

Rumspringa Religion & Carnival Compartmentalizing: Berserking Behavior That Makes Room For The Devil

by David Lee Burris



The "Red" Hour

The **Festival** was a short period of anarchy and debauchery on the planet Beta III which began at the red hour. During the Festival, normally placid citizens of Beta III exploded into paroxysms of lust and destruction. Twelve planetary hours later, the Festival ended, and the people resumed their calm and tranquil state, oblivious to the chaos they had created. Some of this calmness may have been a front, since at least one case was observed of a woman raped during Festival breaking down and crying once indoors afterwards.

Tulu breaking down and crying seems to contradict the peace and tranquility that Landru held over the Beta III inhabitants at all times other than Festival, and the reason why she behaved so is never explained.

At a certain age, a citizen of Beta III was to be considered "excused" from the Festival. The one case in which this was observed pertained to a group of elderly men who stayed indoors during one such Festival. All other able-bodied persons were expected to immediately participate in the Festival the minute that the red hour struck. To engage in any other activity, even delaying for a few minutes to tend to business pending after the festival, was considered totally unacceptable.

The manner in which the Festival was conducted may have varied in different areas of Beta III. One such comment was made about the Valley, which was said to have "different ways" & thus was considered marginally acceptable that a landing party from the USS *Enterprise* (posing as people from the Valley) did not outright participate in the Festival. Even so, to not participate in the Festival at all, known as "scorning festival", was considered a very serious crime and could be reported to the lawgivers. (Episode Synopsis: "Return of the Archons")

From Future Fiction Fantasy To Recorded History of Medieval Europe



“The Roman Carnival was an uproarious celebration right before Ash Wednesday. Carnival was permitted by papal edict for a specific number of days – usually ten – but permission was withheld if the Papal States were suffering from plague, war, or famine. A sorrowful face, liberally bedaubed with ashes, was more likely to win God’s forgiveness than a jester’s hat with jingling bells. Carnival began with the tolling of a bell on a Saturday and a procession of city officials. Two days later naked Jews were forced to race along the Corso, the main thoroughfare of Rome and the heart of Carnival, to the cheering of thousands of spectators who pelted them with eggs, vegetables, and dead cats. But this was not meant as a special denigration to Jews. On other days there were naked races of old men, cripples, little boys, whores, buffaloes, jackasses, and of riderless horses with tacks stuck in their backs to make them run faster, and everyone got pelted. Called *palios*, the races were considered great fun for all – except, perhaps, for the horses – and the prizes were valuable bolts of cloth. One race was reserved for naked hunchbacks, “very remarkable for the variety of their humps.” Horses, decked out with jingling silver bells and tall feathered headdresses, pulled extravagantly decorated floats through town. Carts rolled through the streets, some with musicians, and others with costumed revelers. Jousts were held in large piazzas, including the Piazza Navona, along with mock naval battles as ships drawn on wheels shot firecrackers at each other. At night the entire city was illuminated with lanterns and torches, and fireworks were set off.

Day and night, costumed revelers thronged the Corso and surrounding streets and squares. Some paraded as doctors, lawyers, Jews, animals, and devils. Some men dressed as women, and some women dressed as men. All wore masks, and many were armed with syringes – the seventeenth-century version of a water pistol – which they squirted at each other. They also pelted passers-by with oranges and painted eggs filled with scented powder, jam, perfume, or water. One popular prank was to pour honey out of an upper window onto the heads of pedestrians below. On Ash Wednesday the boisterous extravagance of Carnival disappeared, replaced by the funeral atmosphere of Lent, which commemorated Jesus’ forty days in the desert. During this time, Romans wore black, ate no meat, attended no festivities, and meditated on the sacrifice of Jesus on the cross. One Turkish ambassador visiting Rome was absolutely perplexed by the riotous Carnival followed by the sudden solemnity of Ash Wednesday. He wrote the Sultan in Constantinople that Carnival was a **ten-day mania which afflicted the Christians annually** and was only cured by **the application of ashes to the face.**” – *Internet Search Engine*

