennials have highly sensitive BS meters, and we’re not easily impressed with consumerism or performances.

In fact, I would argue that church-as-performance is just one more thing driving us away from the church, and evangelicals in particular.

Many of us, myself included, are finding ourselves increasingly drawn to high church traditions — Anglicanism, Eastern Orthodoxy, the Episcopal Church, etc. — precisely because the ancient forms of liturgy seem so unpretentious, so unconcerned with being “cool,” and we find that refreshingly authentic.

What millennials really want from the church is not a change in style but a change in substance. We want an end to the culture wars. We want a truce between science and faith. We want to be known for what we stand for, not what we are against.

We want to ask questions that don’t have predetermined answers.

We want churches that emphasize an allegiance to the kingdom of God over an allegiance to a single political party or a single nation.

We want our LGBTQ friends to feel truly welcome in our faith communities. We want to be challenged to live lives of holiness, not only when it comes to sex, but also when it comes to living simply, caring for the poor and oppressed, pursuing reconciliation, engaging in creation care and becoming peacemakers. You can’t hand us a latte and then go about business as usual and expect us to stick around.

We’re not leaving the church because we don’t find the cool factor there; we’re leaving the church because we don’t find Jesus there.

Like every generation before ours and every generation after, deep down, we long for Jesus.

Now these trends are obviously true not only for millennials but also for many folks from other generations. Whenever I write about this topic, I hear from forty-somethings and Grandmothers, Generation Xers and retirees, who send me messages in all caps that read “ME TOO!” So I don’t want to portray the divide as wider than it is.

But I would encourage church leaders eager to win millennials back to sit down and really talk with them about what they’re looking for and what they would like to contribute to a faith community. Their answers might surprise you.

"We want to be known for what we stand for, not what we are against."
I see faith as a set of beliefs someone personally carries with them without trying to force others to comply to what they believe. Religion I see as a man-made concoction meant to manipulate and control people by forcing whatever views are ordained by that religion.

Not only that, but the lack of religion would unite people. Because what religion has ultimately done throughout human history is divide them. It’s one group of human beings telling another group of human beings that the god they can’t prove exists is more real than the god the other group of people can’t prove exists is.

Why do people care so much about this? Why do people care what happens to strangers once they die? Something clearly happens... but none of us know for absolute certain. The only thing any of us know without a doubt is, we die. Every. Single. One of us: Christian, Muslim, Buddhist, Hindu, Atheist... we’re all eventually going to die. And all religion ultimately comes down to is what happens to us afterwards.

What religion has ultimately done throughout human history is divide them.
DIFFERENT RELIGIOUS DRESS CODES.

Clergymen
- modest
- no body shape/loose
- high/tight neck
- shawl/scarf
- flowing
- roasted and should be covered

Islam

Holy Kinds

Buddhism

All different (or even) types of religious clothing for men have an overall same feeling:
- Modest — long skirt/cloak
- Head covered
- Something fancy — embroidered, jeweled, silk, etc. colour.
Religious symbols used in MODERN ART

If we can separate God from religion—if we can come to understand what the religious point of view really is and why it does not require or assume a supernatural person—then we may be able to lower, at least, the temperature of these battles by separating questions of science from questions of value. The new religious wars are not really culture wars; they are not just about scientific history. What best accounts for the development of the human species, for instance—but more fundamentally about the meaning of human life and what living well means.

THE NEW RELIGIOUS WARS ARE NOW REALLY CULTURE WARS.

Artists often used religious figures to get controversial attention. Even simple children's dolls are suddenly "inappropriate" but why??
Spiritual Medicine: Bridging the Gap Between Religion and Psychology

Historically, religion and mental health issues have had an uneasy relationship—and it goes both ways: people with mental illness have long faced stigma in religious communities, and mental health professionals have, for the most part, been suspicious of religion.

Mental health professionals are often trained to bracket out a patient’s religion in the name of professional boundaries, and have been encouraged to consider religion in the context of a medical model that views spiritual beliefs as potential psychiatric symptoms. As psychologist David Lukoff explains:

This tendency, representing a form of "cultural insensitivity," can be traced to the roots of psychoanalysis as well as behaviorism and cognitive therapy. Freud saw religion as a "universal obsessive neurosis," Skinner ignored religious experience, and Ellis viewed religion as equivalent to irrational thinking and emotional disturbance. Similarly, spiritual experiences have been viewed as evidence of psychopathology.

But the understanding of the role of religion and spirituality in mental health is changing. The California Mental Health and Spirituality Initiative (which grew out of a grassroots movement founded by activist and advocate Jay Mahler and other consumers, family members, and service providers) was established in June 2006 at the Center for Multicultural Development at the California Institute for Mental Health to advocate for the "inclusion of spirituality as a potential resource in mental health recovery and wellness."

In advance of two upcoming California Conferences on Mental Health and Spirituality I had the opportunity to interview the initiative’s Director, the Rev. Laura Mancauso, along with Jay Mahler.

Why is a spirituality and mental health initiative important?

Laura Mancauso: Spiritual care is an untapped resource for recovery from serious mental health issues. That’s the most important reason. We know that spirituality and religion can play a role in health and wellness for everyone. But the public mental health system has been hesitant to venture into this realm. With good reason, actually, because we don’t want to run afoul of the separation of church and state. But a lack of clear understanding has too often led practitioners to avoid the entire subject of spirituality and religion with their clients, which is a shame. The initiative is needed to provide clear information about how to venture into this territory, and how to do it effectively, legally, and ethically.

What are the goals of this initiative?

LM: We hope to transform the public/private mental health system in California to embrace spirituality as a potential resource in wellness and recovery. Notice that I said, “potential”—it’s not for everybody. This aspect of care should be client-driven, like all of our services. We’re all about client choice. What we envision is a mental health system in which diverse forms of spirituality are respected and welcomed. Unfortunately, we’ve heard way too many personal accounts of clients whose spiritual experiences have been derided as just another symptom, or whose requests for spiritual referrals have been disregarded.

How would you define spirituality in relationship to individuals and communities mental health needs and concerns?

LM: I wouldn’t distinguish mental health from other health needs. As an individual who lives with chronic illness myself, I know that long-term illness can lead to a spiritual crisis, and that my own preferred spiritual practices go a long way in helping me cope with day-to-day situations. Why is it any different for people with mental health conditions? In fact, I would say it’s even more important because when your mind and your emotions are affected, it can raise existential questions like, “Why me? Have I done something wrong to cause this to happen to me? Can I still rely on myself? What will the future hold for me?”

