MAN

In the Light of History and Religion

A SYLLABUS

VOLUME ONE

Rhodes Coll.
CB
59
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1970-71
v.1

SOUTHWESTERN AT MEMPHIS

M A N

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T H E L I G H T O F H I S T O R Y A N D R E L I G I O N

Syllabus, Vol. I
Tenth Edition
1970

Edited by

Robert G. Patterson

and

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Dedicated

to

John Henry Davis

PREFACE

In 1945 the course, Man in the Light of History and Religion, was inaugurated with great expectations for its significance in the liberal arts curriculum of Southwestern at Memphis. The course was a creative venture in both style and content, and has had an honored role not only at Southwestern but in the general education movement in higher education in the United States. Again we are asking Professor John Henry Davis to write an introduction to this, the tenth edition of the syllabus. Professor Davis was not only a member of the original team of the "Man" course, but for many years was the chairman of the staff. This past year he retired from Southwestern after forty-three years of service to the college and twenty-four years of teaching in the "Man" course. We feel it eminently fitting to dedicate this edition of the syllabus to him; he has been a stimulating and learned teacher, a wise mentor, cooperative colleague, and an engaging and warm hearted friend.

A large part of the vitality of the "Man" course has been its openness to change. Each edition carries evidences of continuity with its predecessors, yet each new edition has been marked by new perspectives, new methods, and new content and organization. The present edition is no exception. There are several notable differences from preceding editions in the present revision.

1. The acceptance of a three-term calendar system by the college made it necessary to complete what had been formerly a thirty-week course in twenty-four weeks. This 20% reduction in time called for a drastic reorganization of the course. A large part of the pressure was removed by eliminating most of our concluding unit on American civilization. But an integral course could not be built by a mere elimination of lectures or discussions here and there. A basic reconstruction of the entire course was necessary.

2. An experimental proposal of seminars and workshops has been instituted in the place of weekly Friday lectures. These will be developed on various subjects within the content area of each unit and will be open to the free choice of the students. We hope the seminars will encourage student initiative in their own pursuit of learning in the special area, and allow for different kinds of learning experiences--research seminars, field trips, laboratory projects etc.

3. For many years the staff has felt the need of opening up some Far Eastern studies within the "Man" course but have generally given up the possibility in light of the manifest difficulty of covering the subject matter even in Western Civilization. This year a short unit on Eastern Man, as represented within the Buddhist tradition, has been added to the course to help place the understanding of Western man in a world perspective. It is believed that the interplay of perspectives between these two traditions will be illuminating.

4. It has been traditional to start the "Man" course with a consideration of the origins of the universe and the idea of creation. In the present syllabus the procedure has been changed from this cosmological perspective to an anthropological one. We start with the biological and cultural emergence of man and then proceed to origins of civilization. The idea of creation is studied later in the unit on the Hebrews.

5. Although not reflected in the syllabus itself, the following change will have an important effect on the conduct of the course. For many years the "Man" course has emphasized the value of learning by the interchange of ideas in small discussion groups (15 to 20 persons). This coming year the discussion groups will be limited to ten students and related to a new Freshman colloquium program instituted in the Fall of 1970. The discussion leader in the "Man" course will also be the advisor to the individual freshmen in his discussion group and related to them not only in the class session but in orientation sessions and some extra-curricular activity.

The prepafation of a syllabus in a team-taught, interdepartmental course is by necessity a group enterprise. The present syllabus is the result of many hours of labor by the members of the staff--particularly in the preparation of their own lectures, bibliographies, etc. We placed the problem of working out the major design of the course in the hands of one member of the staff who could work under a small grant during the summer months. Criticism and modification of the design was carried on during the following school year in staff discussions, and the syllabus was given its final editorial work and publication in the following summer.

Professor Robert G. Patterson has been the designer of the present edition. Having only one year's experience with the teaching of the "Man" course, he was less corrupted by the comfortable routines of traditional forms and more free to suggest creative revisions. To his insights are due the basic changes listed above--particularly the considerations of Eastern man, the anthropological introduction and the inauguration of selective seminars. His work continues that tradition within the course which keeps our experience of study together ever fresh, exciting and rewarding.

We wish to thank particularly Mrs. A. K. Berthouex who typed beautifully all the stencils for our present edition and Mrs. W. E. Edwards whose skill in the duplication room has resulted in such an attractive product, and Mrs. H. R. Moore whose secretarial assistance has been invaluable in the time-consuming process of revision. The routine editorial work during this summer's process of publication has been the duty of the chairman and the responsibility for errors is, of course, his own.

Fred W. Neal, Chairman

INTRODUCTION

Just before, during, and after World War II, most American colleges and universities indulged in soul-searchings, self-criticism, and investigations into the shortcomings of academic curricula. One result of this outburst of activity was a growing conviction that American education was fast becoming too fragmentized, too departmentalized and too specialized. Some sort of synthesis was essential.

This conviction, translated into working programs, found expression in a host of schemes which emphasized what have loosely and rather ineptly been called core courses, basic courses, or general education courses. Southwestern was not unaffected by this general trend. True, we had managed to preserve the general lines of essential liberal arts education--to a large degree by maintaining a formidable list of "general degree requirements"--and we had long experimented with individual tutorial instruction and with honors courses, but we felt the need of finding some sort of antidote to over-departmentalization. During the war the college experimented with a cooperative lecture series entitled "The Great Centuries," and President Diehl called in Dr. Theodore Green (then of Princeton) for a series of conferences with the faculty, and by 1945 the members of the departments of history, religion and philosophy produced a syllabus for a freshman course in the humanities which we called <u>Man in the Light of History and Religion</u>, but which students immediately shortened into the "Man Course."

Pope's dictum that "the proper study of mankind is man" conveyed a different meaning in his day from the meaning we propose to attach to the

phrase. Pope living in the age of reason was saying that the best education for man is a humanistic education and as a deist he would have found small place for "revelation" (the Bible) or religion (superstition). But we maintain that a proper humanistic education entails also attention to the development of man's religious experience. We attach great importance to source readings in the hope that the course will offer the student a first-hand encounter with many great works of the mind, hand, and spirit.

This course was hopefully and enthusiastically launched in the fall of 1945 as a 6-hour, double credit course. Originally it was divided into weekly units, the first three days of the week being devoted to lectures, the last three to discussion. Almost immediately we found that the readings--the combined enthusiasm of five professors--were excessive and had to be reduced, and scheduling problems forced us to alternate lectures with discussions, and to group units into periods of three or four weeks, with greater emphasis on man and his problems as the thread of continuity. Thus this course has never become frozen. There is constantly shifting personnel on the staff, which means substituting new lectures and readings for old. The syllabi have been constantly revised and changed, (ten editions since 1945). We have our professional critics who fail to see how one teaches in such a wide territory, but the staff still contends that the methodology, content and approach profit the student, and that they themselves profit from the weekly meetings to discuss readings, tests, revision of the syllabus, etc., in this cooperative enterprise.

J. H. D.

INSTRUCTIONS

This course meets daily. The year's work is divided into eleven units. Six units will be covered in the first semester and five units in the second semester.

At the beginning of each unit in the syllabus you will find a yellow assignment sheet. The assignment sheets list the lecture and discussion topics along with the appropriate background reading assignments for the lectures and reading assignments for the colloquia (discussion meetings).

The entire class will assemble at 8:00 A. M. (promptly) in Auditorium B of Frazier-Jelke Science Center on Mondays and Wednesdays for the lectures. On Tuesday and Thursday afternoons at 1:00 P. M., the discussion sections meet separately for the colloquia. You will be assigned to a discussion section on the first day of the course.

On each Friday morning at 8:00 A.M., with the exception of examination days (collections) and an occasional extra lecture, the class will divide into freely-chosen seminars on special topics connected with the current unit of study. Separate announcements of seminar topics, leaders, and meeting places are made at the beginning of semester. You will be given an opportunity to sign up for a seminar at the beginning of each unit of study.

Many of the collateral readings for the lectures are in Harrison and and Sullivan, A Short History of Western Civilization, which you are required to buy. A few collateral readings are found among the readings which make up the second volume of your syllabus. The remaining collateral readings are in books which may be found on reserve at the main desk of the library. (Some of these are in paperback books which you may wish to purchase.) Since many of the collateral readings for lectures tie in closely with the lectures and provide useful background, you should make every effort to do the collateral reading for a lecture before the lecture.

Most of the discussion readings will be found in the second volume (green cover) of your syllabus. In the syllabus these selections are noted as Readings. Some of the discussion readings are in the second volume of a paper back book which you are required to buy, Heritage of Western Civilization by Beatty and Johnson, eds. The remaining readings will be found on library reserve. (Once again, you may wish to purchase some of these in paperback editions in the college bookstore.) You are expected also to own a copy of a modern translation of the Bible, in which many discussion readings in the first semester are found. If you wish to purchase a new Bible, the Oxford Annotated Bible, available in the college bookstore, is a good choice.

The syllabus provides a set of questions for each discussion reading. These questions should be consulted as you do the reading. They may serve as a guide to some of the major topics and issues which deserve your attention. They are not, however, the only important questions which could be asked about the readings, and you should ask yourself, and try to answer, other questions as you read.

Since you may have limited experience with the reading and discussion of primary sources, and since the quality of your efforts in study, discussion and reflection will in large measure determine how much you profit from the course, some further suggestions about reading and discussion might be worth-while. (Many of the suggestions about reading may be applicable to your study of collateral readings for lectures as well.)

Suggestions about Reading

1. Do the reading. Without this, you are in no position to contribute to the discussion, and will find far less profit in listening to it than you would if you were prepared.

2. Consider reading an active process, not a passive one. Think of reading as an effort to dig for the meaning and to wrestle with the issues raised, not as a matter of passive absorption.

   a. Watch for and take note of basic issues, themes, or theses, central facts, data and assumptions upon which conclusions are based, and the logical structures of arguments.

   b. Examine critically all assumptions and arguments. Watch for questionable factual claims. Think whether there are things which the author overlooks, and think whether there are alternative view-points which should be considered.

   c. Consider what relations the reading has to other readings or previous discussions. This will often shed light upon the matters listed in a and b.

   d. Reflect about the significance of the reading for current problems.

3. You will find it useful to take notes, or perhaps, when you have your own book, to use underlining and make comments in the margins. Your notes should reflect the sort of active reading described above. It is useful preparation for discussion not only to summarize the reading, but also to make notes of passages which you do not understand, points with which you agree or disagree, questions which you would like to ask, comments which you would like to make, etc.

Suggestions about Discussion

The colloquia are not quiz sections on the material assigned. They are opportunities for exploration by the group of questions about the readings and about their implications. The following suggestions about discussion in the colloquia may be useful:

1. Be ready to express your views, try out your ideas, and raise your questions. In this way, you will derive greatest benefit from the discussion. Moreover, your willingness to speak up will add to the liveliness of the discussion, and will thus benefit the entire group.

2. Be prepared to back up your opinions with reasons. It is important not only what you think, but why you think it.

3. Stick to the question under discussion. Abruptly changing the subject spoils any co-operative effort to discuss a question.

4. Listen to others with the attention which you would like from them when you are talking. This is important not only as a matter of courtesy, but because you will be able to learn from them. Take care not to interrupt others. Do not hesitate to ask someone to explain or justify what he has said.

5. Do not expect the discussion to consider every important question, or even to answer every question taken up to your full satisfaction. Discussion for an hour and a half is meant to be a beginning, not an end, of thinking about the issues.

6. When you speak, speak loudly enough to be heard. This is an obvious point, but often forgotten.

J. W. J.

UNIT I

INTRODUCTION

ASSIGNMENTS

1. The Nature of History

Lecture 1 — What is History?

Collingwood, R. G., The Idea of History, Readings, I-1-1ff.
Beard, C. A., "Grounds for a Reconstruction of Historiography," Readings, I-1-4ff.
Randall, J. H. Jr., and Haines, G. IV., "Controlling Assumptions in the Practice of American Historians," Readings, I-1-6ff.

Colloquium 1 — The Study of the Past.

Bestor, Arthur, "The Humaneness of History," Readings, I-1-9ff.

2. The Nature of Religion

Lecture 2 — What is Religion?

Calhoun, R. L., What is Man?, Chapters 4 and 5, Readings, I-2-11ff.

Colloquium 2 — Total Response.

Thompson, S. M., A Modern Philosophy of Religion, Readings, I-2-22ff.
Various definitions of religion, Readings, I-2-30.

Unit I

INTRODUCTION

"Who am I" is probably man's most persistent question. Who am I in relation to the vast world of nature in which I find myself, in relation to the other animals on this planet, in relation to other human beings, other races and cultures--not only in my own time but throughout the ages? How did I come into being, and what is my purpose and destiny, if I have one? What are the possibilities and challenges I face by just being me? In what ways am I different from other human beings who are very much like me?

A few moments reflection will clearly show that these can be most puzzling and tantalizing questions. Tristram Shandy was sitting under a tree one day musing about his own identity and place in the universe when someone came up, touched him with his foot to wake him out of his reverie, and asked, "Who are you?" To which Tristram Shandy replied, "Don't confuse me!"

However confusing the question, "Who am I," or its general counterpart, "What is Man?," may be; it has generally been agreed by our greatest minds that the question is worth looking for an answer. Perhaps it is the most important question worth asking. The author of the 8th Psalm, wondering about man's high status in the world, said

> When I look at thy heavens, the work of thy fingers, the
> moon and stars which thou hast established;
> What is man that thou art mindful of him, and the son of
> man that thou dost care for him?
> Yet thou has made him a little less than God, and dost
> crown him with glory and honor.

Socrates found the driving force of his life in the words of the Delphic oracle, "Know thyself." Augustine in the 5th century and John Calvin in the 16th were to find knowledge of God and the self as the most important subjects worth knowing. Rene Descartes, in the 17th century, the "father of modern philosophy," was to find knowledge of the self the keystone in his philosophic system. There were many different contexts in which these and other men asked the question and attempted their answers, but the question remained persistent, puzzling, and eminently worthy of answer.

We are now beginning a study of answers men have given to this question at various creative periods of civilization. In our inquiry we shall seek help from both the study of history and the study of religion. Who we are will become clearer as we discover more about our origins and how far we have come. Then we may see more exactly where and how we must go. Thus we start our study with a brief analysis of the nature of history and religion.

A modern philosopher, R. G. Collingwood, has observed the relationship between the study of history and human self-knowledge. As an answer to the question, "What is history?" he replies that history is a type of research or inquiry into the past actions of men by an interpretation of the remaining evidence so that men may get self-knowledge. He concludes with this striking statement:

> Knowing yourself means knowing what you can do; and since nobody knows what he can do until he tries, the only clue to what man can do is what man has done. The value of history, then, is that it teaches what man has done and thus what man is.*

For Collingwood, history is very important as a resource for the understanding of man.

We also attempt to gain an understanding of the nature of religion. Our second lecture and colloquium will open up a working definition of religion enabling us to study creatively many differing forms and aspects of religion even though we may disagree radically with them. The study of religion helps us to see various ways in which men sought their own identity by relation to what they considered ultimately real and of the highest value. You may, even at this early stage of our study, begin to learn something about yourself by asking, "What do I prize the most, and what do I believe is ultimately real?

F. W. N.

*Collingwood, R. G., The Idea of History (New York: Oxford University Press, 1946) p. 10. You may enjoy reading the entire three page section in Readings, I-1-1ff. If you would like to get a head start on an understanding of "Man" you may read portions of a very stimulating book, What is Man? by Robert L. Calhoun to be found in Readings, I - 2 - 1ff.

Unit I, Supplemental Reading

Historical Method

Cantor, N. E. and Schneider, R. I., How to Study History (1967). An interesting and helpful guide to the understanding of the nature and methods of historical study.

Gray, Wood, (et al), Historian's Handbook (1956). A pamphlet on how to study and write history.

Philosophy of History

Butterfield, H., Christianity and History (1949). The Christian interpretation of history by an historian who writes equally as well about the history of science.

Collingwood, R. G., The Idea of History (1946). A survey of the philosophy of history.

Harvey, V. A., The Historian and the Believer (1966). A difficult but rewarding discussion of the relation between religious faith and history.

Lowith, Karl, Meaning in History (1949). A highly-regarded, selective account of philosphers of history, starting with the nineteenth century and working back to ancient times.

Stern, Fritz, (ed.), The Varieties of History From Voltaire to the Present (1956). Short selections from historians themselves about the nature of their craft.

Walsh, W. H., Philosophy of History (1951). An account of philosophical problems involved in historical writing.

Religion

Baillie, John, The Idea of Revelation in Modern Thought (1956). A readable treatment of the problem of religious truth.

Braden, C. S., Man's Quest for Salvation (1940). The meaning of salvation in various religions.

Cox, Harvey, The Secular City (1965). A treatment of religion in the contemporary world of secularization and urbanization.

Cutler, D. R., (ed.), The Religious Situation: 1969, A collection of articles on religion in the contemporary world. Provocative, informative and throughly up-to-date. A new edition is expected annually.

Dawson, Christopher, Religion and Culture (1948). By an eminent Roman Catholic scholar who sees important relationships between religion and culture.

Finigan, Jack, Archaeology of World Religions (1952). An illustrated account of architecture and art of world faiths.

Hastings, James, (ed.), Encyclopedia of Religion and Ethics. 12 Vols. (1908-27). A standard reference work on religious terms. (In the library reference room).

King, W. L., Introduction to Religion (1954). A thorough textbook on the study and practice of religion. Very valuable for thirty-eight pages of annotated, selective bibliography on religion, arranged according to topics.

Niebuhr, H. R., The Meaning of Revelation (1946). A discussion of the meaning of revelation in a relativistic world.

Otto, Rudolf, The Idea of the Holy (1924). One of the truly creative works in religion in the twentieth century.

Tillich, P., Dynamics of Faith (1957). A classic statement of the nature of religious faith.

Waldhout, D., Interpreting Religion (1963). A series of essays by various authors with extended introductions. Excellent bibliographies at end of each section.

Bibliography on Religion

A Theological Book List, published by the Theological Education Fund (1960) and supplement (1968). Lists important and influential works in religion under various topical headings. Comprehensive and thorough.

Gottwald, N. K. (ed.), Theological Bibliographies (1963). A helpful guide to basic books in religion, listed under topical headings and annotated. Much more brief than the Theological Book List.

King, W. L., Introduction to Religion (1954). Described above.

Related Courses at Southwestern

See courses in catalogue listed under the departments of History and Religion.

See also Anthropology 316, "Religion and Society" and Psychology 342, "Psychology of Religion."

Unit I, Lecture 1

What Is History?

I. History defined

A. Attempts at definition: Voltaire, Henry Ford, Charles Beard Allan Nevins

B. The implications of two maxims:

1. "What's past is prologue"
2. "Man is a product of his past"

II. The Jewish use of history

A. The eighth Psalm

B. History as a unifying force

III. The Greek use of history

A. History as a rallying point: Herodotus

B. History as a yardstick: Thucydides

IV. The Roman use of history

A. History as a patriotic process: Livy

B. A Christian philosophy of history: Augustine

V. The medieval concept of history

A. In Augustine's wake

B. The institutional emphasis

VI. Concepts of history from the Renaissance through the Enlightenment

A. The secular emphasis: Pico and Machiavelli

B. Confidence in the ability of man: Edward Gibbon

C. Temporary gloom after the excesses of the French Revolution

VII. The impact of new concepts on historical writing

A. Progress: Darwin

B. Economic interpretation of history: Marx

C. Introspection in biography: Freud

D. Relativity: Einstein

E. History as formula: Spengler, Sorokin, Toynbee

Unit I, Colloquium I

The Study of the Past

Bestor, Arthur, "The Humaneness of History," Readings, I-1-9ff.

1. How is man shaped by the past?

2. Is the future shaped by the past?

3. Do you believe history can be used to improve society?

4. What does it mean to be an historian?

5. What does Collingwood mean when he says that history, as all education , gives "the illusion of finality?

6. What are historicizations? How does "history as actuality" differ from "history as record"?

7. To what extent can written history be "objective"? Can a writer overcome his prejudices?

8. Bestor says, "not essentially different (from objects or artifacts) are the written words of which the historian makes use." (I-1-12) Should the historian regard written records essentially like other artifacts in their role as evidence, or is there an essential difference?

Unit I, Lecture 2

What Is Religion?

I. The difficulty of defining religion

II. The nature of religious experience

- A. Provisional definition: "Religious experience is a total response of the total being to what is apprehended as ultimate reality." J. Wach
- B. Analysis of the definition
    1. A response
        - a. Objective or subjective
        - b. To what: person, impersonal process, sheer power, plural or singular
        - c. As developed by Rudolf Otto
            - (1) Mysterium tremendum
            - (2) Mysterium fascinans
            - (3) Mysterium horribilem
        - d. As moral imperative
        - e. As reality and value
    2. Apprehended
    3. A total response of the total person involving intellect, will, emotions, morals, ritual acts
- C. Application of the definition
    1. Religion and magic
    2. High and low religion

III. The expression of religion

- A. Intellectual: creed
- B. Sociological: clergy
- C. Moral: code
- D. Ceremonial: cultus

IV. The study of religion and religious living

- A. The history, psychology, sociology and philosophy of religion
- B. Theology

Unit I, Colloquium 2

Total Response

Thompson, S.M., A Modern Philosophy of Religion, Readings, I-2-22ff.
Various definitions of religion, Readings, I-2-30

1. Evaluate the ten sample definitions of religion in light of your reading and Lecture 2.

2. Is religion an escape from reality? Is it wishful thinking?

3. What relation does one's religious belief bear to his daily life?

4. Can an atheist be religious? Can a Communist? What kind of person would an "absolute atheist" be?

5. How do you distinguish genuine religion from idolatry?

6. Can a student have a "scientific approach to religion"? Is it desirable that he should?

7. What differences have scientific studies of the Bible made for the understanding of it?

8. Can an ideal rather than an existing thing be a legitimate object of religious devotion? Can something that is a value but not a power? A power but not a value? Can humanity? Consider the views of Thompson, especially pp. I-2-26 through 29, and Calhoun, especially I-2-11 through 14.

UNIT II

THE EMERGENCE OF MAN

ASSIGNMENTS

1. The Emergence of Man

Lecture 1 — The Biological and Cultural Emergence of Man.

Howell, F. Clark, Early Man, 47-75 and 82-100.

Colloquium 1 — Early Man.

Howell, Early Man, 168-176 and 123-143.

2. What was prehistoric Man Like?

Lecture 2 — Prehistoric Life and Religion.

Howell, Early Man, 144-166. Start reading the assignment for Colloquium 2.

Colloquium 2 — The Congolese Pygmies.

Turnbull, Colin M., The Forest People, Chapters 1-8, and 249-253.

3. Earliest Civilization and the Rise of Cities

Lecture 3 — The Rise of Early River Civilizations.

Harrison and Sullivan, A Short History of Western Civilization (hereafter referred to as Harrison and Sullivan), Introduction and Chapter 1, "Mesopotamian Civilization, 4000-1750 B.C.," 3-23.

Colloquium 3 — Cities and Civilization.

Heidel, Alexander (ed.), The Gilgamesh Epic, 5-93.

UNIT II

THE EMERGENCE OF MAN

You will enjoy visiting the new primate house in the zoo across the street and doubtless the apes will be glad to see you too. Darwin told us we were kin to them. The thought has both appalled and fascinated us ever since. Witness the recent best-seller, The Naked Ape.

That we are in fact kin to the apes few of us would deny. What is deniable though, in the book referred to, is the analogy the author repeatedly draws between instinctive animal behavior and culturally conditioned human behavior. Where does the line between the two fall? How much of our present behavior is determined by glandular secretions, the mechanisms for which originally evolved among our hunting ancestors a million years ago? How much did the frontal lobes of the brain have to evolve before talking was even potentially possible for man? Did intelligent man invent tools, or did tool-using man evolve intelligence? How did religion function in the emergence of man? Did the half-million year process leave a legacy of subconscious archetypal images to all modern men, as Karl Jung would have us believe?

Though these questions are challenging enough, they at least refer to factual matters. But we must face yet another group of reflective or philosophical questions. Should we judge man by his origin, or by what he will eventually become? Is neither origin nor destiny of decisive importance in judging worth? Where in the process of evolution did man come to be a "self" or a "person?"