From Sci-Fi Fantasy To Holiday History To Religious Traditions of License

“The Amish, however, are not unlike the Pharisees in the application of their convictions. The simple lifestyle of the Amish is highlighted as very admirable and religiously based, but they manage to find ways around their “convictions.” Note these examples:

As our tour guide pointed out various Amish farms that we passed, I noticed solar panels on the tops of houses and buildings. I was under the impression that the Amish didn’t typically use electricity and so I asked about the solar panels. The gist of her rambling (and somewhat evasive) response was that the Amish will use electricity, but don’t want to be “hooked into the grid” and thus dependent on worldly society. They want to avoid worldly influences and so avoid things/services that would bring such influences into their lives. She clearly made the point that the Amish live the way that they do because they “follow the Bible word for word,” i.e., they must live this way to please God.

They don’t have electricity in the walls of their homes (connection to a commercial power grid), but will use electricity produced by other means (including flashlights powered by batteries purchased from “the world”). Appliances that are typically powered by electricity are often converted, if possible, to propane usage, with many farms having a large propane tank...that is filled periodically by a commercial company (another connection to the world). The Amish do not produce propane.

Our bus tour took us to a couple of Amish stores. The same Amish who will not have electricity brought into their homes have electric cash registers in their stores. The same Amish who will not allow access to the Internet have credit card machines in their stores that I assume access the Internet to complete credit transactions. They don’t have a telephone in their homes, but they will build a small hut on their property for the sole purpose of housing a landline telephone.

The Amish are known for their horses and buggies used for transportation. They do not own or operate automobiles...“believing that cars would provide undesirable access to the ways of the world.”¹ However, the Amish are willing to ask a neighbor who has a car for a ride under some circumstances. The Amish can ride in cars and trucks; they just can’t operate one.

Old-order Amish do not use gasoline-powered tractors on their farms, but will use modern farm equipment pulled by teams of horses or mules. At the farms identified as belonging to the Amish, I saw men using riding lawnmowers to cut their grass.

Amish people do not want their pictures taken, believing that to make such images would violate Exodus 20:4 - “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” For this same reason, Amish girls in the past could have dolls that looked like people, but couldn’t have a face (eyes and a mouth). Now, however, some Amish will make dolls with faces and the Amish stores definitely will sell dolls with faces and pictures of dogs manufactured by non-Amish sources.” - *Convictions & Loopholes* @Church Newsletter Article by Allen Dvorak

In recent years, *Rumspringa* has become a recognized word in the larger society because of the media spotlight on Amish teenagers in television programs such as *Amish in the City*. The late-teenage years are an ambiguous stage in Amish life. Like other young people, Amish teens swing between the innocence of childhood and the responsibilities of adulthood. Amish youth, however, bypass high school and college and spend little time “finding themselves” as they move directly from adolescence to adulthood. When they turn sixteen years of age, Amish youth begin going out with their peers on weekends. This **period of Rumspringa, or “running around,”** is the time when many of them begin courtship. This stage of Amish life ends at marriage.

Teens in the Lancaster area join one of several dozen youth groups that crisscross the settlement. Adult chaperones give oversight to more than half of the groups, but the others determine their own activities. Each group of one hundred to two hundred members has a name, such as Bluebirds, Drifters, Eagles, or Shotguns, and gathers for supper and singing at a member’s home on Sunday evenings. They play volleyball in seasonable weather and toss darts or compete at table tennis in winter months. Groups also play softball and go skating and hiking.

Some of the unchaperoned groups occasionally become rebellious and snub Amish values. Members of a few of these groups own cars, attend movies, venture into the city to **socialize in bars**, or go to the beach for a weekend fling. Some of the groups may rent buildings where they meet and sometimes **host parties**. Such activities embarrass church leaders and pain the hearts of parents. In 1998, two unbaptized Amish youths were **arrested for buying cocaine** from members of the Pagans Motorcycle Club and reselling it to their Amish friends. The sensational story stirred a feeding frenzy among news media around the world. Amish parents and elders were embarrassed by the rare incident and worked hard to educate other Amish young people about the dangers of drugs. Despite such flirtations with worldliness, at least nine out of ten youths eventually join the church.