Can you briefly describe the historical relationship between mental illness and organized religion?

LM: Very complicated! Some religious groups have taken it upon themselves to provide compassion and care to people with mental illness. The Quakers initiated “moral treatment” of people who had been languishing in asylums as early as the 1700s. In modern times, Rev. Susan Gregg Schroeder coordinates “Mental Health Ministries” within the California-Pacific Conference of the United Methodist Church; the fact that a major national religious group supports a full-time ministry dedicated to erasing the stigma of mental illness in faith communities is fantastic.

And NAMI, the national advocacy group for people with mental illness and their families, has established “FaithNet,” devoted to outreach to religious organizations. These programs are needed because people with serious mental health issues may be helped by religious organizations, but they may also face stigma and discrimination there. Most challenging is when they receive advice from their faith community that conflicts with what their health care providers tell them; for example, taking medications or engaging in psychotherapy, interventions that have been proven to speed up recovery.

For the most part, though, organized religion in the United States reflects the views of the country as a whole, which typically includes significant misinformation about the prevalence, causes, and prognosis associated with having a mental illness.

It appears that spirituality is very important to people who have lived with mental illness. What role does it play in recovery and wellness?

Jay Mahler: The experience of “madness” can include a profound experience of connection and spirituality; oneness with nature; and the meaning and purpose of life. The mental health system has viewed this spiritual aspect of madness as delusional and as only a manifestation of the mental illness; denying the profound and potentially positive effects of this experience. The experience of madness can also lead to a painful and heightened awareness of the hand you were dealt in your life and the inequities of society. For many people with mental health issues, spirituality is key to understanding this experience. It is essential in their journey of recovery. Also faith communities have provided a sense of belonging and welcome to me, and to others who have been marginalized and experienced stigma and discrimination resulting from the public’s fear of persons with psychiatric diagnoses.
Myth:

A story of great but unknown age which originally embodied a belief regarding some fact or phenomenon of experience, and in which often the forces of nature and of the soul are personified; an ancient legend of a god, a hero, the origin of a race, etc.; a wonder story of prehistoric origin; a popular fable which is, or has been, received as historical.

- If the stories in the Bible were released the century rather than when they were they would probably be considered to be a MYTH. It doesn’t mean it has to be negative.
- People often relate to myths... although they know they are not true.
- Messyness + use of different "dirty" materials gives a screwed up feeling linking to mental illness in a way.
- mind not made up.
WELL, THAT DIDN'T WORK
- Working title is very good, provocative.
- Take it from hypercrapt (the way of working) is a good base.
- Consider the references you want to use, when you talk about religion.
- If you skip religion you can have more freedom. Religion could come later.
- Make it bold & outspoken - shapes & colours!
Heather Day
inspired by different aspects of human interaction

Jonathan Leiker
"the pure condition of being a thing in space"
Trudy Benson
-Influenced by early computer drawing programs such as paint.

-This type of expressive art using different materials in a messy way has an aggressive and powerful feeling. You can interpret your own message from each piece.
-Each piece is a statement in its own way.
-nice inspiration for prints.
RELIGION IS A FAULT

What is religion to me??

- Beliefs & practices with a greater “something” or “someone” in mind, in order to have the perfect afterlife.

In this present day/time near future and what is to come.

A mistake, disorder, set-back, something that can be corrected.
IN THE MIND.

Before being expressed.

Thoughts alone.

Where someone’s thoughts are gathered to where & how to use these thoughts.
- Form opinions. “mind sets”
- Our own mini worlds/universes in our heads.
- What controls us and what we do.
- Our own “goal” ???
I don't understand
Reason/explanation for actions
thoughts etc.

Restricted
- not able to
- I don't see why not.

WHY

CAN'T

WE

JUST

BE?

- Live, laugh, love, exist and appreciate.
- Existing - in this present day - NOW.

Simply
why do we have to complicate things.

Humanity
- Everyone in the whole world!!!
Is Religion just another way for the human race to be lazy and ignorant?

Praying for something good to happen doesn't actually mean you've done a good deed.

People think if they are/ have good intentions to their "God" it makes them a good person.

Consider themselves a moral/good person without physically doing something good.

People are sceptical of charities but will give money to a church supporting something that is not proven. Ironic

Recycling, raising awareness, helping. Reading, excersizing, donating...

If the same amount of time put into thinking about/praying to god ... what would the world be like?

I care about world issues, but not enough to quit my degree.

For example, myself in fashion

Human beings are already ignorant

Going to church/praying is people's enough for their conscience.

Don't feel the need to feel guilty about not contributing to other more important worldly issues.
Ignorance in America.
By John Kory

Ignorance is pervasive in America; it affects the rich as well as the poor, the powerful and the powerless, the famous as well as the obscure. It’s prevalent in the suites of our nation’s CEOs, the Congress, the military, and even our universities. It defines this nation.

Christiane Amanpour, one of CNN’s stellar correspondents, presented a special in August 2008 titled “God’s Muslim Warriors.” It mentioned Syed Qutb’s 1964 book, Milestones, which, she claims, “advocated total jihad, even against Muslim governments” and inspired generations of Muslim radicals and the creation of the Muslim Brotherhood. She describes Milestones as “a moral indictment of America.”

Qutb, they say, “came to America in 1948 to study. But American culture shocked the scholarly Muslim poet and critic.” She appears to quote (the transcript doesn’t make this clear) Syed Qutb asking, “This great America, what is it worth in the scale of human values? I wish I could find someone to talk with about human affairs, morality and spirit, not just dollars, movie stars and cars.” She quotes a person named Arzam saying, “He [Qutb] used to express in some of his letters about his feelings that the American society is losing its soul because of its materialism and that’s all on the table.” She says, “Qutb wrote that Islamic values are the cure for spiritual emptiness.” He urged Muslims to purge the world of Western influence, if necessary, by force.

She interviewed Tawfiq Gregoire, a Lebanese-born Christian, who holds the Christian A. Johnson Chair in International Affairs and Middle Eastern Studies at Sarah Lawrence College, who says, “Qutb resented the deep philosophical secular roots of American society. He represented the women and men interested in society. He represented the obsessive nature of America materialism. He believed that America lacks realism.” He describes Qutb as “a man who found the country to be a spiritual wasteland,” and says Qutb’s “views of America are terrifying . . . because they’re narrow. They present America in very simplistic dichotomies.”

