

# **Frischer (Bernard) - "The Sculpted Word"**

**Post by "Hiram" of April 28, 2017 at 1:46 PM**

considering this note: "p 70 the sense of identity of a recruit must be "threatened by an imminent danger or showing implementation is incorrect and must be rectified by conversion, so a recruit's social allegiance or sense of personal identity can be attacked" p 76 recruit must be self-critical (sick, poor) and then self-renewing; consider "inadequacies of old self" vs the new self (healthy, whole)"

As for myself, I can say that this is true. When I converted to Epicurean philosophy, in January of 2013, I had been considering the "inadequacies of the old self" as an atheist. I didn't want to become an ANGRY ATHEIST. I had met many angry atheists in my life, including my philosophy teacher who would rant the entire class, and I hated pope Benedict but didn't want to be an angry atheist, so conversion was a way to take on an easy, light discipline to rid myself of what I perceived was leading me in that direction.

So something to think about here is where are those "liminal" places where atheists go (online or offline?) when they want to move into becoming better versions of themselves

As far as the "types" section: many of the types given are no longer relevant but today many of the old myths are replaced by pop-culture's SUPERHERO mythology. So if we are ever to take on a campaign to promote Epicurus with fictional characters, or a meme campaign to promote our founders, the notion of a superhero might be one place to tap into pop-culture's fascination and imagery that pop culture can understand.

Also, when the book delves into the "lion" imagery aspects, that reminded me of reggae and the image of the lion (the "lion of Judah" for Rastas) which could be appropriated for Pastafarian memes

Buddhists use imagery of the Buddha in a way that attracts people also.