At baptism, young adults declare their Christian faith and promise to be faithful members of the church for the rest of their lives. Those who break their baptismal vows face excommunication and shunning. Young people who choose not to be baptized gradually drift away from the community, but they can still socialize with their families without the stigma of shunning.

The practice of **sowing wild oats during Rumspringa** gives youth the impression that church membership is a choice—and to some extent, it is. Some seek other paths, but for the most part, the forces of Amish life funnel them toward baptism. Beyond the web of family, friends, school, and romantic ties, economic incentives also pull young people homeward. The freedom of the teenage years creates the perception of choice, and that perception encourages adults to uphold the *Ordnung* in later life. After all, they had a chance to explore the outside world and count the cost of membership before joining the church. And over the years such thinking bolsters adult commitment to the church.¹

¹ Kraybill, D. B., & Rodriguez, D. (2019). [*The amish of lancaster county*](#). Lanham, MD: Stackpole Books.

“When the girls emerge from the bathrooms, only two of the eight still look Amish; the other six have been transformed. They wear jeans, T-shirts, and other mainstream American teenager outfits, some revealing their navels. Hair coverings have been removed, and a few have also let down their hair, uncut since childhood. "Ready to party," one lady avows. "Cruisin' and boozin'," another responds. The counter clerk, an older woman in Mennonite garb, seems unabashed by the changes in attire. In the cars once again, cell phones – also forbidden equipment – emerge from hiding places, some from under the girls' clothing. Calls to compatriots in other vehicles, buggies as well as cars, yield the information that many dozens of Amish teenagers are now roaming the roads while trying to ascertain the location of this week's "hoedown." Soon it is identified: closer to Emma, a town three miles south of Shipshewana and not far from West-view High, the public school attended by many of the non-Amish revelers. The cars pass a young woman in a buggy heading in the direction of the party; she is smoking a cigarette and talking on her cell phone; the buggy's window flaps are open, to disperse the tobacco smoke and perhaps to facilitate the cell phone connection.

Around midnight, iced coolers of beer are put out; Amish teenagers reach for bottles with both hands. Young, mechanically adept men hook up portable CD players and boom-box speakers to car batteries. Shortly, rock and rap music blasts. Heads nod and bodies sway to the beat. Many of the Amish kids know the words of the most current rock songs, even of black rap recordings that speak of mayhem in inner-city ghettos and anger against whites, songs they have learned from listening to battery-powered radios that they bought with the first money they earned, and that they have kept hidden at home. "When I'm angry at my bossy brothers," one young lady says, "I play rock on my radio; when I'm happy, I play country." Beer is the liquid of choice, but there are also bottles of rum and vodka, used to spike soft drinks. Some of the younger kids do not know the potency of what they are drinking, or what it might do to them. Many will be sick before long. Most guzzle to mimic the others, while gossiping about who is not there or is not drinking. This night, one young woman will wonder why she always seems to drink too much.

In one corner of the party, joints of marijuana are passed around, as are pipes of crank (crystal methamphetamine). Lines of cocaine are also exchanged for money. A handful of the partygoers are seriously addicted, while others are trying drugs for the first time. Crank is incredibly and instantly addictive, and it is relatively simple and cheap to make; the only ingredient that's not available from a local hardware store, anhydrous ammonia, is a gaseous fertilizer easily stolen from tanks on farms. Those few partygoers interested in doing hard drugs gather in a different location than the majority, who prefer drinking beer or smoking pot.