But, Mr. Amanpour makes it appear as though Qutb wrote a book that contained merely two sentences: “America and the Western world have a moral problem because they look at the human being only from a materialistic point of view. A statement that many Americans would agree with.” “Islamic values are the cure for spiritual emptiness.” How those two sentences could have inspired a jihadist movement and the emergence of the Muslim Brotherhood to disrupt is difficult to discern. Ms Amanpour tells us what happened because of the publication of Milestones but by reducing the book’s content to two sound bite sentences, she leaves us completely ignorant of why it happened. Such cavalier treatment of Milestones is a symptom of the value placed on books by Americans, and I recently realized just how curious the status of books in American society is.

Having passed the midpoint in my seventh year of life, my wife and I decided that it was time to downsize, so we started looking at smaller houses. Over those seventy plus years, I had accumulated an extensive library—more than two, perhaps more than three, thousand volumes. So as we looked at houses, my wife always looked for places where books could be shelved. But not one house we were shown had been designed to accommodate the shelving of books. Apparently American architects, developers, and builders do not consider books to be something they need to make accommodations for in American homes. Their homes have kitchens, bathrooms, bedrooms, dining rooms, family rooms, entertainment and game rooms, but no book rooms, making it clear that books are not an integral part of American culture.

Books, however, are repositories of knowledge. People become educated by reading books. If homes lack books, the means to education are lacking. If a child finds that books are not valued in his home, why would he value them in school? If reading is not encouraged at home, how can teachers convince students of the usefulness of reading? If his family believes that what they learn from watching television is enough, why would any child believe differently? And the nation’s dropout rate provides strong anecdotal evidence that learning is not important to many Americans. America has never been very good at educating its people. (Athletes receive scholarships; scholars do not.) Of yes, America has its marvelous, prosperous universities, but they don’t produce highly educated Americans. Most advanced degrees awarded by U.S. universities are in science, technology, engineering and mathematics go to foreign nationals.

Our controversial reliance on H1B visas is well known. America takes credit for building the atomic bomb, but much of the science was developed in Europe and many of the scientists involved were Europeans who were educated there. The president, in his “Yes, we can” oratory says “We put a man on the moon in ten years.” Yes, we did, but not without help from German scientists and engineers who many believe should have been tried as war criminals in Nuremberg at the end of World War II. The English built the first modern computer (secretly) and invented radar. A German designed the first operational jet engine. American colleges and universities do not graduate enough schoolteachers, nurses, or primary care physicians (many of which we now import from that intellectual giant named India). Even our nation’s financiers relied on a Chinese mathematician’s theorem to evaluate risk. (I have never heard anyone say that we lack enough MBAs.) When the nation’s financiers decided to use David X. Li’s Gaussian copula function to assess risk, they led the world down a road to perdition. Li himself said of his own model: “The most dangerous part is when people believe everything coming out of it.” Such belief results from mathematical ignorance.

Although we have educated a few very well, we have not made education an integral part of our society. Not only have we taken to importing the products we sell, we have for decades imported the brains we use. Now we have even been reduced to having to import our own money. We have almost become an entirely dependent nation.

The American educational system won’t be improved by producing more teachers, building more classrooms to reduce class size, or creating programs such as head start and no child left behind. It can only be improved by a fundamental change in our cultural values.

Imagine what American athletics would be like if bats and balls of all types and the broadcast of athletic events were as rare in American homes as books. Americans need to recognize that no nation was ever made great by its entertainers, athletes, and shopkeepers; yet a nation of entertainers, athletes, and shopkeepers is what America has become. None of these is an intellectual pursuit.

America’s ruling oligarchs may believe that the public can be kept ignorant while they and their children can be learned, but they’re wrong. Ignorance is pervasive; it affects the rich as well as the poor, the powerful and the powerless, the famous as well as the obscure. It’s prevalent in the suites of our nation’s CEOs, the Congress, the military, and even our universities. It defines this nation.

How anyone can believe that America can continue to prosper in this state of ignorant dependency is a commentary of Gordon-Keeble proportions. I believe it was Dean Baker (sorry, I lost the reference) who wrote, “We need to remember what happened to the British Empire. Having originated with the somewhat successful East India Company, it led to the loss of colonies and trading posts established by England in the 17th century, by 1922, it held sway over one quarter of the world’s population on whom ‘the sun never set.’ Yet by 1941 it had become a ‘nation of shopkeepers’ which could not then nor again in 1939 defend itself against much smaller Continental powers.” These in power in America are ignorant of history, too.
You give religions more than $82 billion a year.

Matt Yglesias thinks we ought to start taxing churches. “Whichever faith you think is the one true faith, it’s undeniable that the majority of this church spending is going to support false doctrines,” he notes. Even if you did direct the money toward the one true faith, it’d still be a bad idea, as upgrading church’s physical plant doesn’t enhance the soul-saving capacity of its clergy.

Regardless of whether you buy Yglesias’s logic, this raises an interesting question — exactly how much money are we talking about? If, all of a sudden, churches, synagogues, mosques, and the like lost their tax privileges, how much tax revenue would that generate?

Ryan T. Ogguni, a sociologist at the University of Tampa, and two of his students, Stephanie Yeager and Desmond Vega, took it upon themselves to figure it out. They’re not exactly disinterested parties; their research appeared in Free Inquiry, a publication of the Council for Secular Humanism. But Ogguni is a serious sociologist of religion and the data seems to check out. The full scale of subsidies religions get is pretty staggering:

**Figure 1.** Diagram of religious finances and subsidies

- **Moneys In**
  - personal, corporate, and foundation donations
  - fund-raisers (gifted merchandise, binge)
  - volunteer labor
  - direct subsidy (faith-based initiatives)

- **Government Subsidies**
  - donations are deductible from income taxes
  - no income tax (federal, state, and local)
  - no property tax
  - no investment tax
  - no sales tax
  - direct subsidy (faith-based initiatives)
  - related business income tax subsidy
  - volunteer labor subsidy
  - parsonage exemption
  - SECA exemption

When people donate to religious groups, it's tax-deductible. Churches don’t pay property taxes on their land or buildings. When they buy stuff, they don’t pay sales taxes. When they sell stuff at a profit, they don’t pay capital gains tax. If they spend less than they take in, they don’t pay corporate income taxes. Priests, ministers, rabbis and the like get “parsonage exemptions” that let them deduct mortgage payments, rent and other living expenses when they’re doing their income taxes. They also are the only group allowed to opt out of Social Security taxes (and benefits).