Both factual and reflective questions such as the above will engage you in the first part of our unit. Then we shall inquire what it was like to be prehistoric man. During those tens of thousands of years of the paleolithic period, when face-to-face family groupings roamed after food, when individual identity dissolved into the group to an extent barely imaginable to us, when the annual rhythm of the seasons was much more decisive for life than any sense of continuous history; what were the foundations of human existence? In colloquium two we seek to get at this inquiry in the only full way we now can, by studying a modern paleolithic community--Congolese pygmies. We think you will find Turnbull's description of them a warm and intriguing account.

The final part of this unit views briefly that promising and ominous moment in man's history, about the fourth millenium B.C., when slowly fermenting neolithic culture finally bubbled up into four different early civilizations. The immense promise of that moment is finding fulfillment still today in technology, scientific thought, developing political structures. But that moment had also its ominous side, one that came to early and powerful expression in a Sumerian Babylonian work that you will be reading, the Gilgamesh Epic . Congolese pygmies, immersed in the group, view individual death rather placidly. But the hero Gilgamesh was anguished to know that he, Gilgamesh, must die.

The heightened consciousness of suffering and death that civilization brought will become even more obvious in our next unit. There we will see that the Buddhists take for their fundamental and beginning insight the idea that all conscious existence is nothing but suffering.

R.G.P.

Unit II, Supplemental Reading

Human Evolution

Howells, William, Mankind in the Making (1959). Extremely readable account of the physical evolution of men.

Life, "The Pageant of Life" and "The Age of Mammals," in The World We Life In (1955). pp. 88-122. Competently written and vividly illustrated depiction of the evolution of life. (Multiple copies on the Man reserve)

Spuhler, J.N., (ed.), The Evolution of Man's Capacity for Culture (1959). Six lectures, readily readable by the non-professional, on such subjects as animal "languages" and human language, primate "society" and primitive human society, and interrelationships of all this with somatic evolution.

The Culture of Prehistoric Man

Childe, V. Gordon, What Happened in History (1942) and Man Makes Himself (rev. 1951). Popular reading, widely available in paperback. The earlier chapters concern the paleolithic period. "What happened," in Childe's view, usually means changes in economic modes of production.

James, E.O., Prehistoric Religion: A Study in Prehistoric Archeology (1957). Somewhat dry reading (by a British author), but a useful summary of the evidence in hand ten years ago. The concluding chapter provides a good typology of primitive cults.

Washburn, Sherwood L., (ed.), Social Life of Early Man (1961). A number of essays, some more interesting than others, tackling such subjects as an imaginative reconstruction of earliest man's mentality (Bergounioux), pre-historic religion (Blanc), human evolution and the move from primate existence into human culture (Hallowell).

Contemporary Primitive Man

Benedict, Ruth, Patterns of Culture (1934); Margaret Mead, Sex and Temperament in Three Primitive Societies (1939). Well-written description of various tribal societies by cultural anthropologists of a previous generation.

Boas, Frank, The Mind of Primitive Man first published 1911 and revised 1938. Remains a classic study of the interrelationships of race, language, mentality, and cultural dispersion.

Conrad, Jack R., The Many Worlds of Man (1965). The author writes interestingly, and obviously appreciates his subject matter. He uses a cross-cultural approach.

Franser, Douglas, (ed.), The Many Faces of Primitive Art (1966). A number of useful essays, considering such things as technique, the cultural diffusion of a single symbol, and the social functions of art in tribal life.

Malinowski, Bronislaw, Magic, Science and Religion, and Other Essays (1948). Sees religion and myth in primitive societies in terms of their social functions.

Neolithic Culture and The Rise of Civilization

Childe, V. Gordon, What Happened in History and Man Makes Himself (noted above). Brings the story on down through the neolithic, bronze, and iron ages.

Frankfort, Henri, et.al., Before Philosophy, (1949). Also published as The Intellectual Adventure of Ancient Man. Studies in early Egyptian, Mesopotamian, and Hebrew speculative thought. Good introduction.

Piggot, Stuart, Prehistoric India to 1000 B. C., (1950). The pre-Aryan Indus valley civilization.

See also the suggested readings in Harrision and Sullivan, found at the ends of Chapter 1 and Chapter 2.

Related Courses at Southwestern

Your introduction to the emergence of man in this unit has necessarily been extremely selective. The annotated bibliography, given above, is intended to help you if you want to pursue some of the topics further. You also may want to take further courses related to the work of this unit. The following list suggests some that you might consider:

Anthropology 101, The Nature of Man
Anthropology 201, Evolution and Early Man
Anthropology 372, Culture History
(and a number of other courses in the department)

Biology 207, Evolution

Communications Arts 501, History of the Theatre
(The origin of the theatre in primitive ritual is traced during the first couple of weeks of the course)

Religion 334, Phenomenology of Religion
(structures of primitive religion)

Religion 361, Religion in the Ancient Near East

CHART I, STAGES IN THE EMERGENCE OF MAN*

10	billion	origin of the universe	energy, matter, diverse elements
4.5	billion	planets	a place for life
3	billion	oceans	chemical conditions for life
2.5	billion	emergence of life	assimilation, reproduction. No death because reproduction was by division
2	billion	primitive species	sexual reproduction, death; instincts
300	million	mammals	warm-blooded, hairy, live young, nurture
75	million	early primates (lemur-like)	"hand" use, sight supersedes smell
30	million	Old World monkeys, apes	generally vegetarian, forest dwelling
13	million	Ramapithecus	hominid teeth, perhaps posture
2	million	Australopithecines	hominid teeth, upright posture; omnivorous
500,000		Homo erectus (e.g., Peking man)	the genus homo. Modern limbs, fire
100,000		Homo sapiens (e.g., Neanderthal, Cro-Magnon, Bushmen, Anglo-Saxons)	the species sapiens, modern in body and brain.
7,000		Neolithic culture	agriculture - domestication of plants and animals
4,000		Early civilizations, writing, recorded history	Nile, Mesopotamia, Indus, Yellow River
700-400 B.C		Confucius, Buddha, Greek philosophers, Israelite prophets	

*All dates are subject to revision, but relative stages are fairly well established. The tendency of modern scholarship is to revise these dates backward.

CHART II, EARLY MAN, EMPHASIZING SOCIAL DEVELOPMENT

Types of hominids	Cultural Stages and Chronology	Industries	Hunting	Control of Environment	Arts and Beliefs	Average adult cranial capacity
Ramapithecus (hominid)	(c.13 million B.C.)	probable use of tools?				?
Australopithe-cines	LOWER PALEOLITHIC (c. 2 million B.C.)	primitive pebble tools handaxes	scavenging, stones for defense	some use of natural shelter no fire; hence avoided caves at night		500 cc.
Homo erectus (Peking Man)	(c. 1.4 million B.C.)	Simple stones shaped for chopping and digging, and for weapons	Missile stones and wooden spears	First use of fire Caves for shelter	Ritualistic cannibalism?	973 cc.
Homo sapiens Neanderthal	MIDDLE PALEOLITHIC (100,000 B. C.)	edged axes (for skinning), side scrapers (for hides) points (for shafts)	pitfalls, stone-pointed spears	fire-making improved caves hides for warmth	aesthetic craftsmanship deliberate burials ritual cannibalism? hunting ritual	1422 cc., with frontal lobes especially developed beyond homo erectus
Homo sapiens Cro-Magnon	UPPER PALEOLITHIC (35,000 B. C.)	composite, specialized tools blades, burins, bone needles, noticeable regional specialization	many hunting, some fishing techniques (no agriculture)	reliable fire-making clothes elaborate shelters could cross bodies of water	rock painting, personal adornment elaborate burials hunting rituals, animal sacrifice carved "Venuses"	Approximately same as Neanderthal

MESOLITHIC ("Middle Stone") CULTURE denotes a transitional period from big game hunting to intensive hunting and gathering with regional specializations beginning about end of last ice age. (c. 10,000 B. C.).

NEOLITHIC ("New Stone") CULTURE is a more explicitly new stage, involving agriculture (stone implements now include bone-mounted sickles), domesticated food animals, food surplus, fired pottery, and early towns (such as earliest Jericho). The date Neolithic culture began is relative--c.7000 B. C. in the Near East, c. 2500 B. C. in Europe. In 1500 A. D., New Zealand was still Neolithic and Australia Mesolithic.

CHART III, FOUR EARLY RIVER CIVILIZATIONS

	Tigris-Euphrates	Nile	Indus	Yellow or Hwang Ho
4000-3000 B.C.	**Sumer (Lower Mesopotamia)** Akkad (Upper Mesopotamia)	Pre-dynastic era		
3000-2000 B.C.	FIRST DYNASTY OF UR (Sumerian) 2850-2450 Sargon (AKKADIAN), c. 2400	OLD KINGDOM (c. 3100-2200) uniting Upper and Lower Egypt Great pyramids FEUDAL PERIOD (2200-2050)	Dravidians HARAPPA CIVILIZATION (c. 2500-1500)	Legendary era (c. 2500-1500) Neolithic (HSIA DYNASTY? c. 2200)
2000-1000 B.C.	FIRST BABYLONIAN DYNASTY (1950-1650) Hammurabi c. 1750 (Early Assyrian development)	MIDDLE KINGDOM (2050-1786) HYKSOS INTERREGNUM (1750-1580) (Joseph?) NEW KINGDOM (1580-1090) Ikhnaton and Aton cult Rameses II (1292-1225) (Moses & Exodus)	(Abrupt end by conquest) ARYAN INVASIONS (begin c. 1500) 1500-900: Vedas	SHANG DYNASTY (1766-1027) Bronze vessels Character writing Bone divination
1000-323 B.C.	ASSYRIAN EMPIRE (c. 750-625) NEO-BABYLONIAN EMPIRE (CHALDEANS) (625-538) Nebuchadrezzer (605) PERSIAN EMPIRE (550-323) Cyrus (550)	DYNASTIES XXI-XXX Necho (609-543), defeated by Nebuchadrezzer (605) (525-404) Persian rule	Mahabharata War (900) 900-500: Brahmanas, Upanishads c. 500 Buddha 500 B.C. - 500 A.D.: Buddhism, Jainism, Hindu theism flourish simultaneously	CHOU DYNASTY (1027-221) Tremendous trade, crafts, wealth Classic philosophy: Confucius (c. 551-479) Lao-tze (6th century B.C.?)
333-330	Conquest by Alexander	332 Conquest by Alexander	327-25, Invasions of Punjab by Alexander	CH'IN DYNASTY (221-206) HAN (206-220)

Unit II, Lecture I

The Biological and Cultural Emergence of Man

I. The emergence of man

A. Contrasts in time scale: the cosmos, organic evolution, man, history
B. Some terms defined

1. Culture: an artificial and intentional environment, whether natural or social
2. Civilization: a stage of culture when social institutions such as state, religion, and economy have developed specialized practitioners and quasi-independent status
3. The pre-historic period: the period of human culture prior to the invention of writing and the preservation of written records

C. Cultural stages of prehistoric man

1. Paleolithic ("Old Stone"): hunters and gatherers
2. Mesolithic ("Middle Stone"): kitchen middens
3. Neolithic ("New Stone"): agriculture, domestic animals, pottery, towns
4. Bronze: bronze weapons and agricultural tools
5. Iron: iron weapons and tools

II. Biological emergence

A. An interrelated group of evolutionary changes: foot, thumb, meat-eating, hairlessness, pair-living, sexual capacity

B. The brain

1. Size
2. Size-weight ratio
3. Frontal lobes
4. Uneven evolutionary development

III. Cultural emergence paralleling the development of brain capacity

A. Industries
B. Methods of hunting
C. Control of environment
D. Language--archaic steps irrecoverable
E. Religion

IV. Descriptions of origins and the reflective question, "What is man?"

A. "Mythic" versus scientific descriptions of beginnings
B. The question of Adam's date
C. Biological fact and moral questions

Unit II, Colloquium 1

Prehistoric Life and Religion

Howell, Early Man, 168-176 and 123-143

1. Does tracing man's origin to animals demean man's dignity?

2. If we call man a "living soul," and deny this description to animals, does it mean some individual must have been the first man and the ancestor of all living men, or might the change have been gradual and imperceptible?

3. Howell bluntly says "we study ancient man...to learn about ourselves." (p. 170) What do we learn: about glandular predispositions? About fundamental emotional patterns? About war as behavior? About religion as behavior? about monogamy?

4. If it is true that man is a persistent savage by evolutionary makeup, what conclusions would you draw? Is man's aggression and warfare a result of his body chemistry from his savage past, or are aggression and warfare, rather, a product of civilization? How "savage" are moderns?

5. Does man discover what he is or decide what he is? (Note Howell's concept of self-directed evolution, p. 176.)

6. According to Howell, "Man is not just another species of animal." (p. 176) In his view, what is man's uniqueness? Is his view of man's uniqueness one that you would hold?

Unit II, Lecture 2

Prehistoric Life and Religion

I. Paleolithic religion and the archeological record

A. The possible ritual cannibalism of Peking man
B. Burials and the motivation for them
C. Fertility rituals, carved "Venuses"
D. Hunting rituals, cave art
E. Neolithic graves, sanctuaries, shrines

II. Paleolithic religion among modern paleolithic peoples

A. Mana
B. Taboo
C. Shaman
D. Fundamental symbolism of sun, earth, moon
E. The question whether current practice reveals historical development

III. Paleolithic religion and the modern psyche

A. Functions of paleolithic religion
B. The question whether "ontogeny recapitulates philogeny"

IV. The structure of paleolithic existence

A. Proto-science

1. Practical adjustment to the environment
2. Continuity with animals

B. Myth-making existence

1. Reflective, but still largely unconscious
2. Immediate
3. The power of the sacred and the obligatory
4. Non-historical existence

Unit II, Colloquium 2

The Congolese Pygmies

Turnbull, Colin M., The Forest People, Chapters 1-8 and 249-253.

1. Why would this cultural group be described as paleolithic rather than neolithic?

2. What evidence is there among the BaMbuti of intelligent adaption to environment? What evidence of attempts to control environment by magic? What evidence of spirituality or religion apart from magic?

3. What factors common to human existence anywhere appear also among the BaMbuti?

4. How do the BaMbuti resolve crises in their group life?

5. Do peoples such as the BaMbuti have a history? Note Turnbull's statement (p.15), "The Egyptians [in ancient times] had become relatively familiar with the Pygmies, who were evidently living, all those thousands of years back, just where they are living today, and leading much the same kind of life, characterized, as it still is, by dancing and singing to their god."

6. Can literate and civilized man learn something from the life of the BaMbuti? Does such a question imply a romantic notion of return to the savage?

7. Can such tribal life as this survive in the modern world? Should it?

Unit II, Lecture 3

The Rise of Early River Civilizations

I. Rivers and civilizations

II. The geography of the Middle East

III. Sumer and Akkad

- A. The rise of cities
- B. Characteristics of their civilization
- C. Factors in its decline

IV. Babylon

- A. Characteristics of its civilization
- B. Hammurabi
- C. Achievements in art, literature, and science

V. Palestine and Asia Minor

- A. The Hittites
- B. The Phoenicians
- C. The Hebrews

VI. The rise of Assyria

VII. The fall of Assyria and the rise of new states

- A. The Chaldeans or New Babylonians
- B. The Medes and Persians

VIII. Egypt

- A. Its geography
- B. The rise and fall of Egypt

IX. Contributions of the Middle East to Western Civilization

Unit II, Colloquium 3

Cities and Civilization

Heidel, Alexander, (ed.), The Gilgamesh Epic, 5-93

1. What evidence of civilization can be seen in the epic?

2. Does man need cities in order to exist? Are cities necessary for civilization?

3. What is the symbolism of the Enkidu-Gilgamesh relationship? Can you think of parallels in the Old Testament or in other epic or traditional literatures?

4. Did Enkidu find fulfillment by entering civilization? Characterize what did happen to him.

5. Starting with the attitude expressed by Gilgamesh on page 36 and page 45, trace the changes in his attitude towards death.

6. Based on the Gilgamesh epic, how would you characterize Sumerian (Babylonian) religion?

7. What does our civilization owe to the civilization of Mesopotamia? (Consider the readings for yesterday as well as those for today.)

UNIT III

EASTERN MAN: THE BUDDHISTS

ASSIGNMENTS

1. Gautama Buddha

Lecture 1 — The Origins of Buddhism

Frazier, A.M., Buddhism, Chapter II, "The Dialogue in Myth of East and West," by Joseph Campbell, 13-33.
Frazier, A.M., Buddhism, Chapter III, "Introduction to Buddhism" by Edward Conze, 54-69.

Colloquium 1 — The Life of Buddha

Hamilton, C.H., Buddhism: A Religion of Infinite Compassion, Chapter I, "Pali Buddhist Literature: The Life of Buddha" 3-34 and 44-46 and refer to glossary, 179ff.

2. Buddhism in India

Lecture 2 — Indian Buddhism

Frazier, op. cit., Chapter II, "The Buddhist Tradition" 34-53.
Hamilton, op. cit., Selections XXI, XXII, XXIII, XXV, 100-103, 107-110 and 113-115.

Colloquium 2 — The Mahayanist Vision

Hamilton, op. cit., Selections XXVI-XXX, 115-132

3. Buddhism in China and Japan

Lecture 3 — Buddhism in China and Japan

Hamilton, op. cit., Selections XXXI-XXXV, 133-145.

Colloquium 3 — The Non-Rational Way of Zen

Frazier, A.M., op. cit., Chapter VIII, "Zen Buddhism" by D.T. Susuki, 265-296.

UNIT III

Eastern Man: The Buddhists

About six to eight centuries before the birth of Christ some very remarkable persons appeared in the civilized world. So creative were they in their insights and so effective in their influence that one of our modern philosophers, Karl Jaspers, has designated the time in which they lived as the turning point, or "axial point" of history. They appeared in certain specific cultures, namely India, Israel, Greece and China; and the need, to which they spoke, for a deeper human individuality and for a new personal freedom led to significant cultural breakthroughs.

The break-throughs were so decisive that lands where this awakening did not take place were forced either to become disciples at a later date (Japan, Rome), or to see their cultures sterile of influence (Egypt), or to accept cultural extinction (Central American civilization, primitive cultures). Midwives to the emerging humanity included Zoroaster, Israel's prophets of the eighth to the sixth centuries, Confucius, Lao-tze, the Upanishadic authors, Buddha, and the philosophers of Greece. To this day remnants of civilization from before this period seem to us archaic and naive, while the teachings that ushered in the new period still seem profound.

Among these "axial cultures" we turn first to India. Her spiritual teachers provided us with one of the great options available for human existence. Several centuries of teachers preceded Buddha in this accomplishment, but Buddha became the most famous progenitor of the new existence. The fulcrum of Buddha's teachings was the insight that all conscious existence is suffering. But the positive thrust of his teachings was the doctrine that freedom from suffering is possible. When the illusions of time-bound existence have been excised one by one, a timeless reality may finally be apprehended as the locus of true selfhood. Thus life, as a Buddhist pilgrimage, was and is a methodical and radical de-naturing of the time-relations of the self (past and future) in order to liberate the timeless and essential self. The pilgrims along this way are illumined by infinite compassion (infinite in the sense of non-attached to existence, so well conveyed in the familiar Buddha images), and finally terminate their paths by being absorbed into Nirvana.

Our final colloquium will introduce you to D. T. Suzuki, of whom Lynn White, Jr. once wrote: "Prophecy is rash, but it may well be that the publication of D. T. Suzuki's first *Essays in Zen Buddhism* in 1927 will seem in future generations as great an intellectual event as William of Moerbeke's Latin translations of Aristotle in the thirteenth century or Marsiglio Ficino's of Plato in the fifteenth." An increasing number of today's Westerners, religiously rootless and rationally desperate, are nibbling at Zen, that curious Japanese mixture of irreligious religion and anti-logical rationality. If you are intrigued by the Zen form of Buddhism, you will have to decide whether systematically negating conscious existence leads to the discovery of true selfhood--or to its loss! Anyway, the effort to understand what Buddhism is getting at should remove some of Eastern man's supposed inscrutability for you. R. G. P.

UNIT III, Supplemental Reading

Indian and Far Eastern History

Basham, A.C., The Wonder That Was India (1954). A cultural history rather than a political history. Does not include the Moslem period (since 1500). Over 200 illustrations; generally readable.

Goodrich, L.C., A Short History of the Chinese People (1959). Origin and development of China's material culture; its early contacts with foreign people.

Pannikar, K.M., A Survey of Indian History (1960). Has the advantage of seeing Indian history from an Indian (nationalist) point of view, but to someone not previously familiar with Indian history and names, it reads sort of like a foreign telephone book.

Rawlinson, H.G., India: A Short Cultural History (1953). Includes political history also.

Reischauer, E.O., Japan, Past and Present (1953).

Reischauer, E.O., and Fairbank, J.K., East Asia: The Great Tradition (1958). Covers China and Japan well, Korea briefly. Well written and interesting. Does not include the modern (20th century) period.

Hindu Philosophy and Religion

Gandhi, An Autobiography: The Story of My Experiments With Truth. The fact that Gandhi's life lived up to this title accounts, in part, for his being known as a modern saint. (An abridged version, about 250 pp. long, is available.)

Morgan, K.W., Religion of the Hindus (1954). Seven Hindu scholars discuss the nature and history of Hinduism, and God, man and society from a Hindu point of view, in separate essays.

Smith, H., The Religions of Man (1958). Chapter on Hinduism. Probably the best place to begin if you are interested in Hinduism. Relatively short, it convincingly presents Hinduism as a living faith.

Zimmer, H., The Philosophies of India (1951). A fascinating account of Indian "worldly" philosophies as well as religious philosophies.

Buddhism

Conze, E., Buddhism: Its Essence and Development (1951). At once a history and an interpretation of the faith. The best general (and brief) survey written in English, by a Buddhist.

Smith, H., The Religions of Man (1958). Chapter on Buddhism. Same comments apply here as were said above about the chapter on Hinduism.

Suzuki, D.T., Any of his many books.

Selections from Buddhist texts, in translation: Hamilton, C.H., Buddhism: A Religion of Infinite Compassion (1952). Frazier A.M., Buddhism: Readings in Eastern Religious Thought (1969). Burtt, E.A., The Teachings of the Compassionate Buddha (1955).

Zen Buddhism

Kapleau, P., The Three Pillars of Zen. Miscellaneous contents, all interesting--e.g., an ancient Zen sermon, a modern Zen discourse, eight or ten autobiographical accounts from converts, both Japanese and Western.

Indian and Far Eastern Art

UNESCO, Japan: Ancient Buddhist Paintings. UNESCO series.

Willetts, William, Foundations of Chinese Art. Good essays, diagrams, and illustrations.

Zimmer, Heinrich, The Art of Indian Asia. Two folio volumes. Extensive essays in Vol. I, and a magnificent collection of plates in Vol. II. Especially good on architecture and sculpture.

Zimmer, Heinrich, Myths and Symbols in Indian Art and Civilization. Intriguing and sufficiently brief essays. The seventy illustrations suffer in the reproduction.