As the party gets into full swing, and beer and pot are making the participants feel no pain, a few Amish girls huddle and make plans to jointly rent an apartment in a nearby town when they turn eighteen, as some older girls have already done. Others shout in Pennsylvania Dutch and in English about how much it will cost to travel to and attend an Indianapolis rock concert, and the possibilities of having a navel pierced or hair cut buzz short. One bunch of teens dances to music videos shown on a laptop computer; a small group of guys, near a barn, distributes condoms.

As such parties wear on, the Amish youth become even less distinguishable from their English peers, shedding their demureness, mimicking the in-your-face postures of the mainstream teen culture, with its arrogance, defiance, raucousness, inner-city-gang hand motions and exaggerated walking stances. During parties like this, as the hours wear on, the boys frequently damage property and there are fistfights. Of temptation-filled parties like this, one Amish young woman will later comment, "God talks to me in one ear, Satan in the other. Part of me wants to be Amish like my parents, but the other part wants the jeans, the haircut, to do what I want to do."

Couples form and head off into the darkness. Some petting goes further than exploration, and this night one of the girls who earlier walked that country lane loses her virginity. Another partygoer becomes pregnant; several weeks from now, when she realizes it, she will simply advance her wedding date so that her child, as with about 12 percent of first births among the Amish, will be born before her marriage is nine months old. This evening, as well, a few female partygoers will bring boys home, and, with their parents' cognizance, *spend the night in "bed courtship," on the girls' beds* but "bundled" separately.

Rumspringa is practiced mostly in the larger and older Amish settlements of LaGrange, Holmes, and Lancaster counties; Other Anabaptists, such as the more numerous Mennonites, do not have a rumspringa period, although, like the Amish, Mennonites insist that their young people come to the church through a freely chosen, informed, and adult baptismal decision. - *Excerpted from Rumspringa by Tom Shachtman*

MAKING GREY WHAT IS BLACK & WHITE



THE
COM PART MENTAL IZED
LIFE

PROFESSIONAL LIFE	PERSONAL LIFE	PRIVATE LIFE
SOCIAL LIFE	Christian Life	MARRIED LIFE
PUBLIC LIFE	SECRET LIFE	"OTHER" LIFE

MODERN LIVING WITH MULTIPLE RELATIONSHIPS

Compartmentalization: The Solution & The Problem

Compartmentalization is a defense mechanism used to avoid cognitive dissonance, or the mental discomfort and anxiety caused by a person's having conflicting values, cognitions, emotions, beliefs, etc. within themselves.

Compartmentalization allows these conflicting ideas to co-exist by inhibiting direct or explicit acknowledgement and interaction between separate compartmentalized self-states.

Social identity

Conflicting social identities may be dealt with by compartmentalizing them and dealing with each only in a context-dependent way.



The answer is compartmentalization.

Psychology defines compartmentalization as a defense mechanism, or a coping strategy, which doesn't impart a very good connotation. Put simply, it's how our minds deal with conflicting internal standpoints simultaneously. Some examples would be: a man who leaves his office at 6pm, and refuses to think about work for the rest of the evening, so he can enjoy his time with his family or, at its extreme, soldiers who need to file away the trauma of horrific events in their minds, so they can continue operating in battle. Isolating and focusing on difficult issues separately is something used to get through trauma.

Coping strategies are short-term solutions, and they have positive and negative aspects. To compartmentalize yes, but not push out. For instance, for those soldiers we just mentioned; pushing out trauma works in combat, but once they return to their regular lives, they often find those old pushed away memories coming back to haunt them, like in cases of PTSD.

The Dark Side of Mental Compartmentalization

We all have the ability to block certain experiences from awareness. And that's not always a bad thing. The ability to focus and get through a work day while mentally distancing yourself from the emotional distraction of a personal disagreement is commendable. Redirecting your focus is essential for compartmentalization to occur; in order to create a psychological clearing, you must move your attention *away* from the thoughts and feelings that are upsetting you. At times we may segregate our thoughts and feelings from each other (compartmentalize) intentionally, while at other times, it is the distractions of our day that may inadvertently cause us to put certain worries on the back burner.