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The money used for "upgrading" could instead save many people’s souls.
How the ‘Bishop of Bling’ spent $43 million renovating this house

On Wednesday, Pope Francis accepted the resignation of a longtime German cleric who today is known as the “Bishop of Bling.” Francis’s rationale: Bishop Franz-Peter Tebartz-van Elst, who looks like the pastoral theologian he is, had spent a mind-boggling $43 million on home renovations at his palatial pad in Limburg, Germany.

The revelation, delivered in a 108-page report, created a big-time optics problem for Pope Francis who has tried to infuse the Catholic Church with humility. Francis — who met with President Barack Obama on Thursday to discuss “the poor, the marginalized...and growing inequality” — drives a Ford Focus. He also resides in a Vatican guesthouse, and likes to be called the Bishop of Rome, the most modest of his many titles.

Thursday, the Vatican still hummed with gossip. Tebartz-van Elst issued a statement in which he tried to shift blame to his top deputy, Vicar General Franz Kaspar, who he claims failed to oversee his spending habits.

Bishop of Limburg Franz-Peter Tebartz-van Elst walking out of the cathedral in Limburg an der Lahn, central Germany on August 30, 2013. (FREDRIK VON DER HEYDEN/AFP/Getty)

Tebartz-van Elst said he’s not qualified to understand that building things can at times cost money. “As I am not an authority in the area of church management, as my qualification is in pastoral theory, I have to relinquish responsibility to Kaspar, who was the only person with an overarching view of the seat’s assets.”

He claimed, the Local reports, that the lavish expenses were because he had witnessed other construction go wrong. So, he felt he needed to “observe the quality and durability of [this] entire project.”

In the time since this revelation, a lot of questions have surfaced. The diocese has announced the cleric will get a new job at the “opportunity time,” but what will that job entail? And also the simplest question of all: How did he spend all that money?

The long list of expenditures begins with a fish tank, but not just any old fish tank. According to the 108-page report, his two-meter deep fish tank, filled with Koi carp, cost of $300,000.

An aerial view shows the new constructed seat of the bishopric of Limburg, central Germany, on October 9, 2013. The costs for the new seat of bishop Franz-Peter Tebartz-van Elst has risen to 31 million euros. (THOMAS FREY/AFP/DPA)

And then, the list gets crazier:

- Item: garden. Bill: $917,000. Fun Fact: it was called the “Garden of Silence.”
- Item: hanging an advent wreath. Bill: $25,000. Fun Fact: Workers had to open up the chapel roof — with a crane — to install it.
- Item: heated stones. Bill: $20,000. Fun Fact: They were used to line outdoor paths for more comfortable walking.
- Item: bronze window frames. Bill: $2.8 million. Fun Fact: The cost was supposed to be half that. But Tebartz-van Elst, the report shows, really wanted his window frames to be bronze.
- Item: doors. Bill: $673,000. Fun Fact: They were of the “highest quality.”
- Item: air. Bill: $1.6 million.
- Item: LED lights. Bill: $84,000. Fun Fact: They were built into floors, the walls, and underneath steps, inside banisters and window frames — which were of course bronze.

One expense, however, that Tebartz-van Elst couldn’t apparently abide? Too many employees. During his tenure, he reportedly cut his staff.

Give to Charity Directly, Not to Church

More Sharing Services Read / Write Comments
By Venet Crabtree 2004 Oct 21

Good natured people do good with or without religious pressure. Giving to Church is the least efficient way to give to charity; most your money goes elsewhere. When religious adherents or ignorant people claim that religion, in the modern world, is a charitable enterprise they are overlooking the greater role that secular philosophies play in all charitable work. Religion in the modern world undermines charity work, misdirecting it, instead of helping it.

1. Secular and Religious Charity

Religion in general is given kudos for charitable work carried out in its name, even though charitable people would be doing good without it. That’s not to say that religion as we know it in the West isn’t largely a do-gooder in terms of charity. Charities have been historically funded and run by religious groups both large and small. However this is largely due to the fact that good people who want to do good deeds have historically been easily tricked into Churches because it was seen as a good thing to do. Nowadays in the secular world, good people no longer feel social pressure to affiliate with Churches. It is obvious, increasingly since the enlightenment, that religion and morality are no longer complete different ball games, often separated by quite a distance. In the modern West, charities are largely secular, the most successful and largest of them being run by secular government directly. Even charities that do use are "religious" are often, in practice, secular. This is especially true where a charity was "founded on the principles of" any particular religion (normally a sect of Christianity, in the UK), but this traditional reference has become irrelevant to the reality of the present people involved.

"The Church of Scotland’s Board of Social Responsibility is now the largest voluntary social work agency in Scotland and is second only to Strathclyde Region’s social work department, but religious affiliation plays no part in the selection or training of the personnel who provide its services, which are indistinguishable from those of local authorities."

"Religion in the Modern World: From Cathedrals to Cafes"
Steve Bruce (1996) [Book Review]

"Certainly no evidence exists that so-called faith-based charities do any better than secular ones. Indeed, there is mounting evidence that some do worse. For example, in 1996, the then Texas governor George W. Bush saw fit to tell that state agencies eliminated inspection requirements of religious charities. In five years, the rate of confirmed abuse and neglect at religious facilities rose by a factor of twenty-five compared to state-licensed facilities."

"God, the Failed Hypothesis: How Science Shows That God Does Not Exist"

2. Religious Charities Fighting Against

Unfortunately many religious charities cannot separate welfare from moral doctrine. A 2006 report by the United Nations noted that 65% of all children born internationally, and 75% of all children born in low-income countries, receive help from religious-based charities. The report also noted that religious charities often work in tandem with government programs, providing additional funding and resources for existing programs.

However, the report also noted that religious charities are often criticized for their strict adherence to religious doctrines, which can sometimes interfere with the delivery of services. In some cases, religious charities have been accused of using their charitable work as a means to proselytize to clients.

The report recommended that religious charities work to ensure that their charitable work is free from religious influence and that they provide services to all clients, regardless of their religious beliefs.