Related Courses at Southwestern

History 361-362 (same as International Relations 361-362), History of India

Philosophy 302, Indian and Chinese Philosophy

Religion 241, Religion in the Far East

Interdepartmental 311-312, Oriental Humanities

CHART IV. HINDU AND BUDDHIST HISTORY

2500–1500 B.C. DRAVIDIANS (INDUS CIVILIZATION), Ritual bathing, fertility images, mystic trances; ostensibly destroyed by Aryans, but tradition probably continued among peasants

1500–c. 500 B.C. ARYAN INVASIONS (c. 1500-500)
Rig Veda, written down by c. 900 B.C., Sanskrit hymns; optimistic polytheism
c. 1000-500: Brahmanas (priestly writings)
Upanishads (philosophical meditations, transcendentalist)

c. 500 B.C. - 500 A.D. THREE RESULTANT INDIAN TRADITIONS

	BUDDHISM	HINDU THEISM	JAINISM	China, Japan
	Gautama: 563 birth 528 enlightenment 483 death	Shiva (renascent Dravidian cult)	Mahavira (founder) Severely ascetic sect, similar to Buddhism.	
	483 1st Council Sangha (monks) 338 2nd Council Pali canon 273-232 King Ashoka	Vishnu Krishna cult Bhagavad-Gita (c. 100 B.C. - 100 A.D.)		
MAHAYANA ("Great Vehicle")	**HINAYANA** ("Lesser Vehicle") 246 B.C. Missionaries to Ceylon			(Han Dynasty) 206 B.C. - 220 A.D.
100-50 B.C. Gandharan art, classic Buddha image				1st century A.D. Early Buddhist missionaries to China
Nagarjuna (2nd century philosopher)	1st cent. A.D. on Hinayana losing out and eventually died out in India		c. 500 B.C. - 500 A.D. Flourished	372 - Buddhism to Korea 400 - Kumarajiva translator into Chinese 552 - Buddhism in Japan
7th-10th centuries Rise of Tantrism Decline of Indian Buddhism	South Asia (Ceylon, Burma, Thailand, Vietnam)	c. 500 A.D. Ascendency of Shiva and Vishnu cults in Indian religion		629-45 Hsuan Tsang, pilgrim to India
	Hinayana continues to flourish to the present	Recent leaders Tagore, Ramakrishna Gandhi		12th to 14th cents. Rise of Japanese sects, Tendai Shingon, Nichiren, Zen
India: Buddhism now extinct			Survives in India today, as a small sect; did not spread internationally	Decline (but not extinction) of Buddhism in China

Unit III, Lecture 1

The Origins of Buddhism

I. The historical setting

  A. Indus valley civilization (Dravidians), 2500-1500 B.C.
  B. Aryan invasions and migrations, 1500-1000 B.C.

    1. The Vedas, especially <u>Rig Veda</u>
    2. The epic, <u>Mahabharata</u>

  C. Kingdoms of the Ganges Valley, emerging c. 800 B.C.

    1. Caste system developing
    2. Ceremonial acts of worship, the <u>Brahmanas</u>
    3. Transcendentalism, the <u>Upanishads</u>
    4. Emerging asceticism

II. The life and teaching of Gautama

  A. Youth
  B. Renunciation
  C. Austerities
  D. Enlightenment
  E. First sermon

    1. The "Middle Path" and the "Noble Eight-Fold Path"
    2. The "Four Noble Truths"

  F. Founding the Sangha
  G. The Parinirvana

Unit III, Colloquium 1

The Life of Buddha

Hamilton, C.H., Buddhism: A Religion of Infinite Compassion, Chapter I, "Pali Buddhist Literature: The Life of Buddha" 3-34 and 44-46 and refer to glossary, 179ff.

1. If it is true that the self is merely a named-thing or an illusion, that in fact it is nothing but a bundle of parts (aggregates), does the realization of that truth lead to despair, defiance, or hope? Where does the self get its unity? identity?

2. Is loneliness, puzzlement, and death, or in one word, suffering, the fundamental nature of existence? If so, is there a possibility of release?

3. What is the case that can be made against the life of pleasure, and the life of extreme asceticism?

4. Is the search for enlightenment on the part of the Buddhist monk a mode of escape from the problems of the world or a contribution to the health of the world?

5. Does losing oneself and finding oneself (Matt. 10:39) in Christianity mean the same thing as in Buddhism?

Unit III, Lecture 2

Indian Buddhism

I. Early history of the Sangha: canon, schisms, King Asoka

II. Some important concepts in Hinayana

A. Enlightenment
B. Non-self
C. Nirvana

III. The rise of Mahayana

A. The Bodhisattva ideal

1. Infinite compassion
2. Parivarta

B. Mahayana Buddhism

1. Esoteric aspect: the philosophic doctrine of Sunyata, elaborated by Nagarjuna (2nd century A.D.)
2. Exoteric aspect: Doctrine of Trikaya

a. Dharmakaya--Essence Body
b. Sambhagakaya--Body of Bliss
c. Nirmanakaya--docetically conceived emanation of Body of Bliss
d. Amitabha--Heavenly Buddha chiefly concerned with our world, salvation by faith

3. Relation between esoteric and exoteric teaching: identification of the Body of Essence with Nirvana

IV. Comparison of Hinayana (Theravada) and Mahayana Buddhism (See note below)

V. Tantric Buddhism

IV. The extinction of Buddhism in India

Note: The following comparison between Hinayana and Mahayana Buddhism is taken from Huston Smith, The Religions of Man.

Theravada (Hinayana)	Mahayana
1. Man as individual	1. Man as involved with others
2. Emancipation by self-effort	2. Salvation by grace
3. Key vitue: Bodhi (wisdom)	3. Key vitue: Karuna (compassion)
4. Centers on monks	4. For laymen
5. Ideal: the Arhat	5. Ideal: the Bodhisattva
6. Gautama Buddha: a saint	6. Gautama Buddha: a savior

Unit III, Colloquium 2

The Mahayanist Vision

Hamilton, op. cit., Selections XXVI-XXX, 115-132

1. Consider what the qualities of Bodhisattva would be if translated into a description of a person actually existing at Southwestern (Chapter XXII).

2. Several of the selections in this assignment are concerned to state or prove the unreality of the apparently real world around us (Chaps. XXV, XXVI, and XXX).
   - (a) Can you restate the arguments that Vasubandhu uses, translating them so that they would be recognizable or convincing in a modern discussion? (Chap. XXX)
   - (b) Does the bald statement, "there is no way of escape from suffering," (page 114) deny Gautama Buddha's "Noble Four-Fold Path" of salvation?
   - (c) What kind of life would result from the realization that all apparently real things are unreal?

3. Retell the Parable of the Prodigal Son as it appears in the Lotus Sutra (Chap. XXVII). Compare it with the Lukan Parable of the Prodigal Son (Luke 15:11-24). Consider the understanding of man's pre-salvation condition, the meaning of God's grace, and the implications for an appropriate life, as these appear in the two parables.

4. In the last several centuries, many tribesmen with "primitive" religions have been converted to Christianity or Islam. On the other hand, despite active missionary efforts, virtually no Buddhists have been so converted (1% or fewer in countries where Buddhism is active). Basing your considerations on the readings we had for today, what are the resources within the Buddhist tradition which might help to account for this?

Unit III, Lecture 3

Buddhism in China and Japan

I. The spread of Buddhism to China and Japan

II. The development of schools or sects in China and Japan

A. Rationalist (China, T'ien T'ai; Japan, Tendai)
B. Heavenly salvation or "Pure Land" (China, Ching-T'u; Japan, Jodo and Shin)
C. Mantric or "True Word" (China, Chen Yen; Japan, Shingon)
D. Intuitive or "Meditative" (China, Ch'an; Japan, Zen)

1. Terminology: satori, roshi, zazen, dokisan, koan
2. Teachings or emphases:

a. Truth as personal and paradoxical, not rational or intellectual
b. Truth passed on in personal relationships, not in book learning or concepts
c. Enlightened life lived in the world
d. Sudden enlightenment (Rinzai sect) versus gradual enlightenment (Soto sect)

III. The past, present, and future of Buddhism

A. Decline in traditional Asian lands
B. Contemporary reevaluations of the role of the layman
C. Buddhism becoming established in some Western countries
D. The conditions necessary for a Buddhist revival in the world

Unit III, Colloquium 3

The Non-Rational Way of Zen

Frazier, A.M., op. cit., Chapter VIII, "Zen Buddhism" by D.T. Suzuki, 265-296

1. If Zen is seeing into one's own being, is Zen simply the same as psychology?

2. Is suffering the surest way to wisdom?

3. Why is intellect unable to answer the problem of problems? What is Zen's proposal as an avenue to life in place of the intellect?

4. What is the "new viewpoint" (satori) of Zen Buddhism? What Western concepts or moods might be named as somewhat comparable?

5. Why were Hui-Neng and his followers opposed to quietism?

6. How account for the fact that seemingly insignificant occurrences (washing the dishes, pebble hitting the bamboo, etc.) could lead to satori? If this is true, does it trivialize the Zen form of religion?

7. How do you account for the popularity of Zen in the West in the last twenty years or so? (Do you know anything about what has happened, or what do you suppose would happen, when Zen influences music, or theatre, or philosophy, or psychiatry?)

8. Are Zen satori and the Christian experience of being "in Christ" comparable?

UNIT IV

RESPONSIBLE MAN: THE HEBREWS

ASSIGNMENTS

1. The Heart of Israel's Faith

Lecture 1 — Dialogue and Destiny

Anderson, B.W., Understanding the Old Testament (hereafter referred to as Anderson), 1-30

Colloquium 1 — Revelation and Record

Exodus 1-14
Deuteronomy 26:1-11*
Anderson 30-55

2. Historical and Ethical Aspects of Israel's Faith

Lecture 2 — History and Theology

Anderson 55-65

Colloquium 2 — Covenant and Law

Exodus 19-23, 34
Deuteronomy 5:1-6:15

3. Social and Political Developments in Israel

Lecture 3 — Confederation to Kingship

Anderson 76-97, 118-138

Colloquium 3 — Kingdom of God and Kingdoms of Men

I Samuel 7:15-13:23, 15:1-16:23
II Samuel 5:1-7:29, 11:1-19:30
Anderson 138-159

4. Covenant and Crisis

Lecture 4 — Prophetic Faith

I Kings 16:29-22:40
Anderson 190-221

Colloquium 4 — Society under Judgment

Amos (all)
Isaiah 6-8, 10:1-11:16
Anderson 232-277

5. <u>The Dialogue of Hope and Despair</u>

Lecture 5	Suffering and Salvation: Judah's Quest for Meaning
	Anderson 292-325
Colloquium 5	The Search for Meaning in Job
	Job (and outline in <u>Readings</u>, IV-5-1f.) Anderson 506-518

6. <u>Creation, Fallen and Redeemed</u>

Lecture 6	Exile and Restoration
	Anderson 374-413
Colloquium 6	Promise of Renewal
	Genesis 1-4 Psalm 8 Isaiah 40-55 Anderson 414-427

*Where numerals are separated by a colon (:), the reference is to chapter (before colon) and verse (after colon); otherwise reference is to <u>chapters</u>--e.g., in Exodus 1-14, above.

UNIT IV

Responsible Man: The Hebrews

Geographically one travels but a few hundred miles westward to leave the land of the Vedas and enter the land of the Bible. But the separation is far more than a matter of miles, rivers, or mountains; culturally, it is a leap from one world to another. The man of Mesopotamia and Canaan was vastly different from his counterpart in India, especially in terms of basic outlook on life, understanding of the world, and self expression.

Something of the distinctiveness of the Semitic peoples, to use a term that includes Hebrews and other, kindred nations, can be seen in their robust and aggressive zest for life--and this-worldly life at that. Their scriptures abound with references to pain and suffering, but these are viewed as only a part of an otherwise "good" world, not as cause to withdraw in contemplation or to seek escape from this world's involvements.

In fact, man in the Old Testament is aware of himself only in the context of his community and its ongoing life. He is first a tribesman or Israelite, and secondarily an "individual" (if indeed we can legitimately use the term at all). So important to his sense of identity is this social or ethnic solidarity, that it also extends temporally into his past and future--hence, his "contemporaneity" with forebears in the exodus from Egypt.

But this social solidarity is in turn founded upon a distinctive understanding of human existence, which we may call dialogical or, as the Old Testament itself calls it, life in covenant. Man's fundamental posture is that of responder to a summons or participant with the Summoner in an ongoing dialogue. In Old Testament language, the Lord God had entered into covenant with the people of Israel, had sealed this covenant with them in the exodus and the giving of Torah (law), and every subsequent event in their national history was but another "word" in the continuing dialogue with God. It is this sense of divine vocation and destiny that binds the people together through the centuries, repeating for each generation the call to respond to God's word and to renew the covenant.

Several results flow from this. (1) Old Testament man never identifies himself in terms of some natural quality, such as a potential for rational thought. Nor does he ever consider his identity a finished product. Rather, man in dialogue must initially become himself in a decision of response, and then ever anew become himself in his continuing decisions. (2) Another result is that the self as a whole transcends any particular part, such as the mind, or even will. In Old Testament understanding, the self can know the right and do the wrong, a somewhat more pessimistic assessment of rational control of behavior than we will note later among the Greeks. Again, the self can will one thing and do another, that is, it can have conflicting wills

within itself. Nevertheless, the self is no mere basket of fragments. Somehow transcending all its parts and accepting responsibility for them, it stands as a whole. (3) Again, man in dialogue never questions the reality of the dialectical Other. How could he, when the relation to the Other initiates his own existence? Thus, Old Testament man continually seeks to know God, or hear God, or obey God, or flee God, but never argues the existence of God. (4) Finally, the decision in response to a divine Other crucially affected the Hebrew understanding of the appropriate relations of man to other human beings. Jesus was enunciating fundamental Old Testament convictions when he designated the two commandments that he called great. For Hebrew man, unless love of God entails and expresses itself in love of neighbor, it is merely disguised idolatry.

The serious student of the Hebrews and their writings will find that modern understanding of the Bible is very much indebted to specialists in Pentateuchal Analysis, that area of biblical scholarship devoted to the study of the Pentateuch (=first five books of the Old Testament = "five books of Moses" = Torah) and its sources. These scholars, facing the difficulties of taking the five books as the work of Moses (or of any one author), applied the tools of literary criticism and found numerous clues to indicate the composite nature of the Pentateuch--i.e., that it was the product of many centuries, first, of orally transmitted traditions and, then, of written and repeatedly revised records. As their findings were more and more accepted, it became possible to give reasonable explanations for many previously baffling phenomena--e.g., two or more names for the same person or place, historical inconsistencies, duplicate stories, anachronisms and the like. The new data also suggested that locality, perhaps the division of the northern and southern kingdoms, must have accounted for variations or modifications in certain traditions.

The emerging theory came to be known as "the documentary hypothesis," because of a consensus that lying behind the Pentateuch were (at least) four main sources, presumably separate documents. Although the "documentary" character of these sources and their precise definition are still matters of some dispute, the four distinctive traditions which appear to be interwoven to form the Pentateuch can be summarized as follows:

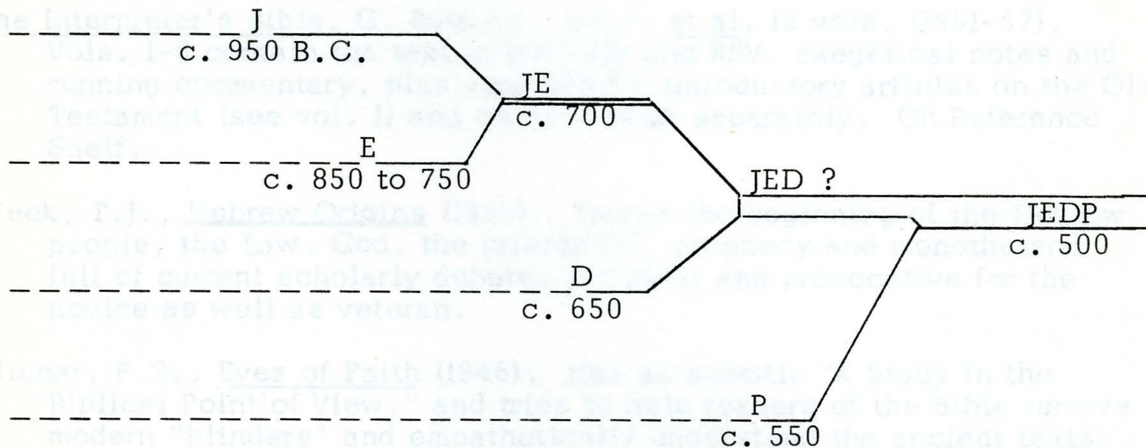
1. "J" (for Jahveh, the German spelling of Yahweh), so named because of its preference of YHWH for God's name; reflects interests of Judah, the southern kingdom, from ca. 950 B.C.; prefers "Sinai" for the holy mount; traces history back to Creation; and is highly anthropomorphic in references to deity.

2. "E" (for Elohim, most frequent term for God) shows ties with Ephraim or Israel, the northern kingdom, from ca. 750 B.C.; prefers "Horeb" for the holy mount; begins with the story of Abram (Gen. 11); stresses the miraculous and uses an epic, repetitious style.

3. "D" (for Deuteronomic, being the dominant source of Deuteronomy) dates from ca. 650, but shows affinities for "E"; stresses unity of the elect people; is moralistic and hortatory in style.

4. "P" (for Priestly) reflects dominant concerns of the cultus, such as proper offerings, ritual purity, genealogies; dates from ca. 500, serving to combine and re-edit older sources; stresses the holiness and transcendence of God; has formal and schematic style.

It should be noted that none of these sources corresponds to any extant manuscript; they are hypothetical, and ought to be imagined as early "editions" or, better, as stages in the formation of the Pentateuch, whereby "J" and "E" were probably combined by 700 B.C., and the additions of "D" and "P" represent revisions of the whole. The process may be diagrammed thus:



(Broken lines = oral traditions; solid lines = written form)

MPB

UNIT IV, Supplemental Reading

Baab, O.J., The Theology of the Old Testament (1949). Deals thematically with "the meaning of God," "the nature of man," and concepts of sin and salvation in the Old Testament; concise, yet fairly thorough, and clearly written.

Buber, Martin, The Prophetic Faith (1949). Deals with major Old Testament themes such as Yahwism in conflict with Baalism and the meaning of suffering, emphasizing the existential character of the biblical dialogue; very fresh and lively reading.

Heidel, Alexander, The Babylonian Genesis (1942). Studies the religious and social significance of the Enuma elish--the account of creation in particular--and makes comparison with the biblical accounts; annotated text, of value to the specialist, but introduction will be helpful to laymen. On reserve.

Heidel, Alexander, The Gilgamesh Epic and Old Testament Parallels (1946). Gives an annotated text and introduction to this Babylonian tale, of interest here for its "flood story" which parallels that of Genesis; a companion to the above item, helpful in introductory matter. On reserve.

The Interpreter's Bible, G. Buttrick, (ed.), et al. 12 vols. (1951-57). Vols. 1-6 contain the text in both KJV and RSV, exegetical notes and running commentary, plus very helpful introductory articles on the Old Testament (see vol. 1) and on each book separately. On Reference Shelf.

Meek, T.J., Hebrew Origins (1950). Traces the beginning of the Hebrew people, the Law, God, the priesthood, prophecy and monotheism; full of current scholarly debate, yet clear and provocative for the novice as well as veteran.

Minear, P.S., Eyes of Faith (1946). Has as subtitle "A Study in the Biblical Point of View," and tries to help readers of the Bible remove modern "blinders" and empathetically understand the ancient texts; artfully expresses and relevantly explains major Old Testament motifs.

Napier, B.D., Song of the Vineyard (1962). Surveys the theological implications of Old Testament faith in a fresh and provocative fashion, treating the material chronologically, rather than topically; very useful exegetically, less so in historical background.

Pritchard, J.B., Ancient Near Eastern Texts Relating to the Old Testament (1958). Contains vast collections from all lands of the ancient East, with notes and commentary; technical but still helpful for laymen, throwing light on many problematic Old Testament loci.

Pitchard, J.B., Archaeology and the Old Testament (1958). Condenses much data in small space and provides handy guide to major discoveries and their relevance for study of the Old Testament; highly recommended.

Scott, R.B.Y., The Relevance of the Prophets (1954). Stresses the nature of the prophet as "spokesman of crisis" deeply involved in the socio-political affairs of his time, and provides valuable insight for interpreting prophets to modern man.

Wright, G.E., Biblical Archaeology (1957). Abridged edition of the large original, gives succinct but comprehensive introduction to the intriguing world of Palestinian "digs" and gives new light on the old biblical texts; somewhat more inclusive than Pritchard's.

Wright, G.E., and Fuller, R.H., The Book of the Acts of God (1957). Gives good treatment of the whole Bible from the "salvation-history" point of view, sorting out the main streams of tradition behind the Old Testament and interpreting these theologically.

Wright, G.E., and Filson, F.V., The Westminster Historical Atlas to the Bible (1956). Has excellent maps and detailed commentary, clarifying the physical and historical setting of Old and New Testaments; highly recommended. On reserve and reference shelf.

CHART V. HEBREW HISTORY

Period		Hebrew History	Related Events in Mesopotamia, etc.
Middle Bronze (2000-1500)		Patriarchal Period Abraham (1750) Jacob's family to Egypt (c. 1650)	Autonomous city states in Canaan, Egyptian hegemony Hyksos rulers in Egypt, 1750-1580
Late Bronze (1550-1200)		Moses and the Exodus (c. 1290) Israelites established in the land by 1220	Ramases II (1290-1224), probably the Pharoah of the Exodus Merneptah's stele, 1220, mentions "Israel" in Canaan
Iron I (1200-1000)		Israel's Tribal League ("Judges") Rising Philistine threat Samuel, Saul	Philistines, "sea peoples," refugees from Aegean, settled in Canaan and began use of iron weapons
Iron II (beginning c. 1000)		UNITED KINGDOM (1000-922) David (1000-961) Solomon (961-922)	Time of relative freedom from foreign domination in Canaan
	DIVIDED KINGDOM		
	Northern ("Israel")	Southern ("Judah")	
	Jeroboam (922-901) Omri (876-869) (Elijah) (Elisha)	Rehoboam (922-915)	
Assyrian Empire (expansion began c. 750)	Jeroboam II (786-746) Amos and Hosea		Assyrian empire: Tiglath-pileser III (745-727)
		Ahaz (735-715)	
	SAMARIA FALLS (722-21)		Sargon II, to whom Samaria fell (722-705)
		Hezekiah (715-687) (Isaiah) (Micah)	Sennacherib (705-681)
		Invasion of Palestine (701) by Sennacherib Manasseh Josiah (640-609) (Deuteronomic Reformation, 621) (Jeremiah)	
		Battle of Megiddo, (605)	Pharoah Necho defeated and killed Josiah, 605 FALL OF ASSYRIA, Battle of Carchemish, 605
Babylonian Empire (605-539)	First deportation to Babylon, 597 FALL OF JERUSALM, Second deportation, 587		Nebuchadrezzar, 605-562
	BABYLONIAN EXILE OF THE JEWS (Jeremiah, in Judah, Egypt) (Ezekiel, in Judah, Babylon) (II Isaiah, in Babylon, Judah-?)		FALL OF BABYLON, 539

CHART V. HEBREW HISTORY (CONTINUED)

Period	Hebrew History	Related Events
Persian Empire (c. 550-331)	Cyrus' Edict of Restoration, 538 Rebuilding of temple (520-515) (Haggai) (Zechariah) Nehemiah (445) Ezra (date uncertain) (Malachi, Ruth, Jonah)	Cyrus, 550-530
	EMPIRE OF ALEXANDER THE GREAT, 336-323	
Hellenistic Empires (323 to c. 100)	Wisdom literature (Proverbs, Ecclesiastes, Job) Palestine generally under Egypt Came under Syrian control, c. 200 Maccabean Revolt, 167 Judas Maccabeus, 166-100 (Daniel)	In Egypt, the Ptolemies In Syria, the Seleucids Antiochus IV (Epiphanes), 175-163
Empire of Rome:	Occupied Syria, 63 Captured Jerusalem, 63 Occupied Egypt, 30	

For detailed tables see Anderson, B., Understanding the Old Testament

Unit IV, Lecture 1

Dialogue and Destiny

I. Introduction to Old Testament thought and expression

A. A distinctive point of view
B. Some implications for the modern student

II. The dialogical character of "Biblical theology"

A. The protagonist: God

1. Self-revealed in "mighty acts"
2. Known by various names and epithets
3. One who calls and covenants
4. One who judges and redeems

B. The deuteragonist: Man

1. Creature--dependent, one with the rest of "nature"
2. Made "in the image of God"--dominion, distinct from "nature'
3. Sinner--at odds with self, "nature" and God
4. Saved in hope--destiny, the promise of salvation

C. Illustrated in the story of Abraham (Genesis 12-24)

1. The particularity of the divine summons
2. The radical nature of faith-obedience
3. The universal scope of God's purpose

Unit IV, Colloquium I

Revelation and Record

Exodus 1-14
Deuteronomy 26:1-11
Anderson 30-55

1. If we assume, as seems most likely, that the earliest written sources of Israel's beginnings date only to tenth century B.C., how were records of the Exodus preserved and transmitted? Does Deuteronomy 26:1-11 give any clues as to the nature of these records and the manner of transmission?

2. How do you account for the fact that there is no extant record in Egyptian annals of the Hebrews' escape from Egypt, when this was such a significant event in Israel's history? What does this fact suggest as to the character of Old Testament "history"?

3. Examine the episode of the burning bush and the "call" of Moses. What does this show as to Israel's concept of history as a God-man dialogue? Is the reluctance of Moses typical of human resistance to "involvement"? How is it to be overcome?

4. What seems to be the point of Exodus 3:13-15 (the question of God's "name")? Compare Exodus 6:2 and Genesis 4:26. Account for the differences (cf. the summary of Pentateuchal sources in introductory essay).