You can see how compartmentalization can be adaptive, allowing temporary respites from mental stress; it's as if you are creating mental partitions that help to prevent emotional overload; compartmentalization allows you to free your mind to other experiences so you can enjoy your family or friends).

Healthy and unhealthy escapism

Certain kinds of escapism occur when you need to mentally move away from something that is stressful, upsetting or overwhelming. When you "put something out of your mind," you are intentionally sidelining that experience. Engaging in an activity, distracting yourself, steering your focus onto something different, all give a temporary respite from what might be troubling you. But not all escapism is benign or beneficial. Some escapes come at a cost both to self and others. When the activity hijacks the rest of your life (instead of provides a temporary respite from it), it is time to reassess what you're doing and why.

The dark side of compartmentalization

How can someone who has loving connections with others, someone who values family and follows through on responsibilities, act in ways that completely undermine his/her own convictions?

The person who acts out has become expert in momentarily shielding himself from all that matters. To have one foot in the world of love and responsibilities and the other in the world of secretive-escapism, a barrier must be erected, a barrier that walls you off from what grounds you, a barrier that allows you to momentarily forget the things you deeply care about. In order to escape into fantasy and/or acting-out, we must cut the cords to our ordinary life.

When escapism morphs into acting-out and secrecy

There are many examples of people acting in ways that are contrary to their stated beliefs and values (the phrase *moral hypocrisy* has been used to describe behaving in a manner that violates our own values or beliefs, Bateson, et al, 1997).

Often it is our ability to compartmentalize, to be able to disconnect from and mentally lock away our values and commitments to self and others, that makes it possible for us to act out in destructive ways. During these moments, you unmoor yourself from loving and being loved, from caring and being cared for, from considering and being considered. It's as if you are hitting the "off" switch to your current reality so that you can have the freedom to flip another switch, another reality, to "on."

Once back in your non-secretive world, you can then reclaim the virtues, beliefs and values you hold while ignoring/denying the ways in which you violated these beliefs and values.

Cracks in the walls of compartmentalization

Compartmentalization that is in the service of acting out is designed for one thing: to keep secretive and non-secretive worlds separate from each other. To accomplish this, an internal-mental-emotional segregation needs to occur.

Self-partitions help to sever your inner experiences, thoughts and feelings from one another and from external events. When compartmentalization is used to foster acting-out, it is because the acting-out experience is highly incompatible with how you see and experience yourself; and incompatible with the life you have created. These incompatible experiences cannot coexist at the same time within consciousness.

When the obligations of life and the impact of your actions on those you care about break thru walls of compartmentalization and enter into the hidden world of acting-out, the acting-out experience is altered and often collapses. During this collapse, the feelings you were segregating into boxes (feelings such as guilt, shame, fear, disbelief, shock, despair, self-loathing) may flood you. Sooner or later, living this way catches up to you. It's not sustainable. The dark side of compartmentalization leads to a fracturing of the self & the toll of this fracturing can be significant.

Knowing what drives your need for escapism and destructive acting-out are the first steps in regaining *wholeness and integrity*. For this to occur, the walls of compartmentalization need to slowly come down. - *Internet Search Engine*

Emotional Detachment & Compartmentalization

Most psychological disciplines agree that an integrated personality structure is indicative of mental health, meaning of course that a fragmented personality structure is indicative of dysfunction. Take for example the greedy businessman who spends his week low balling, manipulating, conning, glorying in doing anything and everything under the sun necessary for material gain, who then attends church on Sunday where he sincerely believes he is a Christian, where he listens with rapt attention to Bible readings and homilies that stress generosity and brotherhood and spiritual wealth as more important than material wealth.