"Homosexuality in Animals and Humans: 6.1. Opposition to Gay Adoption"
Venet Crabtree (2013)

3. It is Wasteful to Give to Religious Charities

3.1. Embezzlement, Waste and Non-Charitable Use of Funds by Religious Organisations

The Church is funded largely from public giving. Expenditure includes the costs of some rather large buildings, rituals, their wages, legal battles and their running costs and finally some of it is wasted as aid to those it intends to help. The next time you decide to give to charity, make sure it is not a church, for you are funding ignorance and inefficiency. I would rather go and help in person, than to trust someone else to use my money. Does it not bother the Pope that he can sit in a palace with the entire Vatican around him; expensive and rich ritual upheld for the trivial respect for outdated customs whilst half the world needs basic facilities? The Vatican has an annual revenue of $169 million (USD) - how much more efficient it would be if the millions of people who give to the Catholic church through collections or through giving, gave to frontline charities instead.

A survey by researchers at Villanova University in the USA has found that 85 percent of Roman Catholic dioceses that responded had discovered embezzlement of church funds in the past five years, with 11 percent reporting that more than $500,000 had been stolen. The funding crisis barely touches the morality of many Catholics who rapidly give in when temptation is put in their way. When no one is looking, the cash that goes into the collection plate does not always get deposited into the church's bank account. [...]

The Economist (2003)

It is true that it is often not "charity money" that directly goes to such causes. The money could have instead been given to an actual charitable cause (such as, education, housing & workplace training for the homeless) instead of being spent on costly Church buildings.

In 2012, one minor tax concession was withdrawn by the UK government, but the Church has long experience of political lobbying. The Church of England has 12,500 listed buildings - no other religious group receives anywhere near a fraction of the amount that the church is given for the maintenance of its old and poorly maintained buildings. The results were reported by the NSS:

"A concerted campaign by churches has led to the Chancellor agreeing to set aside £30 million per annum to compensate places of worship for the extra VAT resulting from the withdrawal of the concession. The Government's offer is on top of £11m already provided to the Listed Places of Worship Grant Scheme (LPWGS). No equivalent money is to be made available to listed secular buildings. [...] Shadow culture secretary Harriet Harman [...] said: 'It won't help the National Trust, all the museums, galleries, theatres and community centres that are in listed buildings, and which are important for heritage, tourism and local communities.'"

National Secular Society, Newsline (2012)

3.2. St Albans Cathedral Case Study (Year 2000)

A summary of the ongoing...
What if the money donated to Churches went elsewhere?

People think they are doing "good" by giving to church and then don't think anymore into it, they feel good about themselves and that is all.

Rent and Lighting, etc: £31,000
Other (+debts): £52,000
Abbey life + worship: £376,000
Building Upkeep: £339,000
Donations: £46,000
Total: £844,000
It is a trivial matter to see then, when you give a donation how much you are giving to charity. Total: £844,000 To Charity: £46,000 % to charity (rounding up): 5.5%

Let us put this into real terms. If you give a donation of £100 pounds to St. Albans Cathedral in order to feel good about yourself, to aid the poor, for charity, etc, then the amount that actually goes to charity is £35. 50% of your money has gone elsewhere.

Give your money to secular charities such as the Bill & Miranda Gates Foundation, or the Richard Dawkins Foundation, who both carefully research who gets donations.

3.3. TB Joshua’s Synagogue, Church Of All Nations (SCOAN)

“The Synagogue, Church Of All Nations” chain of Christian evangelical churches has its headquarters in Lagos, Nigeria and is headed by Nigeria’s most famous preacher, Temitope Balogun Joshua, known more simply as T.B. Joshua. He claims that healing can cure HIV and AIDS amidst other diseases, even when administered indirectly over prayer lines. One branch of SCOAN is Emmanuel TV, and Emmanuel Global Network (UK) Limited (UK registered charity). They have been responsible for at least 6 deaths from patients who were told to stop taking their medication, and, advise people that as their faith healing has a 100% success rate, HIV-infected patients can go on to start families after treatment by the church, with no contraception required. Such incredibly irresponsible and ignorant beliefs cause the spread of HIV/AIDS and other serious infections. The flaunting of building regulations in Nigeria led to a church collapse in 2014 September, killing at least 115 people. Shockingly, their UK branch is a registered charity, based in Southwark, London, but the way they promote their faith healing work over and above real medicine indicates that they do more harm to people than good. “TB Joshua’s Synagogue, Church Of All Nations (SCOAN): In Southwark, London, UK” by Vexen Crabtree (2014)

The contents menu of the page quoted above is:
1. Faith Healing Appeals to the Desperate, Poor and Uneducated Which Make Up Most of SCOAN’s Congregation
2. UK Registered Charity, Company Information
3. 2014 Sept 25: TB Joshua’s Church in South Africa Collapses Due to Irresponsible Building Work. Over 100 dead. Some Families to Sue the Church

4. Motivations Behind Charitable Work

- Individual motives are often good-natured. There are always better motives. People want to look good in front of other people, and, people like to feel good about themselves, but such reasons do not make the act of giving any less worthwhile. But sometimes personal bias gets in the way - for example, "nearly two-thirds (62 percent) of dollars donated by American Jews goes to Jewish Institutions", and I am sure similar trends exist for other faith groups. By giving to a secular, non-religious, charity, you are ensuring that the money is not spent on any schemes that are secretly operating as religious centers for their own religious ends.

- Small religions and sects contain good-natured people who want to do good, and think their religion offers the correct framework. It also contains many who wish to promote the sect through doing charitable, public-eye work. This is morally impure, an ulterior motive. We are all aware of 'charities' that sneak in religious propaganda in with social aid. Examples would include a large contingent of American and British Fundamentalists who organized themselves to help the poor in Iraq, and took with them thousands of copies of The Bible rather than, say, food.

- Large religions frequently contain good-natured people and have got traditions of charity work. But such organizations have massive overheads, especially as all large religions have lost over half of their income over recent generations as numbers fell. In short, large religious charities are often inefficient financially. Most often you are superior, often performing charitable work at their own financial expense, although some of course do so in order to reach public support.

- Secular charities are nearly entirely comprised of good-natured people trying to do the right thing as it is not a career choice (unlike those in the priesthood), and are often jealous, high-energy persons. Government-run ones are frequently almost autonomous and partially under-funded, meaning that there is little scope for corruption, ill motives or waste. Secular charities are probably the hardest-working, most morally-conscionable entities with few ulterior motives other than to reduce human suffering. Government-run charities do of course suffer from the interference of politics, and ulterior motives can surface that have much more to do with the image of the government rather than the reduction of suffering.
The Clerical Shirt was invented by a Rev. Dr. Donald McLeod, a Presbyterian Minister, not a catholic. He did this to convey that the minister should be a servant of the people and that he should be separate from the world. It is also a good uniform to identify him as a minister to the community. 