5. What significance have the plagues on Egypt (Ex. 7-12) in the story of the Exodus? What is the biblical understanding of "miracle," and how does this compare with other possible views?

Unit IV, Lecture 2

History and Theology

I. Introduction

II. Levels of hermeneutical concern

- A. *Bruta facta*
- B. Israel's historiography
- C. Historico-critical research
- D. *Heilsgeschichte Schule*
- E. Old Testament Theology

III. The Exodus "Event"

- A. What happened?
- B. Significance for Israel's self-understanding
- C. How interpreted?

IV. The God of History

- A. Covenant Maker
- B. Meaningful time
- C. Lord of Nature
- D. Promise and fulfillment
- E. Ethical demands

V. The Covenant people

VI. Conclusion

Unit IV, Colloquium 2

Covenant and Law

Exodus 19-23, 34
Deuteronomy 5:1-6:15

1. Compare the various versions of the decalogue (Ten Commandments) which you find in Exodus 20, 34, and Deut. 5. How can you account for the multiplicity and for the differences?

2. Notice Exodus 20:2, the "preface" which Jews count as the first commandment. Does this suggest anything as to Israel's understanding of law and its relation to the "mighty acts" of God?

3. Distinguish between apodictic and conditional forms of law (cf. Anderson, 60-61) and show how these terms apply to the Decalogue and to the Covenant Code (Ex. 21-23). Which form do you think might have been the earlier? Why?

4. How would you describe the Hebrews' concept of justice? What does the Covenant Code reveal as to the structure of Hebrew society--e.g., classes, occupations?

5. Evaluate the lex talionis ("eye for an eye...") as an ethical principle or as a basis for legal justice. Compare current notions of punishment and/or restitution.

Unit IV, Lecture 3

Confederation to Kingship

I. Historical background

A. Tribal traditions
B. Political events outside Israel between the times of the conquest and the monarchy
C. Charismatic leadership versus centralized authority

1. The Judges
2. Saul
3. David
4. Solomon
5. The prophetic movement as continuation of charismatic tradition

II. Cultural background

A. Mesopotamian and Egyptian patterns
B. Sacral kingship

III. The place of the ideal king in Israel's later history

A. Charismatic traditions in the North
B. Loyalty to the dynasty of David in the South
C. The rise of messianism

Unit IV, Colloquium 3

Kingdom of God and Kingdoms of Men

I Samuel 7:15-13:23, 15:1-16:23
II Samuel 5:1-7:29, 11:1-19:30
Anderson 138-159

1. Distinguish the two main sources in I Samuel for the founding of the monarchy. How can we account for the two opposing views and their interweaving in one record?

2. Characterize the picture of Saul given in I Samuel 9 and 11 ("early source"). How does he compare to the military heroes described in the book of Judges? What is the social and political milieu at the time of Saul?

3. Was Israel's monarchy compatible with the "theocratic ideal"? How did Israel's ideal differ from that of Egypt, or that of Babylonia, in the matter of kingship?

4. Of what significance for understanding kingship are the traditions preserved in II Samuel 7? Do they reflect a new or different view of covenant, compared with that reflected in Exodus?

5. Summarize David's contributions toward establishment of the monarchy in Israel. What elements of resistance to David's policy do you detect in II Samuel?

6. Do these stories of Israel's monarchy suggest to us a possible criterion for evaluating the kingdoms of men? Or does God care what form of government men may choose? Does one's theology, even now, have any bearing on the kind of political system he adopts?

Unit IV, Lecture 4

Prophetic Faith

I. Prophecy and Prophets in Israel

A. Prophecy as a universal phenomenon

1. Ancient examples and modern counterparts
2. The common ingredients

B. Prophecy in Israel

1. Context in the cult--relation to priesthood
2. Mantic functions of the <u>ro'eh</u> (seer)
3. Ecstatic aspects and the <u>nabi</u>' (prophet)
4. Professionalism and royal patronage

C. Ninth-century representatives

1. Elijah
2. Elisha
3. Micaiah

II. The cultural conflict: Yahwism vs. Baalism

A. The economy of Canaan: basically agrarian
B. The economy of Israelites: pastoral
C. The resultant syncretism
D. The nature of Baalism
E. The distinctiveness of Yahwism

III. The eighth-century: heyday of Hebrew prophecy

A. Conditions in the near-eastern world
B. Internal affairs in Israel (northern kingdom)
C. Internal affairs in Judah (southern kingdom)
D. The prophetic protest

1. Amos and Hosea in Israel
2. Isaiah and Micah in Judah

Unit IV, Colloquium 4

Society Under Judgment

Amos
Isaiah 6-8, 10:1-11:16
Anderson 232-277

1. Name some of the specific items in Amos' indictment of Israel. Who, or which class of people, are the chief offenders? Why?

2. Does Amos' personal status--e.g., as a Judean shepherd and dresser of fig trees--have anything to do with the content of his message? If so, what? Explain his reply to Amaziah in 7:14-15.

3. Is Amos denying the idea of Israel's covenant with Yahweh? Examine 3:2 and 6:1-3 (compare with 9:7). What do these statements indicate about the concepts of election and of God's sovereignty?

4. What are the distinctive emphases of the prophet Isaiah's message? Compare the situation to which he spoke with that of Amos. Compare the hopes of each.

5. How is Isaiah's vision of God and understanding of his own mission (Chapter 6) related to his advice for King Ahaz (Chapter 7)? Explain the meaning of the "sign" offered Ahaz. Why does the king refuse it?

6. What notions of Providence and divine sovereignty are found in Isa. 10:1-19? Compare with those of Amos.

Unit IV, Lecture 5

Suffering and Salvation: Judah's Quest for Meaning

I. Changing fortunes in seventh-century Judah

A. Assyrian domination

1. Political effects
2. Religious effects

B. Revival of prophetic protest

1. Zephaniah
2. Nahum
3. Jeremiah

C. Josiah and the Deuteronomic Reforms

1. Antecedent movements
2. Discovery of the "book of the law"
3. Major reform measures

II. Patriotism and protest: Jeremiah's dilemma

A. Call and commission of Jeremiah

1. Destructive aspects of the prophetic ministry
2. Constructive aspects

B. The "confessions"

1. Growing frustration
2. Increasing opposition

C. Jeremiah's relations with the state

1. With Josiah
2. With Jehoiakim
3. With Zedekiah

D. Conclusions

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2. Increasing opposition

C. Jeremiah's relations with the state

1. With Josiah
2. With Jehoiakim
3. With Zedekiah

D. Conclusions

Unit IV, Colloquium 5

The Search for Meaning in Job

Job (and outline in Readings, IV-5-1f.)
Anderson 506-518

1. As the discussion progresses, are the friends less, or more severe with Job?

2. As the discussion progresses, is Job less, or more ready to admit his guilt? Is he less, or more interested in finding God?

3. What are the climactic points in the debate? In the book as a whole?

4. What is Elihu's solution to the problem? Is it different from that of the three friends?

5. Note the following passages: Job 9:15-20; 14:13-22; 16:18-22; 19:21-29; 23:1-7; 31:35-37. Is Job interested in a problem even deeper than his suffering?

6. State in your own words the answer that the Voice from the whirlwind gives.

7. What is the importance of the fact that the Voice speaks to Job and not to the friends?

8. Does the Book of Job annihilate the doctrine that suffering is retribution for sin?

9. Consider varying answers given to the mystery of suffering with supporting passages from the text of Job itself.

Unit IV, Lecture 6

Creation and Redemption in II Isaiah

I. Introduction: life in exile

II. Deutero-Isaiah

- A. The man, prophet to the exiles
- B. The call, the heavenly council
- C. The message, "comfort, comfort my people"

III. The grandeur of Yahweh

- A. Lord of history, sovereign
- B. Lord of the future, redeemer
- C. Lord of nature, creator
- D. Lord of all mankind, universal

IV. Israel's responsibility

- A. A light to the nations
- B. Critique of idolatry
- C. World-wide mission

V. The servant of the Lord

- A. Identity
- B. Role
- C. Suffering
- D. Victory

VI. The messianic hope

Unit IV, Colloquium 6

Promise of Renewal

Genesis 1-4
Psalm 8
Isaiah 40-55
Anderson 414-427

1. When the ancient Hebrew looked about him at his natural world, what could his eyes see that is hidden to modern man? What could he not see that is obvious to modern man?

2. What is man's proper place in the universe for the Old Testament writers? What is man's responsibility toward nature?

3. How did Israel's past provide an index for her future? What is implied by a "new exodus" and "new creation"? What is the basis for Israel's hope?

4. What religious values are expressed in the statement that Yahweh is is creator? How does such a conviction influence one's self understanding? Relate your thinking to monotheism, henotheism, and universalism.

5. What are the implications of monotheism and universalism for our modern world? What significance does the reference to Cyrus or the Lord's anointed have for Israel's understanding of herself as the covenant people of the Lord.

6. Are the descriptions of Yahweh as "creator" and "redeemer" literal or mythic? Examine the adequacy of language to express religious ultimates!

UNIT V

REFLECTIVE MAN: THE GREEKS AND
PRACTICAL MAN: THE ROMANS

ASSIGNMENTS

1. The History of the Greeks

Lecture 1 — The Rise of the Greeks

Harrison and Sullivan, Chapter 5, "The Origins and Development of the Greek City-State Polity," 81-96
Bowra, C.M., The Greek Experience, Chapter II, "The Heroic Outlook"

Colloquium 1 — The Unifying Experience of the Greeks

Homer, Odyssey, Books 1-2, 5-6, 8-13, 21-22

2. The Reflective and the Active Life

Lecture 2 — The Genius of the Greeks and Romans

Plato, Apology (Works of Plato)
Barrow, R.H., The Romans, Chapter I, "What Manner of Men?" and Chapter VI, "The Roman Practical Genius"

Colloquium 2 — Justice and the Good

Plato, Republic, Book II, 44-57; Book IV, 160-165; Books VI-VII, 249-259

3. Life Interpreted by Drama

Lecture 3 — Greek Tragedy and Comedy

Bowra, Chapter VII, "Imagination and Reality"
Hamilton, E., The Greek Way, Chapter XI, "The Idea of Tragedy"

Colloquium 3 — The Tragic Aspect of Life

Sophocles, Oedipus Rex, (The Complete Greek Tragedies, Vol. III, 15-90)
Aristotle, Poetics, Chapters 6-11, 13, (McKeon, ed., Introduction to Aristotle)

4. Order and Disorder

Lecture 4 — The Importance of Order.

Bowra, Chapter V, "The Good Man and the Good Life."

Colloquium 4 — The Greeks Against Themselves.

Thucydides, History of the Pepoponnesian War, Readings, V-4-1ff.
Harrison and Sullivan, Chapter 6, "The Failure of the Greek City-State Polity," 102-107, especially sections 2-5
Euripides, The Trojan Women (The Complete Greek Tragedies, Vol. VI, 210-264)

5. The Story of Rome

Lecture 5 — Republic and Empire

Harrison and Sullivan, Chapters 9 and 10, "The Rise of Rome to Domination of the Mediterranean World" and "The Failure of the Roman Republic, 133-31 B.C."

Colloquium 5 — The Epic of Rome

Vergil, Aeneid, Books I-IV (Vergil's Works, 3-81) and part of Book VI (Works, 123-126) (See synopsis of Books V-XII on opposite page)
Eclogue IV (Works, 274-275)

6. The Roman Heritage of Law

Lecture 6 — Roman Law and Government

Barrow, Chapter XI, "Roman Law"

Colloquium 6 — The Practical Philosophies of Rome

Lucretius, On The Nature of Things, Readings, V-6-1ff.
Epictetus, Enchiridion, Readings, V-6-9ff.
Marcus Aurelius, Meditations on Epicurus, Readings, V-6-13ff.
Epicurus, Diogenes Laertius on Epicurus, Readings, V-6-18f.
Cicero, Selections from Laws, Readings, V-6-20f.

UNIT V

REFLECTIVE MAN: THE GREEKS AND PRACTICAL MAN: THE ROMANS

One persistent Greek accomplishment was to objectify reality, i.e., to "set it at arm's length" and categorize it. If the Buddhists sought by meditation to escape existence, and if the Hebrews sought by decision to respond to the call of existence, the Greeks sought by reflection to discover the nature of man and to order the self and live in the light of that nature.

For instance, early in this unit you will be able to see how Homer's treatment of the gods in a certain sense objectifies them. He did not deny their existence. Far from it--the gods play important roles in Homeric man's affairs. But the objectivity gives subtle detachment to Homer's treatment. The gods, portrayed in human form and with touching human foibles, no longer inspire the numinous dread that previously marked men's relationships with gods.

The same fact appears in Greek statues of the gods: the idealized human forms are magnificent, but the terror of gods has been brought under control. The temples, too, convey balance and humane dimensions, rather than the terror of the holy or aspirations towards the sacred.

Greek political life had at its peak a sense of the divine origin of the city and a strong sense of corporate identity and responsibility. But this was followed by a decline of the old pieties and by the rise of a self-interested sort of individualism. The choruses in the tragic dramas of Aeschylus and Sophocles had warned the citizens of the danger of abandoning piety. But fifth century sophists ignored their warnings and brought a self-serving rationalism to a peak.

Socrates, like the sophists, subjected all conventional judgments to rational criticism. Nevertheless, he opposed the sophists, for he held that true rationality must go beyond mere individual whim. The oracle had told him, "Know thyself," and so Socrates set out to know those norms, those logoi, which would define his humanity.

When we speak of the Greek view of life, then, we have in mind largely a legacy from Socrates, and from men such as Plato and Aristotle who revered him as their teacher. They were at one in seeing man as a part of the universe, and in that sense at home in it. The reality which constitutes the universe equally constitutes human existence. This reality is rationally structured, and is finally knowable to determined human inquiry. To apprehend the form of reality, and to attune the self to the universal and eternal, is the reasonable life. And man has the freedom to do so, for he is a rational being.

PRACTICAL MAN: THE ROMANS

When Rome succeeded Athens as the center of the Mediterranean world, it had already enjoyed a long period of relative isolation in which to develop its own distinctive character. The Roman citizen of the Republic (510-27 B.C.) was fundamentally a farmer and a family man, and also a soldier trained to a routine of self-discipline. The "Roman virtues," admired by many to this day, were <u>pietas</u>, a devotion to family and to the gods; <u>gravitas</u>, a dignified and serious approach to others; <u>severitas</u>, an attitude of sternness toward himself and his duty, which would undoubtedly include <u>disciplina</u>, self-discipline, and <u>frugalitas</u>, simple living. With these as the traditional virtues, it is no wonder that the austere and morally demanding wisdom of Stoicism came to be widely admired in later Rome.

The essence of the Roman way of life has sometimes been characterized as practicality, and this feature appears in those aspects of Roman culture that have most influenced later periods. Roman accomplishments include the Roman law, development of the concept of natural law, use of the army as a civilizing agency, development of effective political structures for the administration of large and diverse areas, Roman architecture, especially in public buildings, and other engineering accomplishments such as the famous Roman roads.

ALIENATED MAN: THE HELLENISTIC AND IMPERIAL ROMAN PERIOD

In the Hellenistic empires after Alexander died (323 B. C.), and also in Rome during the turbulent first century, B. C., especially after the establishment of the empire (27 B. C.), a full turnabout gradually took place in men's fundamental view of existence. The political upheavals which destroyed first the ancient city-states and later the Roman Republic left individuals utterly bewildered and helpless. Continuing upheavals, collapse of empires, and civil wars led men first to a feeling of helplessness at the hands of fate, and then to doubt as to whether men can be at home in the world at all. In contrast to the fundamental optimism of the earlier Greeks and Romans, men now came to see the world as a hostile, alien place.

Several developments in Rome during the first few centuries of the Christian era reflected this new mood. (1) One was astrology: granting life to be determined by fate, this was an attempt to interpret that fate by a pseudo-science of the movable stars. (2) Another was the growth of the mystery religions: displaced vegetation cults from the Near East and Egypt (e.g., Isis, Adonis, Attis, and somewhat distinct, Mithra) that became initiatory rites conveying death to this world and resurrection to an eternal world. (3) Another was the growth of gnostic cults: redemptive religions based on a dualistic understanding of reality. Men's souls are sparks of light from on high that have fallen into a world of darkness. Unable to save themselves from their fate, men are now called to hear that a new light has shined in the darkness, a light sent from God, a Savior, who in returning to God will prepare a place for his followers and will receive them unto himself. (4) Finally, some have seen the rapid growth of Christianity as another reflection of the new mood. A movement clearly having affinities with gnosticism, Christianity also opposed it at certain fundamental points, as we will see more fully in the next unit.

R. G. P.

Unit V, Supplemental Reading

Greece and Rome

Bulfinch, Thomas, *The Age of Fable* (1959). A concise explanation of the Greek and Roman myths and an identification of the principal figures of mythology.

Hadas, Moses, *Ancilla to Classical Reading* (1954). An historical and critical account of classical literature by an acknowledged master.

Plutarch, *Lives*. Although historically limited, a flowing style makes these biographical sketches highly readable. Especially recommended: Lycurgus, Alcibiades, Caesar, Alexander, and Marcus Brutus.

Greece

(Above all, it would be well to read more of the work of the Greek authors included in our readings and some of the work of other Greek authors, e.g., Herodotus.)

Agard, Walter R., *What Democracy Meant to the Greeks* (1960). A study of the human values realized in the Greek political system.

Andrewes, A., *The Greek Tyrants* (1956). A short but comprehensive study of early Greek history.

Barr, Stringfellow, *The Will of Zeus* (1961). A history of Greece. Readable, interesting, and probably controversial in places.

Burn, A.R., *Alexander the Great and the Hellenistic World* (1948). A spirited account of Alexander the Great: his driving energy, his bloody military campaigns, and his extensive empire building.

Germain, Gabriel, *Homer* (1961). A review of the background from which the *Iliad* and the *Odyssey* came. Excellent illustrations.

Grene, David, *Greek Political Theory* (1950). Leo Strauss has said that the author "makes his readers see many things in Thucydides and Plato which would escape the large majority."

Hutchinson, R.W., *Prehistoric Crete* (1962). A complete account of Minoan Civilization, believed to have been the beginning of civilization in Europe.

Strauss, Leo, *The City and Man* (1964). On the political thought of Thucydides, Plato and Aristotle.

Strauss, Leo and Cropsey, Joseph (eds.) *History of Political Philosophy* (1963). See the chapters on Plato and Aristotle.

Rome

Barr, Stringfellow, The Mask of Jove (1966). A history of Graeco-Roman civilization from the death of Alexander to the death of Constantine. A continuation of The Will of Zeus.

Charlesworth, M.P., The Roman Empire (1951). A good brief treatment of the empire from Augustus to Constantine. Includes a good bibliography.

Cowell, F.R., Cicero and The Roman Republic (1948). Excellent account of the last hundred years of the Republic.

Declareuil, J., Rome the Law-Giver (1927). A discussion of Roman law. Not easy.

Gibbon, Edward, The Decline and Fall of the Roman Empire (1880). Few histories written in the 18th century are still quoted today. This one is, thanks to its graceful style and competent scholarship.

Hargreaves, Reginald, Beyond the Rubicon: A History of Early Rome (1967). A lively record of early Rome, with copious quotations from ancient writings.

Rostovtzeff, M., A History of the Ancient World, Vol. I, Greece (1962), Vol. II, Rome (1927). Now dated but well-known interpretation of Greek and Roman history by an eminent scholar.

Scullard, Howard H., A History of The Roman World (1953). One of the best surveys of Roman history, with balanced interpretation.

Related Courses at Southwestern

Southwestern traditionally has had a strong interest in the Greek and Roman foundations of Western Culture. If you are interested in pursuing your studies in this area by further course work, the first obvious location is in the Classics Department. For students of Greek and Latin, all courses in the department are relevant to our work this unit. Other students can consider Classics 209, "Greek Art, History, and Literature"; and Classics 210, "Roman Art, History, and Literature," both taught in English.

In addition, students might consider the following:

Art 315, 316, 317, History of Art
English 205, World Literature
Religion 362, Religion in the Hellenistic World
Communications Arts 501, History of the Theatre (a couple of weeks on Greece, Rome)

History 311-312, The Ancient World
Philosophy 201, Introduction to and History of Philosophy
Philosophy 501, Plato
Philosophy 503, Aristotle
Political Science 413, History of Political Philosophy

CHART VI. GREECE

	Events	Culture
00 B.C.		
	Rise of Greek states c. 900-500 Aristocratic society (Homeric)	Absorption of Mycenaean culture
0		
	Colonization 800-600	Homer c. 800 Hesiod c. 700
	First Olympiad 776	
	Development of Athenian constitution Solon c. 594 Cleisthenes c. 510	Early lyric poetry: Archilochus c. 670 Sappho c. 610-595
	Spartan militarism	Rise of philosophy (Asia Minor): Thales c. 585 Pythagoras c. 535 Heraclitus c. 500 Parmenides c. 485
0		
	The Golden Age	
	Persian wars 490-70 Miltiades Themistocles	Drama Aeschylus 525-456 Sophocles 496-406 Euripides 480-406
	Delian League	Aristophanes (comedy) c. 445-400
	Athenian empire Pericles 461-29	History Herodotus c. 484-425 Thucydides c. 460-400
	Peloponnesian War 431-404	Art (ideal) Myron c. 5th century Phidias c. 5th century
		Philosophy Anaxagoras, 500-428? Democritus, 470-370? Sophists Socrates, c. 469-399
0		
	Spartan supremacy	
	Theban supremacy Epamanondus	Plato c. 427-347 Aristotle c. 384-322
		Realistic art
	Rise of Macedon Philip II 359-336 Alexander 336-23	Oratory - Demosthenes c. 384-322 Mathematics and science in Alexandria; Archimedes c. 287-212
0		
	Hellenistic monarchies in the east 300-30	Philosophies of life Cynics - Diogenes c. 412-323 Stoics - Zeno c. 334-262
	Rise of Roman power	Epicureans - Epicurus c. 341-270

CHART VII, ROME

2000-1000 B.C.	Migration of Indo-Europeans to Italy
1000-800	Etruscan immigration
	Rome founded (753)
	Period of Kings (753-509)
	Etruscans dominate Rome (600-509)
500	The Republic (504)
	Struggle of patricians and plebs XII Tables (451)
300	The conquest of Italy brings war against Greeks and Carthaginia[ns]
	The Punic wars: (264-41, 218-201, 199-196) Hannibal; Fabius, Scipio Africanus
	Greek influence begins to be felt in religion and literature: Ennius, Cato
200	Roman wars in the East
	Carthage destroyed (146) Early plays: Plautus (254-184), Terence (195-159)
	The growth of social and economic evils: Reforms of Gracchi, (133-21)
	Senatorial power - rise of the military
100	Marius vs. Sulla
	Civil war
	The first triumvirate: Pompey's conquests in the East Julius Caesar in Gaul, Britain
	The death of Julius Caesar (44)
	Struggles between Antony and Brutus; Octavius and Antony
31	Battle of Actium 31 B.C., the advent of Augustus Caesar
	During the first century B.C. Rome adopts Greek philosophy: Stoicism - Cicero; Epicureanism - Lucretius
	Roman literary style is developed by such writers as Sallust, Cicero, Caesar, Catullus

CHART VII, ROME (CONTINUED)

1 B.C.	Augustus (27 B.C. - 14 A.D.) (Jesus born) Julio-Claudian line to 68 A.D. Tiberius Caligula Claudius Nero Flavians (69-96) Vespatian Titus Domitian	Altar of Peace Division of power with Senate Moral and governmental reforms The golden age of literature Vergil, Horace, Ovid, Livy Realistic protrait sculpture (Paul's missionary work) (Destruction of Jerusalem) Beginnings of the "silver age" Seneca, Petronius, Pliny the Elder
00 A.D.	The Antonines to 192 Trajan Hadrian Antoninus Pius Marcus Aurelius Commodus	Continuation of silver age Juvenal, Tacitus Plutarch, Lucian
00 A.D.		Early Christian writers Origen, Clement, Tertullian Growing influence of oriental religions
	The Severi to 235	Roman citizenship extended The great age of Roman law: Gaius, Ulpian, Papinian
	Age of civil wars "Barracks emperors"	Neo-Platonism; Plotinus
	Diocletian (285-305) Restores order Divides the empire Oriental monarchy Persecutes Christians	Mystery cults: Isis, Mithra, Cybele
00 A.D.	Constantine (d. 337)	Building of the new Rome Toleration of Christianity Council of Nicaea 325
	Julian - the last pagan reaction (361-363)	
	Theodosius Final separation of East and West His clash with Ambrose	Last pagan writers: Symmachus, Ammianus Marcellinus Christian writers: Eusebius, John Chrysostom, Lactantius

Unit V, Lecture 1

The Rise of the Greeks

I. Links between Asian and European civilizations

- A. Phoenicians and Hittites
- B. Aegeans: Crete, Troy, Mycenae

II. The principal periods of Greek history

- A. The northern invasions, c. 2000-1000 B. C.
  1. Achaeans
  2. Aeolians
  3. Dorians
  4. Ionians
- B. The Homeric Age, c. 1200-800 B. C.
  1. The rule of the tribal kings
  2. Homer
     - a. "Schoolmaster of the Greeks"
     - b. "Bible of the Greeks"
- C. The Age of the Tyrants, c. 800-500 B. C.
  1. The rise of the landed nobility
  2. The tyrants as champions of the people
- D. The era of the city-states, c. 500-362 B. C.
  1. Emergence of Athens
  2. Rivals of Athens

III. Fifth century conflicts

- A. The Persian War, 494-490 B. C.
- B. The prosperous interlude, 479-431 B. C.
  1. Growth of Athenian imperialism
  2. Age of Pericles
- C. The Peloponnesian War, 431-404 B. C.