This type of compartmentalization might help him function well in two disparate worlds but it's also going to create conflict at the deeper level of his psyche, conflict that will slowly bubble up and manifest in troubled personal relationships. But looking from the psychological perspective it's quite clear that his symptoms are the result of holding simultaneous competing norms and values around how to think, feel, and be in the world. In the argument outlined above his compartmentalization is bad and **only through integrating those disparate ways of thinking and instead deciding upon a set of values that will guide behaviors regardless of change in environment will those symptoms of mental illness disappear.**

“In order to live with integrity, we must stop fragmenting and compartmentalizing our lives. Every aspect of our lives is connected to every other aspect of our lives.”

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Multiple Relationships Versus Multiple Personalities

According to the compartmentalization model of self structure (Showers & Zeigler-Hill), some individuals conceptualize their positive & negative characteristics as segregated from one another, called evaluative compartmentalization. For example, they might associate their social and family lives with positive qualities, but associate their work and recreational lives with negative characteristics. In contrast, other individuals conceptualize their positive and negative characteristics as related to one another rather than isolated from each other, called evaluative integration. They might feel relate their work, school, and social lives all to both positive and negative characteristics. The extent to which individuals compartmentalize rather than integrate affects many properties of their mood, emotions, and self-esteem. In general, compartmentalized self structures correspond to increased variability in mood and self-esteem.

Overview of splitting

Self compartmentalization is conceptually related to splitting. Splitting refers to the tendency of some individuals to perceive themselves--or some other person--as either entirely good or entirely bad at some time. That is, when individuals manifest signs of splitting, they can't appreciate that some human could exhibit both desirable and undesirable qualities simultaneously (Akhtar & Byrne, 1983 & Kernberg, 1976).

To clarify, everyone demonstrates both desirable and undesirable traits. Some people learn to accept their desirable and undesirable traits & they recognize they can show both sets of traits. Other people never learn to accept or integrate their desirable and undesirable traits. Instead, they embrace only their desirable traits.

Self complexity and spillover amplification

When participants specify the traits that pertain to various aspects of their lives, other measures, in addition to self-compartmentalization, can be derived. Perhaps the most renowned and informative measure is called self complexity (Atsushi, 1999 & Linville). In essence, self-complexity refers to the extent to which individuals feel their traits vary across the different aspects of their lives. Participants who apply the same traits to most of the aspects or **domains** are deemed to exhibit low self complexity. Participants who apply different traits to each aspect are deemed to exhibit high self complexity (Rafaeli-Mor, Gotlib, & Revelle, 1999)

A key finding is that self complexity in individuals enhances the stability of their emotional. When self complexity is elevated, individuals become less distressed in response to negative feedback & less excited in response to positive feedback. Their mood also tends to be more consistent across time (for reviews see McConnell, Strain, Brown, & Rydell, 2009).

According to self-complexity theory (Linville, 1985), if self complexity is high, feedback that demonstrates that individuals are deficient on some trait are germane to only one aspect. The other aspects, which are

unrelated to this trait, remain intact. In contrast, if self complexity is low, the same feedback is often applicable to many aspects. Individuals might feel they are inadequate on many aspects, undermining their self-esteem and mood.

These findings have culminated in the spillover amplification hypothesis. According to this hypothesis, individuals who exhibit low complexity, and thus are more sensitive to the environment, will show elevated wellbeing in supportive contexts and impaired wellbeing in unsupportive contexts (McConnell, Strain, Brown, & Rydell, 2009 & see also McConnell, Renaud, Dean, Green, Lamoreaux, Hall, & Rydell, 2005).

Consistent with this proposition, McConnell, Strain, Brown, and Rydell (2009) showed that individuals low in complexity demonstrated a more intact wellbeing--as gauged by self-esteem, depression, or illness--than individuals high in complexity in favorable contexts.

Social identity complexity

Unlike self-complexity, social identity complexity refers to the extent to which the various social identities of individuals--that is, the groups to which they belong--diverge from one another (Roccas & Brewer, 2002). To illustrate, most people belong to several groups, such as a football team, a workgroup, an ethnicity, and so forth. For some people, these groups overlap: that is, members of one of these groups tend to be members of other groups, referred to as low social identity complexity. For other people, these groups do not overlap, referred to as high social identity complexity.