The Alb means "white tunic." It speaks of purity and righteousness. The minister, though he is subject to sin, trusts in Christ's finish work that makes him righteous in God's sight. The Alb covers his whole body, except his feet. His feet is exposed to remind him that, though he is forgiven, he must give an account of his walk with God.

The Cope means Cape or Cloak. It is the garment that expresses the anointing of the Holy Spirit upon the Bishop. This means that God is the One who Anoints the Bishop with the Holy Spirit to function supernaturally with all the Gifts of the Spirit. Like Superman's cape, the Cope should remind the Bishop that he has supernatural power.

The Stole is a reminder of the towel wrapped around Christ that He used to wash the feet of his disciples. So the minister, likewise, must wash the feet of the disciples of Christ. He is there to serve, not to be served.

Undergarments???
"Linen breeches to cover their nakedness; they shall extend from the hips to the thighs.
- Entirely hidden.
- Not like this anymore"
- To be recognized as a servant of the people.

Don’t really see “servant” in the extravagant clothing.

- every item has meaning but has been exaggerated — ironic...

← 33 buttons representing 33 years of earthly life.
Feed back:
- output too normal - be more experimental
- find something new
- back pack in twisty
- collars are not
- inks are rough & scratchy than the colleges
- sharpness of the collages can be involved more into the clothing.

Variations attached to await flag.
Delusional disorder

Definition
Delusional disorder is characterized by the presence of recurrent, persistent non-bizarre delusions. Delusions are irrational beliefs, held with a high level of conviction, that are highly resistant to change even when the delusional person is exposed to forms of proof that contradict the belief. Non-bizarre delusions are considered to be plausible; that is, there is a possibility that what the person believes to be true could actually occur, a small proportion of the time. Conversely, bizarre delusions focus on matters that would be impossible in reality. For example, a non-bizarre delusion might be the belief that one’s activities are constantly observed by federal law enforcement or intelligence agencies, which actually does occur for a small number of people. By contrast, a man who believes he is pregnant with Hermann Sheperd's puppies holds a belief that could never become true in reality. Also, for beliefs to be considered delusional, the content or theme of the beliefs must be uncommon in the person's culture or religion. Generally, in delusional disorder, these mistaken beliefs are organized into a consistent worldview that is logical rather than being based on an improbable foundation.

In addition to giving evidence of a cluster of interrelated non-bizarre delusions, persons with delusional disorder experience hallucinations far less frequently than do individuals with schizophrenia or schizoaffective disorder.

Description
Unlike most other psychotic disorders, the person with delusional disorder typically does not appear obviously odd, strange or peculiar during periods of active illness. Yet the person might make unusual choices in day-to-day life because of the delusional beliefs. Expanding on the previous example, people who believe they are under government observation might seem typical in most ways but could refuse to have a telephone or use credit cards in order to make it harder for “those Federal agents” to monitor purchases and conversations. Most mental health professionals would concur that until the person with delusional disorder discusses the areas of life affected by the delusions, it would be difficult to distinguish the sufferer from members of the general public who are not psychiatrically disturbed. Another distinction of delusional disorder compared with other psychotic disorders is that hallucinations are either absent or occur infrequently.

The person with delusional disorder may or may not come to the attention of mental health providers. Typically, while delusional disorder sufferers may be distressed about the delusional “reality,” they may not have the insight to see that anything is wrong with the way they are thinking or functioning. Regarding the earlier example, those suffering delusional might state that the only thing wrong or upsetting in their lives is that the government is spying, and if the surveillance would cease, so would their problems. Similarly, the people suffering the disorder attribute any obstacles or problems in functioning to the delusional reality, separating it from their internal control. Furthermore, whether unable to get a good job or maintain a romantic relationship, the difficulties would be blamed on government interference rather than on their own failures or omissions. Unless the form of the delusions causes illegal behavior, somehow affects a person's ability to work, or otherwise lead to hospitalization, the delusional disorder sufferer may adapt well enough to navigate life without coming to clinical attention. When people with delusional disorder decide to seek mental health care, the motivation for getting treatment is usually to decrease the negative emotions of depression, fearfulness, rage, or constant worry caused by living under the cloud of delusional beliefs, not to change the unusual thoughts themselves.

Forms of delusional disorder
An important aspect of delusional disorder is the identification of the form of delusion from which a person suffers. The most common form of delusional disorder is the persecutory or paranoid subtype, in which the patients are certain that others are striving to harm them. In the erotomaniac form of delusional disorder, the primary delusional belief is that some important person is secretly in love with the sufferer. The erotomaniac type is more common in women than men. Erotomaniac delusions may prompt stalking the love object and even violence against the beloved or those viewed as potential romantic rivals. The grandiose subtype of delusional disorder involves the conviction of one's importance and uniqueness, and takes a variety of forms: believing that one has a distinguished role, has some remarkable connections with important persons, or enjoys some extraordinary powers or abilities. In the somatic subtype, there is excessive concern and irrational ideas about bodily functioning, which may include worries regarding infestation with parasites or insects, imagined physical deformity, or a conviction that one is emitting a foul stench when there is no problematic odor.

The form of disorder most associated with violent behavior, usually between romantic partners, is the jealous subtype of delusional disorder. Patients are firmly convinced of the infidelity of a spouse or partner, despite contrary evidence and based on minimal data (like a messy bedspread or more cigarettes than usual in an ashtray, for instance). Delusional jealousy sufferers may gather scraps of conjectured “evidence,” and may try to construct their partners' activities or confuse them to home. Delusional disorder cases involving aggression and injury toward others have been most associated with this subtype.

Read more: http://www.minddisorders.com/Bd-Del/Delusional-disorder.html#i23TbL-75WJ
In more recent times, Fiorella Mancini has kept up her taste for provocation. In 2000 she created several pieces inspired by Catholic icons to denounce the commodification of the Church’s Jubilee. She took part in the highly controversial Gay Pride held in Rome that year with a fashion performance, a proof of her engagement on the side of the gay community.