IV. The Greek achievement

Unit V, Colloquium 1

The Unifying Experience of the Greeks

Homer, Odyssey, Books 1-2, 5-6, 8-13, 21-22

1. Why was Odysseus called the "wisest man alive"?

2. Why did it take "the wisest man alive" ten years to get home from Troy?

3. What does the Odyssey reveal about Greek values?

4. What is the Homeric attitude toward religion? Comment on the Odyssey as a "Bible for the Greeks"

5. Plato argued that Homer would prove harmful to the young from a moral and religious standpoint. Do you agree or disagree with Plato?

6. Do modern men ever encounter a lotus-land, a Circe, a Polyphemus, or a Scylla and Charybdis?

7. Will Odysseus stay home? See Teiresias' predictions in Book 11 and, if you wish, the references back to them in Book 23.

Unit V, Lecture 2

The Genius of the Greeks and Romans

I. The Greek genius for reflection

- A. The evidences of speculative interest
- B. The Greek experience

II. The Roman genius for practicality

- A. The evidence of applied ideas
- B. The Roman experience

III. The examined life of Greece

- A. Homer
- B. Drama
- C. History: Herodotus and Thucydides
- D. Philosophy: Socrates, Plato, Aristotle
- E. Art

IV The active life of Rome

- A. Military mastery
- B. Government, law, engineering, art

V. Complementary roles of Greece and Rome

- A. The contributions of Greece
- B. The contributions of Rome

Unit V, Colloquium 2

Justice and the Good

Plato, *Republic*
Book II, 44-57
Book IV, 160-165
Books VI-VII, 249-259
Annotations on opposite page

1. What must Socrates do to persuade Glaucon that justice is the way of life a man ought to choose at all cost? Does this differ in any significant way from the Hebrew approach to the problem?

2. According to the view set out by Glaucon, we do not value justice for its own sake. Why, then, on this account, do we praise it as something good for its own sake? Why is the story of Gyges' ring especially appropriate for *testing* the theory of the origin and nature of justice which Glaucon sets forth? How can an imaginary story serve as such a test?

3. What, according to Plato, is justice in the state? What is justice in the individual? What is the relation between justice in the state and justice in the individual? Would a person who is just according to Plato's definition necessarily perform what we ordinarily call just actions and refrain from what we call unjust actions? Explain.

4. How do you distinguish between the ideally *unjust* man sketched by Glaucon (48-49) and the ideally *just* man sketched by Socrates (160-162)?

5. Does Socrates' theory of the just man satisfy the demands made by Glaucon in Book II?

6. According to Socrates, where do men spend most of their time, above or below the major division of the divided line? Why? Do you agree?

7. According to Socrates, what is the proper life for man on the scale of the divided line? Why? Do you agree?

8. Compare the allegory of the cave and the divided line.

9. According to Plato in the allegory of the cave is the search for wisdom an affair of the intellect alone or for the whole man? Explain. What implications does the allegory of the cave have for a theory of education?

Unit V, Colloquium 2

Annotations

The following sketch of what goes on in the Republic between the first and second selections you read from Books II and IV may be helpful for understanding the second selection.

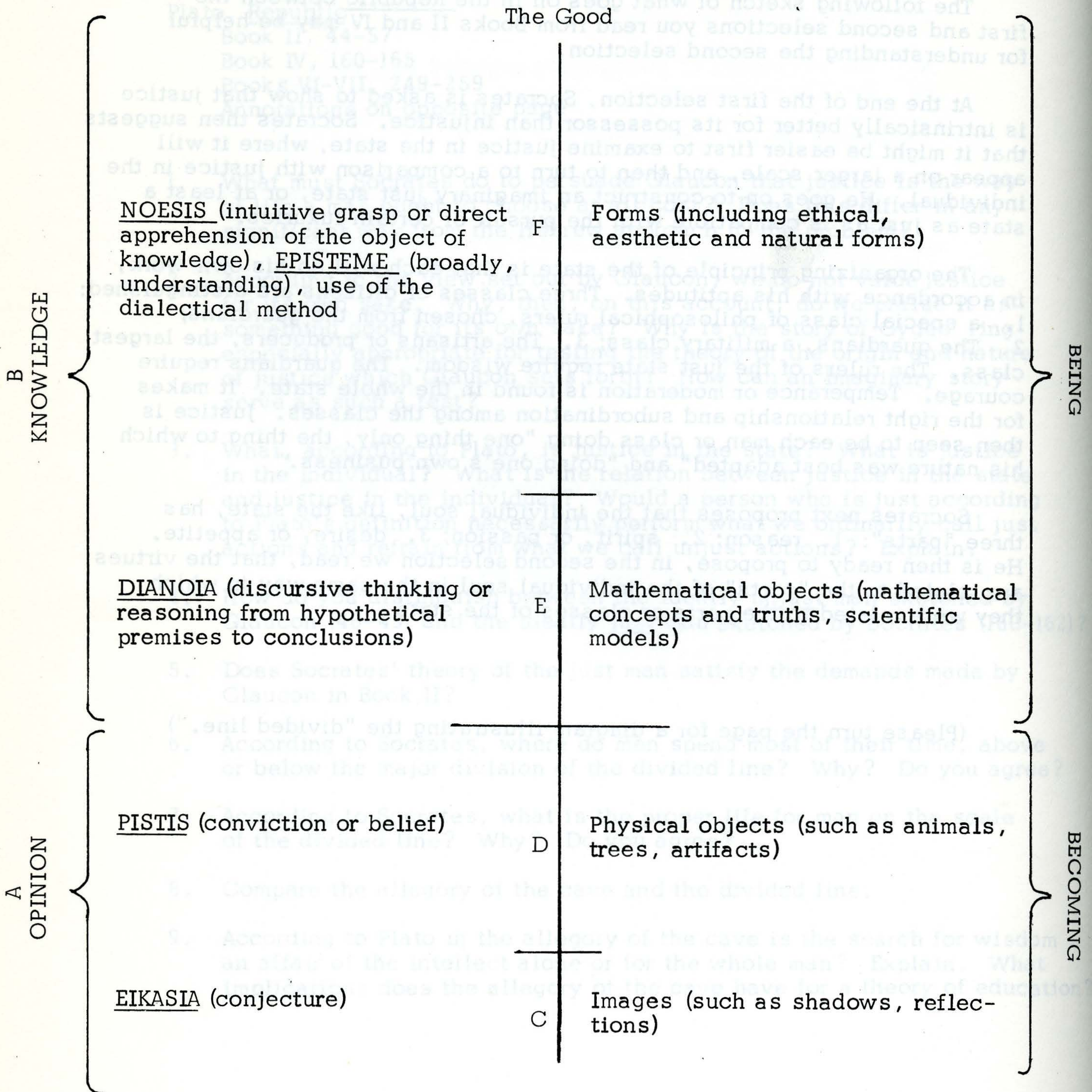
At the end of the first selection, Socrates is asked to show that justice is intrinsically better for its possessor than injustice. Socrates then suggests that it might be easier first to examine justice in the state, where it will appear on a larger scale, and then to turn to a comparison with justice in the individual. He goes on to construct an imaginary just state, or at least a state as just as is compatible with the pursuit of certain luxuries.

The organizing principle of the state is that each will do his own work, in accordance with his aptitudes. Three classes of citizens are distinguished: 1. a special class of philosophical rulers, chosen from the guardians; 2. The guardians, a military class; 3. The artisans or producers, the largest class. The rulers of the just state require wisdom. The guardians require courage. Temperance or moderation is found in the whole state. It makes for the right relationship and subordination among the classes. Justice is then seen to be each man or class doing "one thing only, the thing to which his nature was best adapted" and "doing one's own business."

Socrates next proposes that the individual soul, like the state, has three "parts": 1. reason; 2. spirit, or passion; 3. desire, or appetite. He is then ready to propose, in the second selection we read, that the virtues are related to the "parts" of the individual soul in the same way in which they were related to the parts or classes of the state.

(Please turn the page for a diagram illustrating the "divided line.")

PLATO'S DIVIDED LINE



Notes: 1. A/B=C/D=E/F.
2. Bear in mind that terms may not be translated in the same way in the translation you read as they are in this diagram.

Unit V, Lecture 3

Greek Tragedy and Comedy

I. Greek Tragedy

A. Origin and connections with religion

1. Original link with Dionysus
2. Other connections with religion
3. Is Greek tragedy "Dionysian"?

   a. Association of Dionysus with rebirth, ecstacy and "enthu
   b. "Apollonian" and "Dionysian"
   c. The "Dionysian" or "daimonic" in personality
   d. Tentative answer to the question

B. Development and form

1. Choral song
2. Actors separated from chorus
3. Based upon legends of gods, heroes, kings
4. Performance
5. Civic character of tragedy

C. Nature

1. Aristotle on tragedy: some interpretations
2. A further look at the tragic situation: three views of the hero

   a. Due to a moral fault
   b. Due to a piece of bad luck
   c. Due to blind or malevolent forces or to conflicts of value forces

D. The dramatists

1. Aeschylus, 525-456 B.C.
2. Sophocles, 496-406 B.C.
3. Euripides, 484-406 B.C.

II. Greek comedy

A. Origin and form
B. Comedy of ideas: Aristophanes
C. Comedy of situation or manners: Menander

Unit V, Lecture 3

Greek Tragedy and Comedy

I. Greek Tragedy

A. Origin and connections with religion

1. Original link with Dionysus
2. Other connections with religion
3. Is Greek tragedy "Dionysian"?

   a. Association of Dionysus with rebirth, ecstacy and "enthusiasm"
   b. "Apollonian" and "Dionysian"
   c. The "Dionysian" or "daimonic" in personality
   d. Tentative answer to the question

B. Development and form

1. Choral song
2. Actors separated from chorus
3. Based upon legends of gods, heroes, kings
4. Performance
5. Civic character of tragedy

C. Nature

1. Aristotle on tragedy: some interpretations
2. A further look at the tragic situation: three views of the hero's downfall

   a. Due to a moral fault
   b. Due to a piece of bad luck
   c. Due to blind or malevolent forces or to conflicts of values or forces

D. The dramatists

1. Aeschylus, 525-456 B.C.
2. Sophocles, 496-406 B.C.
3. Euripides, 484-406 B.C.

II. Greek comedy

A. Origin and form
B. Comedy of ideas: Aristophanes
C. Comedy of situation or manners: Menander

Unit V, Colloquium 3

The Tragic Aspect of Life

Sophocles, Oedipus Rex (The Complete Greek Tragedies, Vol. III, 15-90)
Aristotle, Poetics, chapters 6-11, 13. (McKeon, ed., Introduction to Aristotle)

1. Few mystery stories are interesting if you know "how they come out." If you had known beforehand the ending of Oedipus Rex, as all Greek audiences did, would this have spoiled the play for you?

2. Does this play encourage or discourage your asking the questions: "Who am I? Where am I going?"

3. Did Oedipus have a tragic flaw?

4. Analyze Aristotle's definition of tragedy.

5. Apply Aristotle's conception of the tragic hero to Oedipus.

6. What role does fate play in Oedipus Rex?

Unit V, Lecture 4

The Importance of Order

I. The Pythagoreans

A. The musical scale

1. Logos (ratio)
2. Peras (limit or measure) imposed upon the apeiron (unlimited) to produce an ordered whole
3. Harmonia (harmony)

B. Nature

1. Conception of nature as kosmos (ordered whole)
2. Implications of the term kosmos: goodness, intelligibility, beauty
3. Ethical value of the study of nature

C. Medicine--harmonia as a right balance of elements

II. "Nothing in excess"

III. Plato

A. Philebus

1. Order in the cosmos
2. Order in human life

B. Republic

1. Order in the state
2. Order in the soul

IV. Aristotle

A. Virtue as a mean
B. Order in the state

V. The importance of order in Greek art

Unit V, Colloquium 4

The Greeks Against Themselves

Thucydides, History of the Peloponnesian War Readings, V-4-1ff.
Harrison and Sullivan, Chapter 6, "The Failure of the Greek City-State Polity," 102-107, especially sections 2-5
Euripides, The Trojan Women (The Complete Greek Tragedies, Vol. VI, pp. 210-264)

1. What were the strengths and weaknesses of Athens and of Sparta at the time when the war begen? Compare the United States in the present day with Athens and with Sparta.

2. Compare and contrast the spirit of the "Funeral Oration" with that of the "Melian Dialogue."

3. Euripides (in The Trojan Women) and Thucydides are critical of Athens. What is it that each finds to criticize? What might be the purpose of their criticism?

4. "The meaning of words had no longer the same relation to things, but was changed by them as they thought proper." (p.61) Give modern illustrations of how war and revolution can make words change their meaning, e.g., "democracy," "freedom."

5. The Trojan Women was produced during a period of uneasy truce in the Peloponnesian War, and shortly after the Athenians had captured Melos. What would you imagine the Athenian audience's reaction might have been to such lines as: "What shall the poet say, what words will he inscribe upon your monument? 'Here lies a little child the Argives killed, because they were afraid of him.' That? The epitaph of Greek shame."? What would public reaction be today to a similar sort of play produced in wartime?

Unit V, Lecture 5

Republic and Empire

I. The beginnings of Rome

   A. Early inhabitants of Italy
   B. Early Rome

      1. Founding of the city: legend and history
      2. Period of Etruscan domination: The Tarquins

II. The Roman Republic

   A. Struggle over constitutional government
   B. Roman expansion in Italy
   C. Clashes with Carthage and Greece
   D. Expansion beyond Italy

      1. The Gracchi
      2. Epoch of civil war
      3. Julius Caesar

III. The principate

   A. Augustus, 30 B. C.--14 A. D.
   B. Julio-Claudian line, 14-68 A. D.
   C. Flavians and Antonines, 68-180 A. D.

IV. The Roman achievement

Unit V, Colloquium 5

The Epic of Rome

Vergil, Aeneid, Books I-IV (Vergil's Works, 3-81) and part of Book VI (Works, 123-126) (See synopsis of Books V-XII on opposite page.)
Vergil, Eclogue IV (Works, 274-275)

1. What is Vergil's debt to Homer? Does the extent of this debt justify calling Vergil a second-rate poet? In what ways does Vergil's epic differ from Homer's?

2. Why should an epic recounting the adventures of a remnant of Troy be called an epic of Rome?

3. Which leader, Aeneas or Odysseus, appeals to you most? Why?

4. How well does Aeneas exemplify Roman virtues?

5. "Throughout their history the Romans were acutely aware there is 'power' outside man, individually or collectively, of which man must take account. He must subordinate himself to something. If he refuses, he invites disaster; if he subordinates himself unwillingly, he becomes the victim of superior force; if willingly, he finds that he may be raised to the rank of cooperator; by cooperation he can see something of the trend, even the purpose, of that superior power. Willing cooperation gives a sense of dedication; the purposes become clearer, and he feels he is an agent or an instrument in forwarding them; at a higher level he becomes conscious of a vocation, of a mission for himself and for men like him, who compose the state...The sense of dedication at first reveals itself in humble forms, in the household and in the family; it is enlarged in the city-state and it finds its culmination in the imperial idea." (Barrow)

   How could these remarks be illustrated by reference to the Aeneid?

6. Analyze and compare the pictures of the Romans' future and destiny found in Jupiter's assurance to Venus in Book I (end 9-10), in different parts of Anchises' prophecy in Book VI (the passage assigned above), and in Eclogue IV. Do you detect any differences among these pictures? If so, how might they be explained? Compare these pictures of a great age to come with pictures of an age to come found in the Old Testament.

Unit V, Colloquium 5

Summary of Books V-XII of the Aeneid

Book V. Aeneas reaches Sicily, visits the tomb of his father Anchises, and stages funeral games in his honor. The Trojan women, instigated by Juno, set fire to the ships, most of which are saved by rain sent by Jupiter. Aeneas sets out for Italy with his hardiest followers. His pilot, Palinurus, is lost overboard during the voyage.

Book VI. Aeneas lands at Cumae, visits the Sybil at Apollo's temple, finds the Golden Bough, and journeys through the Underworld. He meets there Anchises, who tells him of the future greatness of Rome and of Rome's destiny "to rule the nations" and "to crown Peace with Law, to spare the humbled, and to tame in war the proud."

Book VII. Aeneas arrives in Latium. Latinus, king of Laurentum, offers Aeneas his daughter Lavinia in marriage. Juno sends the fury Allecto to sow discord between the Latins and the Trojans. Turnus, king of the Rutuli, a former suitor for Lavinia's hand, leads many of the Latins to war against the Trojans.

Book VIII. Aeneas seeks aid from Evander, a Greek who rules a city on the future site of Rome. Evander supplies forces led by his son, Pallas. On Evander's advice, Aeneas also seeks help from the Etruscans. Venus has Vulcan make armor for Aeneas, including a shield decorated with scenes from the future history of Rome.

Book IX. In Aeneas' absence, Turnus attacks the Trojan camp.

Book X. Aeneas returns and breaks the siege, but Pallas is killed by Turnus, who keeps his belt as a trophy.

Book XI. There is a truce for burial of the dead. Then, in the midst of further fighting, Turnus agrees to meet Aeneas in single combat.

Book XII. A treaty is made providing that the combat of Aeneas and Turnus will decide the whole issue. Juno stirs up a further confrontation, but finally Aeneas and Turnus fight. Aeneas wounds Turnus. He is about to spare Turnus' life, but when he sees that he us wearing Pallas' belt, he kills him.

Unit V, Lecture 6

Roman Law and Government

I. The Roman constitution

A. The Republican idea--the "mixed constitution"
B. Empire and world citizenship

1. The Greek and oriental roots of the empire
2. Deification of the emperor
3. The empire as source of order, harmony and prosperity
4. The Stoic doctrine of universal commonwealth

II. Roman Law

A. The Twelve Tables
B. The jus civile, jus gentium, and jus naturale
C. The flexibility of Roman law

1. Praetor's edicts
2. Imperial edicts, decrees, and rescripts
3. The Jurisprudentes

D. The movement from jus civile to jus gentium

1. Commerce
2. Extension of citizenship
3. The Stoic doctrine of universal natural law

E The Corpus Juris Civilis of Justinian

Unit V, Colloquium 6

Practical Philosophies of Rome

Lucretius, On the Nature of Things, Readings, V-6-1ff.
Epictetus, Enchiridion, Readings, V-6-9ff.
Marcus Aurelius, Meditations on Epicurus, Readings, V-6-13ff.
Epicurus, Diogenes Laertius on Epicurus, Readings, V-6-18f.
Cicero, Selections from Laws, Readings, V-6-20f.

1. How did Lucretius seek to dispel the basic grounds of man's fears?

2. Interpret: "The beginning of all things...fly spontaneously driven on in everlasting motion..." and "...the nature of mind and soul is bodily." (V-6-5)

3. What is Epicureanism? What is hedonism? What is your opinion about the following:

   a. Is pleasure the good which determines the goodness of all else?
   b. Is pleasure only one of the goods in life?
   c. Is pleasure sometimes a good and sometimes an evil?
   d. If something is pleasurable, is there something wrong about it?

4. Interpret Epictetus' recommendations concerning things in man's power and things not in his power.

5. Is the Stoicism of Marcus Aurelius different from the Stoicism of Epictetus?

6. In what ways do Epicurean and Stoic ethical views differ, and in what ways are they alike? For example, compare their views about the nature of morality or moral obligation, their attitudes toward outward conditions or circumstances, and their views about what sort of life can be a happy life.

7. What are the strong and weak points of Epicureanism and Stoicism as ethical approaches to life.

8. What are the grounds of Cicero's assertion: "Hence we must now conceive of this whole universe as one commonwealth of which both gods and men are members."? (V-6-2)

UNIT VI

FAITHFUL MAN: THE CHRISTIANS

ASSIGNMENTS

1. The New Community and its Background

Lecture 1 — Judaism the Cradle of Christianity

Kee, Young and Froehlich, Understanding the New Testament, (hereafter referred to as Kee, Young and Froehlich) 22-51

Colloquium 1 — The Radical Ethic of Jesus

Matthew 5-7
Kee, Young and Froehlich, 97-121

2. The Synoptic Gospels

Lecture 2 — The Early Church as Seen in the Gospels

Kee, Young and Froehlich, 251-270

Colloquium 2 — Mark's Kerygma

Gospel of Mark

3. The Greek World and the Meaning of Christ

Lecture 3 — Paul and the Hellenistic Religious World

Kee, Young and Froehlich, 3-21

Colloquium 3 — Dying and Rising with Christ

Romans 6:1-14
I Corinthians 15:12-34
Philippians 1:19-2:11
Galatians 2:15-21
Colossians 1:27-29, 2:9-15, 3:1-17

4. The Gospel According to Paul

Lecture 4 — Freedom in Faith: Paul

Kee, Young and Froehlich, 191-213

Colloquium 4 — The Letter to the Romans

Romans 1-15

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5. John's Gospel

Lecture 5	Life in the Light of God's Love: John
	Kee, Young and Froehlich, 323-354
Colloquium 5	Authentic Living
	Gospel of John I John

UNIT VI

Faithful Man: The Christians

When Alexander the Great marched eastward with his armies to India, he carried with him Greek culture and established a number of Greek colonies on conquered soil. These colonies disseminated Greek modes of life and thought which mingled with local customs and in time grew to form a new Hellenistic culture. This hybrid culture challenged local customs and religions. Indigenous beliefs were altered through syncretism with Greek myths and gods. The result of this disruption was a wide-spread sense of frustration and despair -- a mood of pessimism and uncertainty.

In Judaism this somber mood found expression in apocalyptic thought which abandoned the former confidence that God was providentially in control of human history. Indeed, history and human existence seemed to be dragged down by evil forces. History no longer appeared to be progressing toward the new age anticipated by prophets like Deutrero-Isaiah. Rather the apocalyptists longed for a divine in-breaking of God into history in order to dramatically crush the controlling evil powers. Then the new age could arrive. A similar pessimism permeated the Hellenistic religions. The Gnostics identified the locus of evil with matter and the material world, which they taught had been created by a demon. They offered escape and salvation for the human spirit through esoteric knowledge (gnosis). Numerous mystery religions held forth the promise of immortality to those initiates who united their lives to the life of the deity and, thereby, eluded the finality of death. Ancient and honored Roman religions were also eroded by influences from the East; Rome instituted the practice of emperor worship throughout the empire in order to bolster a sagging patriotism.

The early Christians proclaimed a word of hope to this disturbed world. They took the cross on which criminals were executed and made of it a symbol of freedom and life. For they believed that in the ministry, death, and resurrection of Jesus of Nazareth God had decisively defeated the evil forces thwarting human existence and that the sovereignty of God's love had been revealed. Man must trust God to bring the final victory.

Christian man's existence is then conceived as being dialectical; a decisive event has occurred in the cross, but the full implications of this event are yet to be experienced. Man stands "between the times" or at the dawn of a new age. The Christian dialectic has further significance: evil has been defeated but not annihilated and the Christian must continue to struggle against evil as he encounters it within himself, society, and nature. However, the Christian is confident that he is fighting on the winning side. Since the victory is not yet completely won, he must have faith that God is sovereign over all evil and accepts the man who abandons self trust and depends upon God for authentic life.