Furthermore, according to Miller, Brewer, and Arbuckle (2009), people are more likely to become members, or perceive themselves as members, of diverse groups if they embrace ambiguity, complexity, and careful thought.

What is Split Personality Disorder

Split Personality Disorder, more formally known as Multiple Personality Disorder (MPD) and currently referred to as Dissociative Identity Disorder (DID), is a mental disorder wherein one person hosts at least two or more noticeably dissociated/ separate identities, personalities, or alter egos that dictate or control that person's actions, behavior, and even memories. These split personalities can often be starkly different from the personality of the host and are theorized to have been created or "born" from the host as defense mechanisms, protecting the original personality from whatever traumatic experience he or she has or might endure.

Symptoms of Split Personality Disorder

The main symptom of Split Personality Disorder is, as already stated, the multiple personalities that inhabit a person, each of which acts and behaves according to a specific personality and causes lapses or alterations in memory to such a degree that cannot simply be attributed to "forgetfulness" by the person. These alternate personalities will have their own unique biography, temperament, abilities, gestures and mannerisms, such as the way they stand, talk & perform tasks. Some identities might even be animals. The dissociated identities can either be aware or unaware of each other and can also act as if they are the "original" identity of the person. Split Personality Disorder often also leads to identity confusion, wherein the person begins to have trouble determining whom he really is.

Schizophrenia	Multiple Personality Disorder
Schizophrenia is not a creative condition. On the contrary, it suppresses creativity	Creative ability is not damaged in people with multiple personality disorder
Men are more frequently diagnosed with schizophrenia than are women	Women are more frequently diagnosed with multiple personality disorder than are men
Schizophrenia doesn't mean that a person with it has two identities	People with multiple personality disorder actually have two or more identities
Schizophrenics exhibit both negative symptoms and positive symptoms	The symptoms of multiple personality disorder do not include negative ones
People with schizophrenia have cognitive impairments	People with multiple personality disorder do not have any cognitive impairments



“We should “liken all scriptures unto us ... for our profit and learning.” Danger lurks when we try to divide ourselves with such expressions as “my private life” or even “my best behavior.” If one tries to segment his or her life into such separate compartments, one will never rise to the full stature of one’s personal integrity—never to become all that his or her true self could be.”

– Russell M. Nelson, Accomplishing the Impossible: What God Does, What We Can Do

The Spectrum of Spiritual Schizophrenia

MULTIPLE RELATIONSHIPS

MULTIPLE PERSONALITIES

MULTIDIMENSIONAL

FROM A COGNITIVE COMPARTMENTALIZATION TO CHARACTERISTIC CHRISTIAN NON-CORRELATION

Christians through the centuries have had to contend with societal developments without a First Century Point of Reference. Our Restoration Heritage Decision Science says that without scripture of direct statement and/or positive/negative example - default is to the silence of the scripture as prohibitive & to the safety of Broad Biblical Principles.

In General Application of Broad Bible Principle Suggests:

- 1) **INSIDE GOD'S SPIRITUAL UNIVERSE YOU CAN'T TAKE A VACATION FROM YOUR CHRISTIAN VOCATION OR CARVE OUT A REPRIEVE OF RED HOUR, CARNIVAL WEEK, OR RUMSPRINGA SEASON.**
- 2) **YOU CAN'T BE A DIFFERENT PERSON TO DIFFERENT PEOPLE; YOUR PUBLIC PERSONA MUST MATCH YOUR PRIVATE IDENTITY.**
- 3) **YOUR WORKLIFE & ECONOMIC MAN MUST MESH W/ YOUR SOCIAL LIFE & SOCIAL MAN MUST HARMONY YOUR FAMILY LIFE & FAMILY MAN MUST HARMONY YOUR CHURCH LIFE & YOUR SPIRITUAL MAN**