In 2005 she held an anti-Biennale art display in her gallery; under a “bed and breakfast” neon sign two men in underwear shared a bed in the shop window for five days, as a kind of alternative reality show.

In 2008 she received an award for lifetime achievements by the Swiss National Chamber of Fashion.

Fiorella Mancini

- Italian designer & artist
- Makes beautiful statements through clothing
- Hand painted Venetian velvets
- First page of website already gives you the vibe of her & her work
Venice Street Art

- A lot of beautiful graffiti making statements.
- Graffiti as art.
Arshile Gorky
- Looks like a skull with people
- Something didn't go on.

Max Ernst
"Le Facteur Chaival"
- Collaged piece
- Easy but modern/fresh
  even though it's from
  the 1930s

Peggy Guggenheim Museum

Basilica di Santa Maria della Salute
- Research church
- Clothing colour of bishop
- Ritual performed by
  bishop & men in
  black
- The "shrine" what
  is it?
They could 3D print it. I suppose that 3D scanning technology is too good for them to leave it alone. So they removed something we're finding apart with different things of paint - "Alchemy" a drip painting

Jackson Pollock
STOP

RELIGION DOES NOT NEED A GOD
BELIEVE IN US NOT HIM

HE HAS DONE A PRETTY SHITTY JOB SO FAR...

Print Experiments
- Hand-painted prints with handwritten text & drawings.
- Not necessarily the texts I would like to use but the feeling I would like to portray.
- Expressive feeling through messy paints/crayons etc.
Research paper outline

IDEAS

History of both

Define religion & define mental illness

Could believing in God & the afterlife be defined as a mental disorder?

- What mental disorder could it be categorized in?
- Believing in Humanity

- Why do people believe in God?

- Aren't these more important things in the world to address?
“When one person suffers from a delusion, it is called insanity. When many people suffer from a delusion it is called Religion.” (— Richard Dawkins)

Religion and mental illness play major roles in today’s society. While there is an enormous focus on religion, not enough focus on mental illness, they both have something in common. Neither of the two can be completely defined. Being religious could be defined as believing in (a) God and the afterlife. Being unable to distinguish between what is real and what is imagined could be defined as mentally ill. Therefore could Religion be considered a mental illness?

Stop reading and take a minute to think about what you believe in.

(next page)

“There is something infantile in the presumption that somebody else has a responsibility to give your life meaning and point… The truly adult view, by contrast, is that our life is as meaningful, as full and as wonderful as we choose to make it.”

— Richard Dawkins

1. The world is such a beautiful place, why do we have to want for more?
2. Reasons people believe in God
3. More important things to address (world issues)
4. Believe in humanity might improve humanity

Who's he? What gives him authority to say this?

How does this relate to your grad. project?

Remember, this is not a thesis but a personal manifesto in which you explain the grad. project.

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**Introduction**

**First Attempts**

- 2 different thesis - pick one.
- Needs to be more personal
- Include grad project omission.
Print Experiments

- drip paint / normal
- tape on top
- I like the style, not so sure about the colour combos.
- Background is too white.

- Paint technique looks much nicer with a colored background
- colour choice & sketch give an African vibe
- don't want that.
Line up sketches.

- Too commercial/skiving
- Develop off the more detailed sketches.
- Experiment with collapsing cathartic vestments.
### Dressed to Excess

Barbiconi is a store in Rome that has been selling ecclesiastical vestments since the 1800s. Pricing from the store's website shows that a cardinal's finery could cost upwards of $20,000. Here is a breakdown of some of those costs.

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
<th>Cost Breakdown</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mitre</td>
<td>$580.50</td>
<td>Could send 72 children to school in Afghanistan</td>
</tr>
<tr>
<td>Crozier</td>
<td>$6,574.50</td>
<td>Could buy 2191 insecticide-treated bed nets</td>
</tr>
<tr>
<td>Chasuble</td>
<td>$3,874.50</td>
<td>Could heat a home for an entire winter in the US</td>
</tr>
<tr>
<td>Dalmatic</td>
<td>$364.50</td>
<td>Could pay for a mission trip to Moore, Oklahoma</td>
</tr>
<tr>
<td>Pectoral Cross</td>
<td>$891.00</td>
<td>Could buy 3398 pounds of rice</td>
</tr>
<tr>
<td>Cope</td>
<td>$2,983.50</td>
<td>Could fully vaccinate 74 children in a developing country</td>
</tr>
<tr>
<td>Rochet</td>
<td>$452.25</td>
<td>Could pay the average annual income in Uganda</td>
</tr>
<tr>
<td>Cassock</td>
<td>$715.50</td>
<td>Could buy 33 copies of the Holy Bible on Amazon.com</td>
</tr>
</tbody>
</table>

*Prices include VAT. Prices listed reflect the highest price for that particular item, with "Italy" selected as country of residence. Prices are converted from Euros to US Dollars.

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**Anglican Bishops**

- Pope Benedict XVI
- Dressed very extravagantly
- Golds, velvets, embroidered ske

**Bishop of Bath and Wells**
IT’S AN O.K. LIFE
Saskia

Endless collages but maybe don’t mean so much. Nice atmosphere though. Organize better. I miss direction in 2D. Interesting details, maybe too strict. Play around and let go some ideas. Clean up your story & direction. Or you can always develop more 3D experiments. It doesn’t look alive. The output is too clean. Something needs to happen. Don’t overthink it.
- Cardinals before the conclave at the Sistine Chapel at the Vatican. To electing the 265th pope (2005)

- In Choir dress - a blood-like red symbolizes a cardinal's willingness to die for his faith.

- normally wear black with red buttons & red circleture band.
<table>
<thead>
<tr>
<th>Pope</th>
<th>Cardinal</th>
<th>Bishop</th>
<th>Chaplain of His Holiness</th>
<th>Priest/Deacon/Layman</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Often with pellegrina.) His coat of arms is embroidered at the bottom of his fascia.)</td>
<td>(Often with pellegrina.) (Also worn by Protonotaries Apostolic and Honorary Prelates, but without pellegrina and skullcap.)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Cardinal Vestments

- Different colours & styles for different occasions.

Ironic how extravagant the cardinals are dressed in comparison to the pope.
Society gets more upset about art/fashion statements instead of being angry at the actual problem being addressed.

Cultural insensitivity

Religious form of OCD: obsessive concern with one's own sins.

E.g. Scrupulosity

Focus on just one mental disorder.