R. A. B.

Unit VI, Supplemental Reading

Life of Jesus

Bornkamm, Gunther, Jesus of Nazareth (1956). The best work on Jesus produced by the recent research into the problem of the historical Jesus. Readable.

Bultmann, Rudolf, Jesus and the Word (1934). A classical examination of Jesus as seen through the eyes of his followers.

Kee, Howard Clark, Jesus in History (1970). Excellent up to date treatment.

Saunders, Ernest, Jesus in the Gospel (1967). A textbook treatment of the gospel materials.

Pauline Christianity

Bultmann, Rudolf, Theology of the New Testament, Vol. I, Part 2 (1951). A mature analysis of Paul's theology in existentialist philosophical terms.

Furnish, Victor Paul, Theology and Ethics in Paul (1968). An up to date interpretation of Paul's ethical teachings in the light of their historical context.

Selby, Donald, Toward the Understanding of St. Paul (1962). An adequate textbook treatment of Paul's life and gospel.

Johannine Christianity

Bultmann, Rudolf, Theology of the New Testament, Vol. II, Part 3 (1955). An advanced interpretation of the thought of the Fourth Gospel.

Cowell, E. C. and Titus, E. L., The Gospel of the Spirit (1953). A brief and topical development of the theology of the Gospel of John.

Kasemann, Ernest, The Testament of John (1966). This book is based on the Schaeffer Lectures at Yale, April, 1966. It analyzes major aspects of Johannine thought found in Chapter 17, Jesus' "high priestly prayer."

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For additional bibliographical information, see KYF, pp. 455-463.

CHART VIII. INTERTESTAMENTAL AND NEW TESTAMENT HISTORY

Dates	Political Events	Jewish and Christian Events	O.T. and Christian Writing
		LATE O.T. AND INTERTESTAMENTAL PERIOD	
538 B.C.	Cyrus permits Jews to return	Building of Zerubbabel's temple Ezra c. 450 Emergence of the synagogue and the Torah	Torah canonized
333-23	Alexander Hellenistic Empires to 30 B.C.		
175-63	Antiochus IV, Epiphanes	Maccabean Revolt, 167 Qumran sect at Qumran, c. 105-66	Daniel Qumran literature
63	Pompey	Pompey annexed	
64-30	Civil wars in Rome		
30 B.C.--- 14 A.D.	Augustus Caesar		
		JESUS OF NAZARETH, 6 B.C. - 33 A.D. (?)	
14-37	Tiberius	Preaching of John Baptist, c. 27-29	
	Pontius Pilate Procurator, 26-36	Ministry of Jesus, c. 29-33	
		FIRST GENERATION CHURCH (33-64: Death of Jesus to Deaths of Peter and Paul)	
37-41	Caligula	c. 34-39 Conversion of Paul	
41-54	Claudius	c. 48 Paul's first journey	I, II Thess.
		49 Apostolic council	Galatians
		49-52 Paul's second journey	Romans
54-68	Nero	52-56 Paul's third journey	I, II Cor.
		56 Return to Jerusalem, arrest	
		58-9 Journey to Rome	
		60 Paul in Rome	Other Pauline epistles.
		62 Martyrdom of James at Jerusalem	
64	Nero persecutes Christians in Rome	64 Deaths of Paul, Peter	
		EXPANDING CHURCH IN THE SECOND GENERATION AND BEYOND	
66		66 Outbreak of Jewish war with Rome, Christians flee to Pella	Synoptic Gospels
		70 Fall of Jerusalem, temple destroyed	
81-96	Domitian persecutes Christians in Rome and Asia Minor		Persecution Literature (Rev, Heb., I Pet.)
		90 Jewish Council of Jamnia (final canon of O.T.)	
		c.90 Clement, Elder of Rome	I Clement Gospel of John & I, II, III John.
98-117	Trajan - Pliny correspondence about Christians	c.117 Ignatius Martyred	Ignatian epistles Jude II Peter

Unit VI, Lecture 1

Judaism the Cradle of Christianity

I. Judaism during the silent centuries (165 B.C. - 30 A.D.)

A. The sources of information
B. Confrontation of Judaism and Hellenism
C. Developments within Judaism

1. Toward faction and party-strife
2. Toward legalism
3. Toward apocalypticism

D. Roman domination and the Herods

II. Jesus of Nazareth

A. By the finger of God -- Jesus' mighty works
B. The proclamation of the kingdom

1. The God of the kingdom
2. The time of the kingdom's coming
3. The radical demand
4. The Law
5. Discipleship

C. Cross and resurrection

1. Triumphal entry into Jerusalem
2. The Last Supper
3. The betrayal
4. Crucifixion
5. Resurrection

III. Conclusion

Unit VI, Colloquium I

The Radical Ethic of Jesus

Matthew 5-7
Kee, Young, and Froehlich, 97-121

1. Do you detect any unifying themes in the Sermon on the Mount (Matthew 5-7)? If so, what are they? Compare with the Sermon on the Plain (Luke 6). What do the differences between the two sermons suggest as to the mode of transmission of such sayings, and as to the role of the gospel writers?

2. How is the disciple's ethic ("righteousness") to exceed that of the scribes and Pharisiees? What was the Pharisaic ethic? Judging from the Beatitudes (Matt. 5:3-11), is the "righteousness" Jesus speaks of primarily a human achievement or a gift of God?

3. What is meant by (5:48) "You therefore must be perfect, as your heavenly Father is perfect." How do you interpret the rigorous and radical character of Jesus' demand--e.g., to turn the other cheek, go the second mile, love your enemies?

4. What "institutions" of piety are mentioned in chapter 6? If such practices invite such hypocrisy, why not abandon them altogether? What does this say for the kind of "revolution" Jesus' teachings advocate?

5. Are Jesus' ethical teachings practicable or not? Why or why not?

Unit VI, Lecture 2

The Early Church as Seen in the Gospels

I. The Gospels as witnesses to the church (AD 65-90)

A. The dual character of their "history"

1. Of Jesus' day
2. Of the author-redactor's own time

B. The role of the several redactors (evangelists)

1. Transmitters of tradition
2. Creative theologian-teachers

II. Varieties of testimony

A. According to Mark--the church under fire

1. Persecution of Roman Christians under Nero
2. Mark's call for faithful discipleship

B. According to Luke (& Acts)--the church in the stream of world history

1. Luke the Christian "apologist"
2. Gospel of compassion for the poor and needy
3. Religion for universal man

C. According to Matthew--the church in growing pains

1. Matthew the "peacemaker"
2. Fulfillment of prophecy: continuity with Israel
3. Law and gospel: the higher righteousness
4. Authority in the church: apostolic discipline
5. Mission to Gentiles, "the great commission"

III. Conclusion

Unit VI, Colloquium 2

Mark's Kerygma

Gospel of Mark

1. What indications are there in Mark that it was published in, and intended for, a predominantly Gentile community? Do you find signs of a Roman origin, as has been suggested (e.g., F. C. Grant, The Earliest Gospel)?

2. Using the categories mentioned in Kee, Young, and Froehlich (pp. 84-88), isolate two "pronouncement stories" and two "miracle stories" in Mark other than the ones listed in Kee, Young, and Froehlich. Is there a recurrent pattern to be found in the latter type? If so, what?

3. What are the dominant emphases in Mark's gospel? What connection, if any, do you see between Jesus' proclamation of "the kingdom of God" and his works of healing or exorcism (casting out demons)?

4. What about Jesus or his teachings attracted men to him? Which men? What seems to have offended people? Which people? Why?

5. What problems arise in interpreting the "trial" of Jesus? What was Pilate's position? Compare with the other gospels. On what charge is Jesus finally convicted and executed? How do you account for the disproportionate amount of space given to the "final week" of Jesus' career?

Unit VI, Lecture 3

Paul and the Hellenistic Religious World

I. Introduction: the Hellenistic age

A. Disruption
B. Syncretism

II. Hellenistic religious mood

A. Skepticism
B. Determinism
C. Pessimism

III. Responses to Hellenization

A. Philosophical: Stocism and Epicureanism
B. Political: Emperor worship
C. Magical and astrological
D. Mystery religions
E. Gnosticism
F. Hellenistic Judaism: Philo

IV. Paul -- a citizen of "no mean city"

A. Location of Tarsus
B. Tarsus as a cultural center
C. Roman citizen
D. Tentmaker
E. Pharisee and son of a Pharisee

V. Paul -- fool for Christ

A. Persecutor of Christians
B. Paul's conversion
C. Missionary to the Gentiles
D. Death under Nero

IV. Conclusion

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Unit VI, Colloquium 3

Dying and Rising with Christ

Romans 6:1-14
I Corinthians 15:12-34
Philippians 1:19-2:11
Galatians 2:15-21
Colossians 1:27-29; 2:9-15, 3:1-17

1. What is the experience which Paul seeks to describe through his "in Christ" doctrine?

2. Does being "in Christ" tend to sharpen or dull one's sense of individual identity? What continuity with the old self is maintained? What does it mean for the old self to be crucified?

3. How is baptism an appropriate rite for union with Christ? Relate the place of baptism for Paul with the initiation rites of the mystery religions.

4. If Jesus had not been raised physically from the dead, what difference would it make for the Christian's faith and hope? What evidence does the Christian have of the resurrection of Jesus Christ?

5. How does Paul conceive of being "in Christ" as freeing the Christian from sin? and the law? What is freedom?

6. Is Paul's attitude commendable when he says, "My desire is to depart and be with Christ, for that is far better."? (Philippians 1:23 b)

7. What existential meaning is expressed in the hope of a final resurrection of all mankind?

Unit VI, Lecture 4

Freedom in Faith: Paul

I. Introduction

A. Interpreting Paul's Gospel
B. The theme of Romans (1:16,17)

II. Mankind under the wrath of God (Romans 1:18-3:20)

A. The unrighteous man--Gentiles (1:18-20)

1. Knowledge of God is possible (1:18-20)
2. God is not acknowledged (1:21-23)
3. Estranged existence (1:24-32)

B. The self-righteous man--Jews (2:1-3:20)

1. Self-righteous critics (2:1-25)
2. The Law offers knowledge of God (3:1-8)
3. The Law reveals man's estrangement (3:9-20)

III. Righteousness as a gift to sinners (Romans 3:21-5:11)

A. For all who trust God in Christ (3:21-26)
B. Apart from the Law (3:27-31)
C. The covenant fulfilled (4:1-25)
D. The peace of reconciliation (5:1-11)

IV. The creation of a new humanity (Romans 5:12-8:27)

A. Christ as the new Adam (5:12-21)
B. Baptism as death and resurrection (6:1-14)

V. The new life as freedom (Romans 6:15-8:27)

A. Freedom from "freedom" (6-15-23)
B. Freedom from law (7:1-12)
C. Freedom from anxiety (7:13-25)
D. Freedom in the Spirit (8:1-27)

VI. Freedom dependent on God's sovereign love (Romans 8:18-11:36)

VII. Freedom acts in love (Romans 12:1-15:13)

A. Toward God (12:1,2)
B. Toward brethren (12:3-13)
C. Toward persecutors (12:14-21)
D. Toward authorities (13:1-7)
E. Toward law (13:8-14)
F. Toward the weak (14:1-15:13)

Unit VI, Colloquium 4

The Letter to the Romans

Romans 1-15

1. What is Paul's understanding of the nature of man? Note especially Romans 7 and Romans 1:18-32. Compare with the Greek understanding of man (e.g. in the Republic, Pericles' Funeral Oration), (HWC I 56-60).

2. Do people have a moral sense which tells them right from wrong? (Romans 1:18-20) What is man's moral dilemma according to Paul? Do you agree with Paul that all men have sinned? (Romans 3:23)

3. What is the meaning of "faith"? What does justification by faith mean? (Romans 1:17) Paul says that justification brings peace with God. What kind of peace is it? (Romans 5:1 f.) What illustrations does Paul use to explain what God has done in Christ? (Romans 3:23-26)

4. Does the idea of reconciliation carry special significance in our day? (Romans 5:9-11; II Corinthians 5:14-19) How might the idea bring meaning to modern men who, we are told, feel estranged, alienated, lost, alone, anxious? Does estrangement from God bring with it estrangement from men? Does reconciliation with God bring reconciliation with man?

5. "One body...many members." How might this idea provide an answer to the problem of unity and diversity in the community? How does the "solidarity of sin" seen in the sinfulness of all men relate to the solidarity of the Christian community?

6. What is the nature of Christian love (agape)? See Romans 12. I Corinthians 13. How does love fulfill the Law? How does love fail to fulfill the Law?

7. How does Paul's teaching concerning the treatment of enemies differ from passivism?

8. Why does Paul admonish obedience to civil authorities? Remember he lived under the rule of pagan Rome.

9. What does salvation consist of for Paul? What is the relation between past, present and future in Paul's view of salvation?

Unit VI, Lecture 5

Life in the Light of God's Love: John

I. Introduction

  A. Author of the Fourth Gospel
  B. Purpose and composition
  C. Leading ideas
  D. The prologue (John 1:1-18)

II. Apologetic concerns

  A. Jesus and John the Baptist's disciples (Mandaeans)
  B. Essenes and Qumran Community
  C. "Orthodox" Judaism
  D. Gnostics

III. The Signs Source

  A. Interpreting the signs
  B. The "seven" signs

    1. Turning water into wine (2:1-11)
    2. Healing Roman official's son (4:46-54)
    3. Healing a lame man (5:1-18)
    4. Feeding the five thousand (6:1-14)
    5. Walking on the water (6:16-24)
    6. Healing man born blind (9:1-41)
    7. Resurrection of Lazarus (11:1-53)

IV. The Farewell Discourse (John 13-17)

  A. Setting at the last supper
  B. The new commandment
  C. "Peace I leave with you"
  D. The messianic community
  E. The high-priestly prayer

V. The Johannine Passion Narrative

  A. Triumphal entry into Jerusalem
  B. Last supper
  C. From Gethsemane to Calvary
  D. Appearances of the risen Lord

APPENDIX: "Do you love me?" (John 21)

Unit VI, Colloquium 5

Authentic Living

Gospel of John, I John

1. What does "word" appear to mean in the prologue? (1:1-18)

2. What is the role of John the Baptist in the Fourth Gospel?

3. "The Gospel of John is anti-Semitic!" Evaluate this charge.

4. How does the author of John understand "true life," "resurrection," and "judgment"? How does his understanding differ from traditional Jewish concepts? (See especially chapter 11.)

5. List the words in the Fourth Gospel that are deliberately ambigious. What does this indicate about the author's mode of thought? Is not his reader likely to be misled?

6. How are the "signs" of Jesus to be interpreted?

7. Take the pastoral imagery of chapter ten and analyze its linguistic function and theological significance. How does this imagery prepare the reader for the passion narrative?

8. The Gospel of John is frequently characterized as "the Gospel of the Spirit." Evaluate the aptness of this description.

9. What does Jesus mean when he says, "You shall know the truth and the truth will make you free."?

10. What do the last words of Jesus on the cross, "It is finished," mean?

UNIT VII

MEDIEVAL MAN: EUROPE IN THE MIDDLE AGES

ASSIGNMENTS

1. From Roman Civilization to Christian Civilization

Lecture 1 — From Classical Rome to Christendom

Harrison and Sullivan, Chapter 16, "Heirs to the Roman Empire: the Germanic West, 500-750," 266-278 and Chapter 17, "The First Revival of Western Europe, 750-900," 281-294.

Colloquium 1 — Augustine of Hippo

Augustine, The Confessions, Readings, VII-1-1ff.
The City of God, Readings, VII-1-7ff.

2. The Early Middle Ages

Lecture 2 — The Organization of the Germanic West

Harrison and Sullivan, Chapter 18, "The Emergence of the Feudal and Manorial Systems," 297-311 and Chapter 19, "Economic and Social Revival," 315-329 and Chapter 20, "Western Political Revival: The Holy Roman Empire," 331-347.

Colloquium 2 — The Franks

Gregory of Tours, History of the Franks, Readings, VII-2-1ff.
Einhard, The Life of the Emperor Charles, Readings, VII-2-7ff.

3. The Organization of Christendom

Lecture 3 — Empire and Church

Harrison and Sullivan, Chapter 21, "Western European Political Revival: Feudal Monarchy in England and France," 351-367, and Chapter 23, "The Revival and Triumph of the Church," 385-397.
McNeill, J. T., Makers of the Christian Tradition, Chapter III, "Papal Rulers of the West." (optional)

Colloquium 3 — Sword and Crozier

Documents relating to the conflict between Gregory VII and Henry IV, Readings, VII-3-1ff.
Boniface VIII, Unam Sanctam, Readings, VII-3-10ff.

4. The Christian Life in the Middle Ages

Lecture 4 — Medieval Faith

Harrison and Sullivan, Chapter 24, "Intellectual, Literary and Artistic Achievements," 401-418
McNeill, J.T., Makers of the Christian Tradition, Chapter IV, "Brothers and Sisters of the Poor."

Colloquium 4 — The Structure of Piety

Benedict of Nursia, The Rule, Readings, VII-4-1ff.
Documents relating to the Life and Character of St. Francis, Readings, VII-4-9ff.
Eugenius IV, The Seven Sacraments (Exultate Deo), Readings, VII-4-15ff.

5. Medieval Christian Thought

Lecture 5 — The Medieval Syntheses

McNeill, J.T.. Makers of the Christian Tradition, Chapter V, "The Glorious Company of Teachers," 101-136.

Colloquium 5 — Scholasticism--Thomas Aquinas.

Thomas Aquinas, Summa Contra Gentiles, Book I Chapters 3-7; Book III, Part I, Chapters I and 37 and Book IV, Chapter 54, Readings, VII-5-1ff.
Thomas Aquinas, Summa Theologica, First section of Second Part, Q. 91, articles 1-4, Readings, VII-5-16ff.

6. The Close of the Middle Ages

Lecture 6 — Erosion of the Medieval Ideal

Harrison and Sullivan, Chapter 25, "Political, Economic and Social Tensions," 429-443 and Chapter 26, "The Decline of the Church, " 442-457.

Colloquium 6 — The Divine Comedy

Dante, Inferno, Cantos 1-11 and 31-34 plus the explanatory material on pages 67-69 and at the end of each canto.

UNIT VII

MEDIEVAL MAN: EUROPE IN THE MIDDLE AGES

Early historians, who first made the familiar divisions, Ancient, Medieval, and Modern were generally prepared to concede greatness to the ancients and to modern man, but they looked condescendingly upon the long period that separated them (500-1500) as a dark and barbaric age. Sometimes they experienced their disdain for the period by describing it as "Gothic." Later, the Romantic movement of the nineteenth century dressed the Medieval period in a chivalric and battlemented glory that gave it an aura that was far more mystical than historical. Only since the late nineteenth century has the Middle Ages been studied with sufficient care to assess its importance and to discover its true significance.

Between 300 and 600 A. D. the Roman Empire (to use a political term) or Graeco-Roman civilization (to use a cultural one) encountered two tremendous forces, the Christian religion and the Germanic migrations. The period of amalgamation of these three diverse forces was, naturally, one of profound upheaval and uncertainty. Ancient political and economic institutions crumbled, central government and organized trade disappeared, and in their stead a new type of government, based on the holding of land, the one stable form of wealth in a disintegrating society, began to emerge. The conditions out of which feudalism arose were beginning.

The Christian church, when tolerated by the Roman emperors, quickly became a dominant force in the fourth century. It then had to formulate its creeds, and its dogmas, expand its liturgy and enlarge its organization. The flood of new converts brought with them ideas and philosophies which affected and modified earlier forms. It was essential to define and to formulate doctrine; to distinguish what was "orthodox" from what was "heretical." This was largely the task of the Church Fathers, both Latin and Greek, and of the Ecumenical Councils which began at Nicaea in 325. After the fall of the last Western Roman emperor (476) and the influx of Germanic tribes into the empire, the bishop of Rome began to assume both spiritual and political leadership in the West. By the time of Gregory the Great (590-604) one may say that the power of the papacy was clearly established. Other institutions which emerged during this early epoch of the middle ages and which had lasting effects are monasticism, the Byzantine empire, and Islam.

After Christians ceased to be persecuted, one of the major problems was, "What is the highest form of Christian life?" Martyrdom had early become the crowning achievement of Christian confession. Now it was almost universally agreed that it was devotion to contemplation and overcoming the temptations of "the world." First there was a great exodus to the Egyptian and the Syrian deserts of the hermit type monk. Later certain leaders saw the necessity of community or cenobitic life, and the era of "rules" for religious communities began. The men whose ideas have dominated the monastic life of East and West to this day are Basil of Caesarea and Benedict of Nursia. Though the West was later to produce many religious orders, nearly all are but modifications and reforms of the practical and noble rule of St. Benedict.

The Byzantine or the Eastern Roman empire, thanks to the impregnable position of Constantinople, survived the fall of the West by a thousand years. Cut off from the Latin world, it assumed Greek and oriental cultural traditions and became the focal point for Greek Christianity. Thus the adjective Byzantine has many nuances. It implies the inheritance of Roman government and law, but in Greek dress; a church in which the emperor dominated the clergy, but a church with an ancient and beautiful liturgy, whose theologians were given to intricate theological arguments; and an architecture, exemplified by Hagia Sophia with its Greek cross plan, its dome on pendentives, its glistening mosaics.

Islam signifies both a religion and also lands embraced by the religion. Mohammed united the Arab tribes, and their great conquests (ca. 640-740) extended from India to the Pyrenees and formed a serious threat to Europe. It was a region that inherited Greek, Roman, and Byzantine traditions, and the unifying forces of Islam and the Arabic language enabled it to produce a new culture, called Saracenic in the Middle Ages, and later to transmit to Europe much Greek learning and literature.

II.

After 800 it seemed that in western Europe a synthesis of the ancient world, Christian and German, was about to be accomplished by the Franks under Charlemagne. Then three new threats confused the picture and again plunged Europe into disruption and turmoil during the ninth and tenth centuries. This central period (850-1050) was perhaps Europe's darkest age.

The triple threat of this period, the Vikings, the Magyars, and the internecine strife between the grandsons of Charlemagne ravaged western Europe. The Vikings in their dragon ships raided and plundered from Russia and the Baltic to Constantinople. Almost simultaneously the Magyars moved from the Balkans and overran eastern and central Europe. Meanwhile the French and German sons of Louis the Pious were struggling over the middle kingdom, lying between their lands. Life was unsafe, the weak sought protection of the strong, and the resultant breakdown in government and trade fixed feudalism on Europe. It was done from practical, not theoretical motives. Bishoprics and monastic lands fell into the pattern, and at this time the papacy reached a low ebb. Two permanent hostilities, which have embittered and torn Europe since, came from this time of trouble: the Franco-German and the German-Slav.

III.

By 1050 A. D. the last barbarian invasions were over, and in the eleventh century Europe began a counter-attack. The Arabs were driven from Sicily; Christian knights fought the Moors in Spain; and finally came the First Crusade (1095) when French kinghts carved out kingdoms in the east. These events may be said to usher in the High Middle Ages, the period from 1100 to 1350 which saw the rise of modern European states and the flowering of medieval civilization.

The accomplishments of medieval civilization were manifold. During these years towns emerged giving birth to a new class, the bourgeoisie, and to a new economic force, capitalism. Again, the middle ages saw the beginnings of national development that would challenge and overturn the internationalism of the papacy. During the last period of the Middle Ages secular literatures, written in the vernacular, began to challenge the ascendancy of Latin and of devotional topics. The feudal epic, the troubadour song, the chivalric romance as well as the popular ballads and bourgeois fables were in the common tongue. By the end of our period many countries produced poets who stood beside the ancient, such as Chaucer, Dante, and Jean de Meun.

To speak of economic, of political, or of secular literary accomplishments in the middle ages is to recognize the beginnings of movements that were to flower in later periods. The emphasis in the Middle Ages on the hierarchical orchestration of faith in life eternal with the ongoing processes of life temporal hardly explains the greatness of the period to modern man. However, the importance of Christian social and intellectual unity requires that we consider some of the medieval achievements that have made permanent contribution in this area.

1) The cathedral schools, revitalized by the recovery of Greek philosophy and logic, and by Arab science and mathematics, developed into the universities. These institutions in turn produced the great medieval schoolmen and the great thinkers and theologians whose systems are still impressive.

2) This was an age of great religious architecture, of the Romanesque and Gothic styles. Religious sculpture, stained glass windows and plainsong music, brought life and depth and meaning to the great architectural accomplishments which have hardly been surpassed.

3) This was an age of Christian unity. From the depths of the tenth century, the monastery of Cluny led a movement which revived monasticism, and eventually achieved papal absolutism, a doctrine of the supremacy of church over state which led to bitter struggles. By 1215 (Innocent III) the church seemed to have triumphed. Medieval Christian unity was not monolithic, but the loss of such unity as there was with the rise of modern nationalism, would lead some in later ages of divisiveness to look back nostalgically.

Early Christianity had come into the pagan world proclaiming that the end of the age was near at hand. One of Augustine's contributions, in The City of God, had been to stretch out the time line, to show that there could be a Christian understanding in historical perspective. In the centuries that followed, catholic faith was able to convert the barbarians, confront emerging national states, make a place within its structure for the mystical impulse, and adapt Arab science and philosophy to its own uses. It built an intricate and interrelated structure, incorporating church and state, secular and sacred, mason and monk, teacher and mystic, Rome and Jerusalem, time and eternity.

However, by 1300 new movements were afoot that would lead to the breakdown of the unity of the high Middle Ages and the ushering in of the Renaissance and the Reformation.

J. H. D.

Unit VII, Supplemental Reading

Armajani, Y., Middle East Past and Present (1970). A brief but useful survey.

Aston, M., The Fifteenth Century (1968). An excellent account of the period of transition between the Middle Ages and modern times.

Russell, J. B., Dissent and Reform in the Early Middle Ages (1965). A good account of the development of the church and the problems it encountered in the early Middle Ages.

Russell, J. B., A History of Medieval Christianity (1968). A concise and readable survey.

Sawyer, P. H., The Age of the Vikings (1962). Good coverage of the darkest period of the Middle Ages.

Thrupp, S. L., (ed), Change in Medieval Society (1964). An informative series of essays on northern Europe from the end of the barbarian invasions to the close of the Middle ages.

Trevor-Roper, H., The Rise of Christian Europe (1965). Provides a balanced account based on the latest scholarship.

Following each chapter, Harrison & Sullivan has an excellent annotated bibliography.

Courses at Southwestern related to the work of this unit include the following:

English 450, Medieval Literature

English 451, Chaucer

Italian 301, Survey of Italian Literature (includes Dante)

Philosophy 510, Medieval Philosophy

Religion 261, Early and Medieval Christianity

History 321-322, Medieval Europe

CHART IX. THE MEDIEVAL PERIOD

300 A.D.		Edict of Milan 313 Council of Nicea (325)	
	Barbarian Migrations c. 350-550	Ambrose Jerome, Vulgate	
400	410 Visigoths sack Rome 445-53 Huns in Italy 431-751 Frankish kingdom	Augustine, City of God Leo I (440-61), rise of papal power 432-61, Patrick in Ireland 451 Council of Chalcedon	
	476, last Roman Emperor in West		
500	Theodoric (489-526) Ostrogothic kingdom in Italy	Boethius Cassiodorus Benedict of Nursia Augustine of Canterbury 500-800 Irish monastic scholarship	Justinian (527-565), Corpus Juris Civilis.
600	Lombards in Italy c. 586-774 Decline of Merovingians in France	Papal power supported by Franks	Mohammed, c. 570-632 The Hegira, 632 632-732 Conquest of Persia, Egypt, Syria, N. Africa, Spain
700	Rise of Carolingians Charles Martel (714-41) Pepin (747-68) King (751) Charlemagne (768-814)	Boniface in Germany Alcuin; Einhard Charlemagne crowned in Rome, 800	Battle of Tours (732)
800	Division of Carolingian Empire, 842 Civil War between grandsons of Charlemagne		Harun al Rashid, Abbasid Caliphate, 750-1258
	Ninth century invasions; Vikings, Magyars	Iconoclastic controversy	Kiev dominant in Russia c. 880-1240
900	936-73 Otto I 962 Otto crowned Holy Roman Emperor	911 Cluny founded 987 Hugh Capet, King of France	Islamic art flourishes Greek philosophy and science revived by Arabs c. 990 Russia Christian

CHART IX. THE MEDIEVAL PERIOD (CONTINUED)

Date	Political	Church	Culture
1000 A.D.	Emperor Henry II reforms German church and the papacy Norman conquest of England (1066) Rise of towns	Leo IX (1049-54) Cardinal College (1059) Struggle between Hildebrand (Pope Gregory VII, 1073-85) and Henry IV and other kings over investiture	Separation of Eastern and Western churches (1054) Cluniac reforms Cluniac reforms Romanesque art flourishes Plain song music perfected *Song of Roland* Developing scholasticism: Anselm of Canterbury (d. 1109) *Cur Deus Homo?*
1100	Crusades (1096-1204) Kingdom of Jerusalem Henry II of England develops jury, common law Philip Augustus establishes power of Medieval French Monarchy Guelf vs. Hohenstauffen struggle in Germany	Monastic revival: Cistercians St. Bernard (d. 1153) Crusading orders	Abelard (d. 1142) *Sic et Non* Beginning of Universities Revival of Roman Law Canon Law Gratian - Decretals 1140 Rise of Gothic architecture Troubadors Goliardic poetry
1200	Fourth crusade, 1204 Capture of Constantinople Latin kingdom in Greece till 1264 John of England (1199-1216) lost Normandy (1215) Edward I (1272-1307) Conquers Wales, Scotland Great Parliament, 1295 Frederick II, Holy Roman Emperor, (1194-1250) last great medieval king	INNOCENT III (1198-1216) zenith of the papacy Fourth Lateran Council Albigensian heresy Francis (1182-1226) Dominic (1170-1221)	Arthurian romance Height of scholasticism Albertus Magnus, d. 1280 Thomas Aquinas, d. 1274 *Summa Theologica* *Summa Contra Gentiles* Protest of Roger Bacon Beginning of polyphonic music Age of Gothic building *Romance of the Rose*
1300	FOR 14th AND 15th CENTURIES SEE NEXT CHART	FOR ITALIAN RENAISSANCE CHURCH DEVELOPMENTS, SEE NEXT CHART	Dante, (1265-1321) *Divine Comedy*, 1300ff Chaucer

Unit VII, Lecture I

From Classical Rome to Christendom

I. The "dying world"

A. Material losses in the Roman world
B. Problems within the "old Roman virtues" pattern
C. Weaknesses in cosmopolitan urban culture of later Empire
D. Social and constitutional revolution of the 3rd century: the rigidified state
E. Intersection of state and Christian movement: Constantine
F. Barbarism's threat

II. Emergent Christian spirituality

A. The dynamic origins of the Christian movement
B. Increased need for institutionalization

1. Official canon to counter new "scriptures"
2. Official creed to counter variant interpretations of canonical texts
3. Apostolic tradition in the hands of the bishop to counter "secret tradition from Jesus"
4. Elected officials to counter extremists' claims to charisma

C. Growing intellectualism and combativeness
D. From persecution to toleration by the Empire
E. Official status--"Christendom"

Unit VII, Colloquium 1

Augustine of Hippo

Augustine, The Confessions, Readings, VII - 1 - 1 ff. The City of God, Readings, VII - 1 - 7 ff.

1. What is a "Confession?"

2. How do you think a modern psychiatrist would describe Augustine?

3. What connection does Augustine make between the Scriptures and his interpretation of his religious experience?

4. Do you see any connection between Augustine and modern theology?

5. How can one explain the facts that the Roman Empire was strong while worshipping pagan gods and became weak after turning to Christianity?

6. How does Augustine describe the two 'cities' whose conflict gives rise to the movements of history? What is the relation of these two 'cities' to the empire and the church?

7. Why do men wish to become rulers? What would be a proper motive? What should be the basis of loyalty to government?

8. Is it possible for a man to change his love of self to love for God by his own volition?

9. In the thought of Augustine, what role does the Christian church play in relation to the coming kingdom of heaven? Would the acceptance of this point of view make Christians more radical or more conservative in their social attitudes? How should "this worldly" and "other worldly" views of the kingdom be related?

Unit VII, Lecture 2

The Organization of the Germanic West

I. The barbarian migrations

  A. The barbarian kingdoms
  B. Byzantine relation with the West
  C. The Ostrogoths and Lombards in Italy
  D. The Merovingians in Gaul
  E. The barbarian kingdoms in Spain and North Africa

II. The Byzantine-Muslim dominance in the East

III. The rise of the church to political power in the West

IV. The Carolingian empire

  A. The rise of the Franks
  B. Charlemagne
  C. The breakup of the Empire
  D. The germanic heritage

Unit VII, Colloquium 2

Gregory of Tours, History of the Franks, Readings, VII-2-1ff.
Einhard, The Life of the Emperor Charles, Readings, VII-2-7ff.

1. What is the relationship between the work of Gregory and Einhard?

2. What picture of medieval life do you find in Gregory's work? Has it changed significantly by the time of Einhard?

3. What was the relationship between the church and the state as reflected in these histories?

4. What is the significance of Gregory's opinion of the Goths?

5. Were there genuine differences between the attitudes of Clovis and those of Charlemagne?

6. How do these ancient accounts differ from modern histories of the same period? (e. g. Harrison and Sullivan).

Unit VII, Lecture 3

Empire and Church

I. Factors leading to the prominence of the church at Rome

A. Importance of the city of Rome
B. Petrine theory and the religious prestige of the Roman see
C. Political vacuum in the west
D. Influence of Augustine's City of God

II. Stages in the growth of medieval papal power

A. Foundations laid

1. Leo I (Leo the Great, 440-461)
2. Gelasius (492-496): theory of the two swords
3. Gregory I (Gregory the Great, 590-604)
4. The papacy and the Franks

B. Leadership in times of chaos

1. Nicholas I (858-67) Pseudo-Isidorian decretals
2. Sylvester II (999-1003)

C. The eleventh century advance to world power

1. The crisis of 1046 and imperial domination of the papacy
2. Movements for reform: The Cardinal College
3. Separation of Eastern and Western churches, 1054
4. Hildebrand (Gregory VII, 1073-85)

a. Demand for clerical celibacy
b. Investiture controversy: struggle with Emperor Henry IV
c. The Dictatus Papae (Dictate of the Pope)

D. The summit of papal power: Innocent III (1198-1216) and his successors

E. The decline of papal power

1. Factors in the decline
2. Boniface VIII (1294-1303)
3. The "Babylonian Captivity" (1309-76)

Unit VII, Colloquium 3

Sword and Crozier

Documents relating to the conflict between Gregory VII and Henry IV., <u>Readings</u>, VII-3-1ff.
Boniface VIII, <u>Unam Sanctam</u>, <u>Readings</u>, VII-3-10ff.

1. List reasons in favor of clerical celibacy in the time of Gregory VII. Are these reasons valid today?

2. What issues were involved in the dispute over investitures? Why was the matter so important to the pope and to the emperor? Interpret the relationship between Emperor Henry IV and Pope Gregory VII by using the theory of the "two swords."

3. Is it important to guarantee the freedom and independence of the church, even if it takes a stand contrary to public policy?

4. Indicate the dangers involved in the deposition and banning of Henry IV by Gregory VII. Who was the victor in the struggle?

5. What political, ecclesiastical and social effects could be expected from the use of principles of government which were declared by Gregory VII in the dictate of the Pope?

6. The aims of Gregory VII were to reform the church and to build a Christian society. What do you think of Gregory's purposes and methods? What are the proper ways the church can use to bring about a Christian society?

Unit VII, Lecture 4

Medieval Faith

I. The medieval perspective

A. The boundaries of the medieval outlook
B. The pre-eminence of the church

II. Religious life as directed by the church

A. The sacraments

1. Baptism
2. Confirmation
3. Eucharist
4. Penance
5. Extreme unction
6. Marriage
7. Ordination

B. The organization of the church

1. The clergy: regular and secular

a. Monasticism

1) The monastic ideal
2) The chief orders: Benedictine, Cluniac, Cistercian
3) The friars: Dominican, Franciscan
4) The decline of the other-worldly ideal

b. The secular hierarchy

1) The Papal curia
2) Administrative divisions

C. The discipline of church members--penance, excommunication, interdict, canon law, ecclesiastical courts
D. The religion of the common man

Unit VII, Colloquium 4

The Structure of Piety

Benedict of Nursia, The Rule, Readings, VII-4-1ff.
Documents relating to the Life and Character of St. Francis, Readings, VII-4-9ff.
Eugenius IV, The Seven Sacraments (Exultate Deo), Readings, VII-4-15ff.

1. What are the seven sacraments? Are all the sacraments relevant to every good catholic christian?

2. What is the purpose of each of the sacraments? Which sacraments cannot be repeated? Why not? Distinguish the material, form and ministrant of each sacrament. If communicants receive only the bread and not the wine, when they partake of communion at the Mass, are they receiving only partial communion? Explain.

3. What do you think would be the psychological effect of being excommunicated? What would be the effect of excommunication upon the excommunicated person's social, civic and economic relationships? What is your opinion about the use of ecclesiastical penalties such as the interdict for secular purposes?

4. How important, do you believe, were the sacraments to the structure and power of the medieval church? to the piety of the individual believer? How valuable do you feel they are today? How many sacraments do you believe a church should have?

5. The basic monastic vows were of poverty, chastity and obedience. How relevant are they to basic temptations of man's life?

6. List the steps on the ladder of humility. How do they point to the ideal of monastic life? What is the result of climbing the ladder of humility? How does your reading from the Rule of St. Benedict illustrate to you why Benedict was called an exponent of moderate asceticism? What indications did you find in your readings to illustrate how Benedict made monasticism into a constructive force in western society?

7. What was St. Francis' understanding of discipleship?

Unit VII, Lecture 5

The Medieval Synthesis

I. The impact of Aristotelianism
   A. The Islamic and Jewish Aristotelians
   B. The introduction of Aristotle into the West
   C. The Latin Averroists
   D. Reaction against Aristotelianism
   E. The attitude of Aquinas towards Aristotle

II. The Thomistic synthesis
   A. Nature and grace
   B. Faith and reason
   C. The existence of God
   D. The nature of God
   E. Creation

III. Some critical questions about the Thomistic synthesis

IV. The medieval synthesis in the writings of Dante

Unit VII, Colloquium 5

Scholasticism--Thomas Aquinas

Thomas Aquinas, Summa Contra Gentiles: Book I, Chapters 3-7; Book III, Part I, Chapters 1 and 37 and Book IV, Chapter 54, Readings, VII-5-1ff.
Thomas Aquinas, Summa Theologica: First section of Second Part, Q. 91, articles 1-4, Readings, VII-5-16ff.

1. Aquinas speaks of divine truth which natural reason can attain and divine truth which natural reason cannot attain. What questions about these two sorts of truth and about their relation does he raise, and how does he answer these questions?

2. In what sense is Aquinas trying to argue, in S.C.G. I, 6, for the "reasonableness" of Christian faith? How well does he succeed?

3. What does Aquinas mean in saying that God is the "Maker and Lord" and the "End and Ruler" of all things? "Of course, the result of this rule" (rule of God) "is manifested differently in different beings, depending on the diversity of their natures." Explain.

4. What does Aquinas hold to be the ultimate human good? How does he argue for his view? What does he hold to be the relation of other human goods to the ultimate one? Compare Aquinas' view of the ultimate good with the view of Aristotle, and with views found in the Bible.

5. According to Aquinas, what things were accomplished by the Incarnation?

6. What does Aquinas understand to be the nature of eternal law, natural law, human law and divine law? How are the four related? What parallels can you find in the selection on divine truth from the Summa Contra Gentiles and the selection on law from the Summa Theologica?

Unit VII, Lecture 6

The Erosion of the Medieval Ideal

I. Challenges to the unity of thought

   A. Nominalism
   B. Renaissance criticism
   C. New experience

II. Challenges to the church's institutional unity

   A. The Babylonian Captivity
   B. The Great Schism
   C. Conciliar theory and action

III. Challenges to the unity of the Christian empire

   A. Popes versus emperors
   B. Rising national manarchies
   C. Local control of religion

IV. Challenges to unity in piety

   A. Mysticism
   B. Corruption
   C. Frustrated reform
   D. Exploited orthodoxy

Unit VII, Colloquium 6

The Divine Comedy

Dante, Inferno, Cantos 1-11 and 31-34 plus explanatory material on pages 67-69 and at end of each canto.

1. What insights does the Inferno furnish into Dante's own psychological make-up, the mentality of the medieval world, the nature of man?

2. Why was Virgil made Dante's guide?

3. "Hell is living in a situation which we create for ourselves!" Evaluate this statement from Dante's perspective.

4. Into what basic categories does Dante divide sins? What criticisms would you make of his order? What basic problem is raised by the attempt to establish degrees of sin?

5. What is the religious significance of hell for Dante? How, if at all, are the following treated by Dante?

   a. The justice of God
   b. Dualistic understanding of life (God versus Satan)
   c. The desire to obtain revenge on one's enemies
   d. Remedial punishment
   e. Motivation for ethical conduct
   f. Performing satisfaction for sins

6. Which character would you most wish to release from hell? Which character tells the most interesting story?

UNIT VIII

SELF-SUFFICIENT MAN: THE RENAISSANCE

ASSIGNMENTS

1. The Renaissance

Lecture 1. The Meaning of the Renaissance

Harrison and Sullivan, Chapter 27, "The Rise of Nationalism" 463-474 and Chapter 29, "The Italian Renaissance." 488-498

Colloquium 1. Renaissance Man

Cellini, B., Autobiography, HWC II, 21-34
Machiavelli, The Prince, HWC II, 9-21.

2. The Renaissance Outlook

Lecture 2. The Scholar in Society

Harrison and Sullivan, Chapter 30, "The Northern Renaissance" 501-509 and McNeill, J. T., Makers of the Christian Tradition, Chapter V, "The Glorious Company of Teachers," pp. 136-142.

Colloquium 2. Renaissance Humanism

Petrarca, "The Ascent of Mont Ventoux," Cassirer, E., (ed. et al) The Renaissance Philosophy of Man, pp. 36-46
Pico della Mirandola, "On the Dignity of Man," HWC, 6-9
Erasmus, The Praise of Folly, HWC II, 34-45.

UNIT VIII

SELF SUFFICIENT MAN: THE RENAISSANCE

The Renaissance began in Italy. The Crusades had opened the way for an increased contact with the Bysantine empire and the Orient. This in turn facilitated commerce, which was instrumental in establishing a money economy and in causing an increased development of cities in the Italian peninsula. Italian city-states were sources for Renaissance ideas. As the wealth and power of the urban merchant class increased, the influence of the ecclesiastical hierarchy was diminished. Schism in the church and political maneuvers, leading even to the captivity of the Pope, hurt the prestige of the Papacy. As corruption within the church became more widely known, Europeans felt justified in embracing a growing spirit of secularism and nationalism.

The interest of scholars turned to the writings of antiquity, in which they found an approach which came to be called humanism. Since men of wealth served as patrons for their work, scholars were enabled to move out of the more rigid framework of church-oriented activities, and, in particular, to leave the philosophical viewpoint of medieval scholasticism. This new freedom gave opportunity to a man like Boccaccio to produce a light-hearted and rather coarsely realistic secular literature. That was but one form of humanism, however. Petrarch represents another humanistic response. He found in the classical writers paragons of literary excellence, but he stayed close to the Christian ideals and tradition. To all inquiring minds of the period, the classical influence opened whole new fields of knowledge. Some, of course, became such slaves to the new fad that their reliance upon antique form and content throttled their creativity. By and large, however, the result was originality; for Renaissance man, having been released from restrictions, was not easily bound for long to the cultures of ancient Greece and Rome.

Artists of the period moved from the symbolic, more abstract characteristics of medieval representation to a newly realistic portrayal of man and nature. A religious motif continued to dominate their work, but the emphasis upon naturalism at times overshadowed the religious themes. Giotto, a contemporary of Dante, foreshadowed the new art. Masaccio (1402-29) led the way in solving the problems of perspective and color; but it was in the early part of the sixteenth century that the highest point of Renaissance art was reached. Leonardo da Vinci, Raphael and Michelangelo are the brightest luminaries in a century of artistic greatness. Their guiding principles were beauty and harmony, and they utilized these to depict the glory of nature and of man. In sculpture also these principles were employed. Donatello's St. John the Baptist and Michelangelo's Moses illustrate the vibrant realism sought by the Renaissance sculptors.

The Renaissance was more slow in coming to Northern Europe. Its flowering there in the sixteenth century was due to the influence of Italian humanists. The Northern humanism, however, did not go so far in moving away from the Christian faith as did the Italian. Interest in the North centered in a return to the original languages of the Scriptures. Men like Reuchlin, LeFevre d'Etaples, Colet and Erasmus led in attacking the now sterile scholastic theology and the various forms of corruption of the ecclesiastical establishment. In France Calvin and Montaigne, though quite different theologically, both united humanistic learning with religious fervor. Rabelais followed more the pattern set by Boccaccio. Spenser's Faerie Queen and Shakespeare's dramas marked the high point of the English Renaissance.

In Northern art, the works of Flemish painters of the fifteenth century were outstanding contributions. Among those who made the Netherlands famous for its paintings were the Van Eycks, Rogier van der Weyden, and Hugo van der Goes. The influence of Italian painters was strong in the North in the sixteenth century, although the wood cuts as well as the paintings of such artists as Albrecht Dürer and Hans Holbein reflect their own distinctive German characteristics.

Historians have been particularly captivated by the style and achievements of the Italian Renaissance. Perhaps no clearer picture of the Italian Renaissance can be drawn than that which is suggested in its concept of the ideal man. He is motivated by two dominant ideals, individuality and versatility. In the first, which was termed *virtu*, the emphasis was upon the individual man as over against social institutions, including the Church. A cunning and subtle self-sufficiency would enable the ideal man to accomplish his own desires despite the opposition of custom or morals. The second touchstone of excellence was called *cortesia*. It demanded th "well-rounded personality" which could do all things gracefully and well. Such a man must be at home anywhere, able to converse and perform in any field and, above all, not an eccentric or a fanatic. Obviously such individuals could exist only at the top level of Italian society and were therefore a decided minority of the population. Yet, it is that group which has both fascinated and influenced succeeding generations

W. T. R.-J. W. M.

Unit VIII, Supplemental Reading

The Renaissance

The student is directed to the bibliography at the end of Chapters 29 and 30 in Harrison and Sullivan.

Berenson, Bernard, Italian Painters of the Renaissance (1967). A comprehensive account in three volumes by a renowned scholar.

Butterfield, H., The Statecraft of Machiavelli (1940). An account by an eminent historian of science and philosopher of history.

Ferguson, W.K., The Renaissance in Historical Thought (1948). A study of the meaning of the Renaissance.

Ragelais, Gargantua and Pantagruel (1969). Racy and rambling novel by one of the Renaissance makers of the French language.

Roeder, Ralph, The Man of the Renaissance (1933). Beautifully written account of four Renaissance figures who illustrate phases of the moral life of their age.

Ross, J.B., The Portable Renaissance Reader (1949). Selections from Renaissance authors.