Narrowing down the concept

Exaggerated dressing of Religious groups

Catholic Church

Religious symbols used in art

Religious MEN in general

Protest

Inspiration

The Extravagance of Catholicism in general

1. Chapels, Churches, Cathedrals, basilicas
2. Vestments, jewelry
3. Meaning of everything
4. Funny side of it
5. Beautiful side of it
6. But simplicity is overall more important.
Zoomed in Details

- Gold painted
- Portraits
- Jewels, beads
- Text
The Alter

- In Catholicism
- Table at which the sacrifice of the Mass is offered.
- Alter situated so the priest can face east during prayers; usually it’s in the east.
- Usually made of wood or stone.
- On top is usually an "altar frontal" or cloth or embroidery hanging from the font.
- Screen/Decorations behind alter is the "sacerdos".
- These are usually candles, flowers, and other decorations, or/and behind the altar.
- Used for rituals, unlike a shrine, just for honoring.
Saint Chapelle, France

**Church Interiors**

- So filled with stained glass
- Gold paint, candles

La Capilla de Nuestra Señora de Guadalupe, Mexico
The Altar

- In Catholicism

- Table which the sacrifice of the Mass is offered.

- Altar situated so the priest can face east during prayers. Usually it's in the east.

- Usually made of wood or stone.

- On top is usually an "altar frontal" - cloth or embroidery hanging from the front.

- Screen/Decorations behind altar is the "necessaries".

- These are usually candles, crowns, and other decorations, on or behind the altar.

- Used for rituals, unlike a shrine... just for honoring.
Church Interiors

- So filled with stained glass
- Gold paint, candles

- Modern upgrade
- Minimal
- Marble...
- Lace feel.

Saint Chapelle, France

La Capilla de Nuestra Señora de Los Remedios, Puebla, Mexico

- Famous for stained windows
- Fragile beauty
- Built 1248 but restored in 1800s
Sanctuary of Guadalupe
- Morelia, Mexico

- Child-like in a way.
- repetitive.
- candy land feel.
earlier work
In the adjacent period rooms of the Oude Kerk, earlier works give an impression of Oudssel’s overall artistic oeuvre. The selected pieces echo the overall theme of I/O undershoot, and relate to the commissioned works in the church space in various ways.

While Tony Oudssel is primarily considered a video artist, he has worked in a wide range of media since the late 1970s. He gained a reputation for the tangible, often sculptural quality and the emotional charge of his video installations. With his moving images particularly three-dimensional surfaces (PI) into the heads of humanized figures, for instance – his works take up an uncertain position between the man-made and the physical, the animate and the inanimate. Most media form the core of Oudssel’s subject matter: he analyses their mechanisms to expose their seductive or deceptively structured, thereby questioning our trust in and belief in them. The way in which visual technologies affect our social and psychological selves is an ongoing concern to Oudssel. He examines how systems of electronic reproduction – such as photography, film, television and the Internet – have come to dominate not only the way we see the world, but also the ways in which images are constructed.

In the 1960s Oudssel began to create ‘Taking dolls’, works that revolve around the face as the centre of communication and meaning, in an awkward relation to the body. These electronically animated dollsies allowed him to explore the relations between body and medium, offering a humorous commentary on the very human wish to lose oneself in fantasy. Double Dolls, X-Doll and Dolls are sculptural installations with elaborate deconstructions, showing partial faces with lips that move to the accompanying sound track. They appear strange, alien, even familiar at times. Featuring the expressive hand of a woman-hand-gender, Scratch Caricature not only mocks a hopeless (through socially accepted) future, but also the common human desire to trick the codes beneath the system. Oudssel’s interest in sound and light is taken to the extreme in Taking Light. Based upon the consideration that moving images are in essence nothing other than dots of light and dots of darkness, he created a simple light installation modulated by sound, to its mimetic quality. This work emphasizes the essential role of the imagination in all visual perception.

These works point to the intrusive impact of media and technology in our lives. They skew an increasingly complex world that is slipping through our fingers because we don’t really understand or believe it anymore – if we ever did. Thus, Oudssel’s installation is characteristic of often confounding web of associations concerning mind, media, body, and image.
Tristan’s Ascension describes the ascent of the soul in the space after death as it is awakened and drawn up in a backwards flowing waterfall. The body of a man is seen lying on a stone slab in an empty concrete room. Small drips of water become visible as they leave the ground and fall upward into space. What starts as a light rain soon becomes a roaring deluge, and the cascading water jostles the man’s limp body and soon brings him to life. His arms move of their own accord and his torso arches upward amidst the churning water.

Finally, his entire body rises off the slab and is drawn up with the rushing water, disappearing above. The torrent of water gradually subsides and the drips decrease until only the empty slab remains, glistening on the wet ground.

Fire Woman is an image seen in the mind’s eye of a dying man. The darkened silhouette of a female figure stands before a wall of flame. After several minutes, she moves forward, opens her arms, and falls into her own reflection. When the flames of passion and fever finally engulf the inner eye, and the realization that desire’s body will never again be met blinds the seer, the reflecting surface is shattered and collapses into its essential form—undulating wave patterns of pure light.

Course of Life
1966-72 Attended Syracuse University, N.Y.

Influence of Eastern and Western cultures and religions
1971 Begins to encounter Eastern cultures and religions, primarily Zen Buddhism.
1982 Visits Buddhist monasteries in Lhasa, Tibet, with Kira Prinz. They continue to visit monasteries in different locations through the years.
1984 Tapestries to the Fiji Islands, film the Hindu practice of firewalking.

Video
1970-74 Studies visual art and electronic music at Syracuse University. Experiments with video. Makes Tape I, one of his first video works. Works as a video assistant at the Evans Museum in Syracuse for video art pioneers, including Peter Campus, Nam June Paik, and Bruce Nauman.
1974-76 Technical director of the video studio AntTapes/22 in Florence; leaves for a New York residency.
1981 Artist-in-residence at Sony Japan; learns about the latest developments in video and editing technologies.
Saskia
The jumper is nice & the pint as well.
The handdrawing is really good. Maybe transfer it?
Backside is a bit boring, extend drawing to the
back. Improve finishes, maybe Knitted collar rib?
- What's the meaning of the big shape? It's a bit boring.
- Try again, the drawing looks more like a coat.
Intuition works really well. Approach it that way.
- The yellow is important - bright & funny. It looks a bit
  ethnic. The blue is heavy, go for fresh.