Related Courses at Southwestern

Among others, you might consider the following:

Art 316, History of Art

English 401, Poetry and Prose of the Renaissance

English 453-454, Shakespeare

History 331, Renaissance and Reformation

Italian 301, Survey of Italian Literature (includes Dante, Petrarch, and Boccaccio)

CHART II. ITALIAN RENAISSANCE AND PRE-REFORMATION CHURCH DEVELOPMENTS

	Politics	Church	Italian Renaissance Literature	Italian Renaissance Art and Music
1300	Rise of national monarchies in England and France Beginnings of the hundred years war (1337-1453) Black death (1348) Peasant revolt Commercial expansion of Italy German knights in the Baltic Lithuanian-Polish state Ottoman Turks in the Balkans	Boniface VIII vs. Edward I and Philip IV Papacy to Avignon (1308) Babylonian Captivity (1308-77) John XXII (1316-1334), taxation and struggle against Emperor Marsiglio of Padua William of Occam Mystics: Eckhart, Tauler Wycliffe - the Lollards English Bible Schism in the papacy (1378-1415)	Dante Petrarch Baccacio	Transitional to <u>Renaissance</u> Giotto
1400	Lancastrians in England Henry V in France Joan of Arc (1430) Turks take Constantinople (1453) End of the hundred years war War of the Roses in England Charles VII, Louis XI rebuild France Tudors in England (1485-1603) Portugese exploration around Africa Columbus discovers America Lorenzo di Medici (1478-1492) Charles VIII invades Italy (1494) Ferdinand and Isabella expell Moors and Jews	Conciliar movement to end Schism: Gerson, Nicholas of Cusa Council of Constance (1414-18) Burning of Huss Other councils - to 1460 Thomas a Kempis, <u>Imitation of Christ</u> (1441) Savonarola (d. 1498) Some early Renaissance Popes: Nicholas V, 1447-55 - Vatican library Sixtus IV, 1471-84 - Sistine chapel Alexander VI, 1492-1503	Early humanists: Valla Poggio Vives Ficino Pico della Mirandola Poliziano Niccoli Florentine Academy (Plato)	Developing <u>Renaissance</u> Masaccio, Ucello Fra Angelico, Lippo Lippi, Botticelli, Vemochio, Donatell della Francesca <u>High Renaissance</u> Leonardo da Vinci (d. 1519)
1500	FOR THE REFORMATION PERIOD, SEE NEXT CHART		Machiavelli (The Prince, 1514) Castiglione Cervantes	Raphael Michelangelo Titian <u>Mannerism</u>: Michelangelo Tintoretto Palestrina (Music)

FOR NORTHERN HUMANISM, SEE NEXT CHART

Unit VIII, Lecture 1

The Meaning of the Renaissance

I. Introduction

A. The "Renaissance" scarcely a period of "rebirth"

1. The Middle Ages not completely dark
2. Learning not actually born anew

B. An era of "intellectual quickening"

II. The Renaissance as a part of a general ferment

A. A period of economic change: the Commercial Revolution

1. The age of discovery, exploration, and colonization
2. The expansion of trade, the use of money in exchange, and the growth of banking

B. A period of political change: the rise of nationalism
C. A period of religious change: the Reformation
D. A period of intellectual change: the Renaissance

III. Man's interests during the Renaissance

A. The shift from the Medieval religious emphasis

1. The Commercial Revolution as evidence of interest in material things
2. The Reformation's unintended secular emphasis
3. The invention of printing: scholarship outside the church

B. The development of individualism

1. The role of Petrarch and Erasmus
2. The growth of the spirit of confident inquiry: Copernicus and Galileo
3. Confident self-expression in art

C. Traits of Renaissance man

IV. The aspects of the Renaissance

A. Regressive and progressive aspects

1. Looking backward toward Greece and Rome
2. Looking forward toward the modern era

B. Medieval aspects
C. Modern aspects

Unit VIII, Colloquium 1

Renaissance Man

Cellini, Autobiography, HWC II, 21-34.
Machiavelli, The Prince, HWC II, 9-21

1. Do you think Cellini is more proud of birth or of accomplishment? For a man of Renaissance how important was noble birth? What advantages or disadvantages does this have today? Should one be humble about one's achievements?

2. Who were some of Cellini's teachers? How would you describe his attitude toward them, toward his rivals, and toward his patrons?

3. What are some of the characteristics which distinguish a Renaissance man from a Medieval or a Modern man?

4. What is the purpose of Machiavelli's The Prince? How would you judge it from the standpoint of a concern for morality in government?

5. Why does Machiavelli think it is better for a prince to be feared than loved?

6. Does Machiavelli's low opinion of man's nature suggest his reasons for advocating an absolute rule? Do believers in democracy have a high opinion of man's nature?

7. Can a head of state follow the ethical code expected of a private citizen?

Unit VIII, Lecture 2

The Scholar in Society

I. Humanism

A. The term defined

1. As an historical occurrence
2. As a philosophical perspective

B. The historical occurrence and its antecedents

C. Northern and Southern Humanism

II. The conflict of traditions

A. The debate of the Platonists and the Aristotelians

1. The revival of Plato (the Academy of Florence) (a major exponent: Marsilio Ficino, 1433-1499)
2. The revival of Aristotle (the University of Padua) (a major exponent: Georgius of Trebizond, 1396-1484)

a. The Averroists (an exponent: Alexander Achillini, d. 1518)

b. The Alexandrists (an exponent: Pietro Pomponazzi, 1462-1524)

B. The revival of other Greek philosophies

III. Humanism and church doctrine

A. Scholastic Thomism and Augustine

B. Humanism and the Reformation

IV. Themes within the humanist philosophy

A. Freedom

B. Naturalism and natural science

C. Historical perspective

D. Religion

Unit VIII, Colloquium 2

Renaissance Humanism

Petrarca, "The Ascent of Mont Ventoux," Cassirer, _et al._, _The Renaissance Philosophy of Man_, pp. 36-46
Pico della Mirandola, "On the Dignity of Man," HWC II, 6-9
Erasmus, _The Praise of Folly_, HWC II, 34-45

1. What lessons does Petrarca derive from his climb up Mont Ventoux? What does the account reveal about Petrarca as an example of "Renaissance Man?"

2. Compare Petrarca's view of human nature with that of Pico. Which is further removed from medieval ideas? How so?

3. According to Erasmus, what prevents Reason from guiding men to proper action? What is Erasmus' estimate of women?

4. List the foremost instances of Folly among men. What particular follies are found among persons of royalty? Among the ecclesiastical authorities? What do you take to be Erasmus' purpose in _Praise of Folly_? Compare his view with Pico's.

UNIT IX

THE RENEWAL OF CONTRITION: THE REFORMATION

ASSIGNMENTS

1. The Lutheran Impulse

Lecture 1. Martin Luther and Religious Freedom

Harrison and Sullivan, Chapter 31, "The Protestant Reformation ," 511-521.

Colloquium 1. Here I Stand: Luther's Case

Luther , M., "Address to the German Nobility," HWC II, 45-55.
Luther, M., "A Treatise on Christian Liberty," Readings, IX-1-1ff.

2. The Calvinistic Extension of the Reformation

Lecture 2. John Calvin: Reformed Theologian

McNeill, J. T., Makers of the Christian Tradition, Chapter VII, "The Goodly Fellowship of the Reformers."

Colloquium 2. John Calvin: The Sovereignty of God

Calvin, J., Institutes of the Christian Religion, Book III, Chapter VII, "Summary of the Christian Life. Self Denial" and Chapter X, "The Right Use of the Present Life and Its Supports," and Book IV, Chapter XX, "On Civil Government," Readings, IX-2-1ff.

3. Reformation in England: A Middle Way

Lecture 3. The English Reformation

Harrison and Sullivan, Chapter 34, "The Climax and Decline of Absolutism in England," 554-566.

Colloquium 3. Two Classic Statements of English Protestanism

Hooker, R., Of Laws of Ecclesiastical Polity, Columbia Source Book (CSB), Volume I, 1st Edition, 532-539, or 3rd Edition, 759-766.
Bunyan, J., Pilgrim's Progress. Read up to Christian's arrival at the house of Prudence, Piety, and Charity.

4. Religious Warfare and the Catholic Reformation

Lecture 4. Religious Wars and the Religious Settlement

Harrison and Sullivan, Chapter 32, "The Roman Catholic Reformation." 525-536.

Colloquium 4. The Counter-Reformation

Bettenson, Documents of the Christian Church, 363-366.
The Canons and Decrees of the Council of Trent, HWC II, 69-77.

UNIT IX

THE RENEWAL OF CONTRITION: THE REFORMATION

The Reformation, while not a part of the Renaissance, was strongly influenced by many of the same factors which brought forth the Renaissance. The waning influence of the Papacy, the development of nationalism with its restive response to papal restrictions, and the emphasis upon individualism, the rise of a capitalistic economy; all joined hands in making the Reformation possible.

Like the Renaissance, the Reformation had been long in the making. Its basic purpose lay in restoring the spiritual purity of the Church. In the twelfth century the Petrobrusians, Henricians, Waldensians, Cathari and other such groups arose and attempted to change certain aspects of the Western Church. These efforts were branded as heresies and the groups themselves practically destroyed by papal crusades. Nevertheless, many bishops and a number of the popes sought to reform the moral laxity and economic corruption existing within the Church. Although there were minor successes the task was too great, and the problems persisted.

It remained for the sixteenth century to make possible two great efforts at reformation. The first, the Protestant Reformation, led to a radical break with the Roman Catholic Church although this had not been its original intent. The second, the "Counter-Reformation," occurred in part in response to the opposition offered by the Protestants, and remained within the framework of the Roman Church. Motivated by the same purpose of purifying the Church, these two movements turned in different directions to accomplish their aim. The first sought a "return" to biblical Christianity while the latter endeavored to purify morals within the framework of the traditional church.

The significance of political allegiance in determining which type of reformation any country would follow is illustrated by Latourette in his History of Christianity. He points out that almost without exception the line between the Reformers and the Counter-reformers fell along the boundry of the old Roman Empire. The Latinized countries remained within the fold of the Roman Church. The others, wearied by what they assumed to be the aggrandizement of the Roman papacy at their expense, offered the political asylum needful for those whose theology demanded a complete break with Rome. Further, as Latourette also indicates, these two movements within the Reformation may be divided along social lines. The great spiritual leaders of the Protestant Reform sprang from the middle or lower classes of society while the leaders of the Counter-Reformation came from the aristocracy.

Luther's break with Rome was the first successful challenge to the power of the pope. His brand of reform spread rapidly. Under his strong leadership the movement became much more than a reaction against the abuses of the papacy. The doctrinal foundation of the Roman Church was undermined and the special prerogatives of the pope were denied. Luther turned to the Scripture as the sole basis of his authority. In flaming tracts he broadcast the faith he found there. Man is justified by faith alone! Works are the fruit and not the source of faith! Each man may come before God without the mediation of any ecclesiastical authority! Even so, Luther was conservative in many ways. He looked with horror on the political and religious excesses of the Anabaptist movement and called down the wrath of the civil government on their heads.

While Lutheranism dominated the German and Scandinavian countries, a second tradition was to take hold among the Swiss, Dutch and Scots. This "Reformed" tradition originated under the leadership of Zwingli, a contemporary of Luther, and found its classic expression in the theological writings of John Calvin. Sympathetic to the Lutheran reform, it differed largely in its more radical break with the practices of the Roman Catholic communion and in its adoption of a presbyterian-type ecclesiastical polity, a representative type of church government. Calvin's Institutes, written as was the Summa of Thomas Aquinas to instruct the laity, ranks along with the writings of Augustine and Aquinas in its influence upon the development of Christian thought.

The Reformation within the Roman Catholic Church, labeled by historians as either "the Catholic Reformation" or the "Counter Reformation," was stimulated though not caused by the Protestant Reformation. It saw the development of new orders such as the Society of Jesus, founded by Ignatius Loyola, and the Capuchins, begun by Matteo di Bassi. The expanded influence of mystics such as St. Teresa of Avila or St. John of the Cross was instrumental in deepening the spirituality of the Roman Church and at the same time resisting the inroads of Protestant reformers. The Council of Trent demonstrated the dual purpose of the Counter-Reformation. It met for a period of eighteen years, from 1545-1563, and soon gave evidence that any hope for a common settling of the differences which beset Christendom was in vain. The dogma of the Roman Church was so explicitly affirmed as to leave no room for reconciliation with Protestantism. On the other hand, marked reforms were adopted which were to lift the moral tone of the Roman Catholic Church tremendously.

Unit IX, Supplemental Readings

Bainton, Roland H., Here I Stand: A Life of Martin Luther (1950). Readable and complete life of the first leader of the Reformation.

Bainton, Roland H., The Reformation of the Sixteenth Century (1952). This is a popular treatment by a noted historian, surveying the Reformation in general. Available in paperback.

Haller, William, The Rise of Puritanism (1957). This book describes Puritanism by extensive use of written materials by the Puritans themselves. It is fascinating to dip into even if one does not have time to read it all.

Harbison, E. H., The Age of Reformation (1955). An interpretive survey by a distinguished historian of the Reformation in a series of paperbacks produced by the Cornell University Press.

Janelle, P., The Catholic Reformation (1948). An excellent brief treatment of the subject.

McNeill, John T., The History and Character of Calvinism (1954). Complete treatment of Calvin and the movement stemming from his ideas.

Williams, George H., The Radical Reformation (1962). Thorough examination of Anabaptism and other elements of the "left-wing" of the Reformation.

Related Courses at Southwestern

English 452, Milton and his Times

English 402, Jacobean Literature

History 331, Renaissance and Reformation

Religion 262, Christianity Since the Reformation

CHART XI. REFORMATION AND NORTHERN RENAISSANCE

Period	Politics and Exploration	Religion		Northern Renaissance Literature	Northern Renaissance Art & Music
	SEE PREVIOUS CHART	SEE PREVIOUS CHART	1300's	Chaucer	Painters
			1400's	Humanists: Reuchlin Hebrew Study Colet Gutenburg (printing)	Artists: Van Dyck bros. Memling Van der Weyden
1500	Balboa discovers the Pacific - 1513 Cortes in Mexico; Pizarro in Peru Magellan circles the globe Cabots to America Italian Wars (1494-1556) between Spain, France, H.R.E. Henry VIII vs. the papacy (1536) Religious war in Germany (1560-95) Peace of Augsburg Religious wars in France (1560-95); St. Bartholomew massacre Elizabeth of England vs. Philip II of Spain Henry IV (1589-1610) revives France Ottoman Turks expand through Balkans and Egypt	Julius II (1503-1513) Leo X (1513-1521) patron of art Reformers: Luther 1485-1546 Melanchthon 1497-1560 Zwingli 1484-1531 Farel, Beza, Bucer Calvin 1509-1564 Anabaptists - Menno Simons First Book of Common Prayer (1549) Counter-Reformation Council of Trent Society of Jesus, Ignatius Loyola Index and Inquisition Rise of Puritanism, England Gregorian calendar (1583) Edict of Nantes (1598)		Humanists: Erasmus Thomas More Literature Spenser Marlowe Shakespeare Rabelais Montaigne Cervantes Science & Technology Copernicus - astronomy (1473-1543) Vesalius - anatomy Francis Bacon, Novum Organum (1561-1626)	Durer Holbein

Unit IX, Lecture 1

Martin Luther and Religious Freedom

I. Background of the Reformation in Germany

- A. Political disunity
- B. Social unrest
- C. Humanism
- D. Religion
  - 1. Secularization of the church
  - 2. Superstition
  - 3. Personal piety

II. Martin Luther (1483-1546)

- A. Early life and education
- B. The monk and his conscience
- C. Preacher and professor
- D. The problem of indulgences
- E. The Ninety-five Theses
- F. The Leipzig debate
- G. Treatises of 1520
- H. Condemnation by the church
- I. Condemnation by the state: Diet of Worms
- J. His protector: Frederick, Elector of Saxony
- K. Wartburg experience
- L. Implications of the movement

III. Basic Reformation emphases

- A. Justification by faith
- B. Authority of the Scriptures
- C. Universal priesthood of believers
- D. The vocation of the Christian believer

Unit IX, Colloquium 1

"Here I Stand": Luther's Case

Luther, M., "Address to the German Nobility," HWC II, 45-55
Luther, M., "A Treatise on Christian Liberty," Readings, IX-1-1ff.

1. Does it make any difference in the understanding of this document to know that it was an "open letter?" To whom was it addressed? What evidences do you find in the letter of ideas which would enlist the support of those to whom it was addressed?

2. For what purpose did the "Romanists" build their three walls? Identify the walls and judge their effectiveness. Note carefully how the walls are broken down. What basic Protestant convictions can you identify in the document?

3. Compare the use of the phrase characteres indelebiles (p. 49) with its use in Eugenius IV's discussion of the sacraments in Exultate Deo, (Readings, VII-4-1). What is the difference between a priest and a layman? What is the "priesthood of all believers? Where does Luther find the authority for the statements he makes in the "Open Letter"?

4. Distinguish between the "commands and promises" God has given. What are the purposes of each?

5. "If faith does all things and is alone sufficient unto righteousness" why are good works needed? Is Luther involved in a contradiction?

6. Try to explain in your own words how a man "becomes righteous through faith" rather than by good deeds (Justification by faith). According to Luther's understanding of faith and ethics is a man really free, or is he bound?

Unit IX, Lecture 2

John Calvin: Reformed Theologian

I. The man

- A. Youth and education
- B. Conversion and writing of the Institutes of the Christian Religion
- C. Farel and the first Geneva experience
- D. Strasbourg interlude and marriage
- E. Return to Geneva

II. The theologian

- A. Theological ancestry
- B. Some central doctrines

III. The statesman

- A. Church and state under God
- B. Political, economic, educational and social concerns

IV. The international reformer--the significance of Calvin

- A. Outstanding second-generation reformer
  1. His ecumenical concern
  2. His intellectual influence
- B. Influence of Calvinism

Unit IX, Colloquium 2

John Calvin: The Sovereignty of God

Calvin, J., Institutes of the Christian Religion, Book III, Ch. VII, "Summary of the Christian Life. Self Denial" and Ch. X, "The Right Use of the Present Life and its Supports," and Book IV, Ch. XX, "On Civil Government," Readings, IX-2-1ff.

1. According to Calvin how does the relationship of man to God determine what man's proper actions are? If a man does not belong to God, to what then does he belong? What difference does it make whether he does belong to God or not?

2. For Calvin the sovereignty of God means that we have "to do with God every moment" of our life (IX-2-2). Does this restrain a man or make him more free? If so, from what does this fact restrain a man?

3. Will Herberg, an American sociologist of religion, has reported that most Americans (as indicated in a survey) believe that they actually fulfill the law of "love thy neighbor as thyself" in their daily lives. Calvin (IX-2-2) says it is an extremely difficult thing to do. Are Americans moral geniuses or is Calvin wrong? What do you think?

4. What responsibility comes with the special advantages that life has brought to us? Do you agree with Calvin on how charity should be dispensed? (IX-2-3)

5. Is Calvin puritanical? What is the difference between a job and one's vocation? In Calvin's thought what relation does the idea of vocation bear to the sovereignty of God? to the fulfillment of a man's essential selfhood?

6. What forms of civil government does Calvin recognize? Which does he prefer? Is it inconsistent that a man who believes in the sovereignty of God should have a high regard for democracy? Explain.

7. Does Calvin permit revolution? What recourse do men have when evil rulers oppress them?

Unit IX, Lecture 3

The English Reformation

I. The roots of the English reformation

- A. John Wycliffe (1330-1384)
- B. John Hus (1369-1415)
- C. The continental reformation

II. England under the Tudors (1485-1603)

- A. Reign of Henry VIII (1509-1547)
  1. His government
  2. His "divorce"
  3. The Henrican reformation
- B. Edward VI (1547-1553): the Protestant triumph
- C. Mary Tudor (1553-1558); the Catholic reaction
- D. Elizabeth (1558-1603): the middle way
  1. The Elizabethan Settlement
  2. Opposition to the Settlement

III. James and Charles Stuart (1603-1640)

- A. The divine right of kings
- B. Puritans and Parliament

IV. The Civil War and Oliver Cromwell (1640-1660)

V. The Restoration (Charles II and James II, 1660-1688)

- A. The establishment of religion
- B. The "Glorious Revolution"

VI. The significance of the English Protestant experience

Unit IX, Colloquium 3

Two Classic Statements of English Protestantism

Richard Hooker, <u>Of the Laws of Ecclesiastical Polity</u>, CSB, Volume I, 1st edition, 532-539, 3rd edition, 759-766.
John Bunyan, <u>Pilgrim's Progress</u>. Read up to Christian's arrival at the house of Prudence, Piety and Charity.

1. Compare the styles of Bunyan and of Hooker.

2. What is Bunyan's view of formality in religion? How do you think Hooker would respond to this attitude?

3. What is Hooker's opinion of an individual's ability to find God's will on his own in Scripture?

4. What defence does Hooker offer of the monarch's heading the Church of England? Would this have any meaning for Bunyan?

5. What three criteria does Hooker suggest for the church's doctrine and practice? Would Bunyan and the Puritans agree? How or how not?

6. How does Bunyan typify Puritan thought? Are there any points at which he seems to represent religious thought other than the militant Puritan position of the seventeenth century?

Unit IX, Lecture 4

Religious Wars and the Religious Settlement

I. Wars with religious causes and effects

A. Germany: Charles V, 1530-1555

1. Holy Roman Empire divided religiously
2. Peace of Augsburg, 1555

B. Spain's role: Philip II
C. England's conflicts, 1559-1649
D. France's civil wars, 1560-1589
E. Revolution in the Netherlands, 1567-1648

1. Lengthy struggle
2. Lines of alliance

F. The Thirty Years' War, 1618-1648
G. The Peace of Westphalia, 1648

II. The religious map of Europe

A. Roman Catholicism

1. Protectiveness and alterations
2. New movements
3. The Council of Trent, 1545-1563

B. Eastern Orthodoxy

1. Separation from the Western controversy
2. Control of the church by Turkish and Russian states

C. Protestantism

1. "Church" type of Protestantism
2. "Sect" type of Protestantism
3. Emerging "denominational" principle

Unit IX, Colloquium 4

The Counter-Reformation

Bettenson, Documents of the Christian Church, 363-366
The Canons and Decrees of the Council of Trent, HWC II, 69-77

1. For what reason should a good Jesuit be willing to call white black if the church shall have defined it to be black? What theological presuppositions do you find here? What view of the individual?

2. Compare the view of the Council of Trent on scripture and tradition with that of Luther. What similarities do you find? What differences? What other doctrines lie behind the view of Trent on this subject? Which doctrines are in turn supported by this view?

3. Make a note of at least three specific points in the Canons and Decrees of the Council of Trent which are directed at Protestant emphases. Against what Protestant group might each of the points be especially directed?

4. In what ways did the Council of Trent deal with the moral abuses in the church which had offended men such as Erasmus, who sought reform while remaining faithful to Rome.

UNIT X

SECULAR MAN: THE MODERN PERIOD

ASSIGNMENTS

A. The Rise of Science and the National States

1. The New Look in Science

Lecture 1 — The Rise of Modern Science.

Butterfield, H., The Origins of Modern Science, Chapter 5, "The Experimental Method in the 17th Century" and Chapter 6, "Bacon and Descartes" and, if you can, Chapter 4, "The Downfall of Aristotle and Ptolemy."

Colloquium 1 — The Scientific Approach.

Bacon, The Great Instauration, HWC II 82-90
Descartes, Discourse on Method, HWC II, 90-102
Butterfield, The Origins of Modern Science, Chapter 6.

2. The New Look in Politics

Lecture 2 — The Rise of Modern Political Theory.

Harrison and Sullivan, Chapter 33, "The Dominance of France: The Age of Louis XIV" 542-552 and Chapter 34, "The Climax and Decline of Absolutism in England," 554-566.

Colloquium 2 — The Contract Theory.

Hobbes, Leviathan, HWC II, 103-112
Locke, Of Civil Government, HWC II, 130-141.

Unit X

Secular Man: The Modern Period

The Latin word saeculum means "age" or "epoch," or "the world." The rise of secularism, applied as a description to the centuries since the time of the Reformation, means that man has found himself increasingly confident and inwardly at home in the world. Different interpreters see different features here, but they include at least the following:

1) An attitude of confidence in man's ability to question, test, reflect on, and understand everything that comes to hand. This is the fundamental attitude of modern science.

2) A confidence in man's ability to reshape the world according to man's purposes. This is the fundamental attitude of modern technology. Note that it is initially a humanistic impulse--the controlling purpose is what is good for man. Only at a later stage do demonic tendencies appear, such as technology that has lost its link to man's purposes.

3) A dissolution of traditional religious values. Religion was formerly embedded firmly in the totality of everyday life, as omnipresent as breath. Today it has become a matter of choice, a voluntary association, a special area separated from the rest of life.

4) The rise of national communities as the absolute locus of meaning. The absolutism could be that of an absolute monarch, as in the seventeenth and eighteenth centuries, or of absolute citizenries, as in the American, the French, the Russian, and the Chinese revolutions. Not subject to an international authority, nations came to view themselves as in principle the embodiers of universal meaning. The surprising fact is not that such nations engaged frequently in aggressive wars, but rather that they did not do so even more frequently.

5) Increased communication within the world. This was expressed earlier in the activities of the great explorers and in the building up of colonial empires that "opened up" the world; more recently in the emergence of a truly unified world, one in which there are no longer any "outside" areas.

The story of the last three or four centuries is complicated. For one thing, categories invented by historians of culture, such as "Enlightenment" or "Romantic Period," are never air-tight, counter-instances from within the period always standing ready at hand. For another, political periods and cultural epochs seldom synchronize neatly. And a further complication that we will now see in this unit is that the story must begin to reach out and include America as well as Europe. For unit divisions from here on out, we have fallen back on the convenient device of more or less following century divisions.

R. G. P.

A. The Rise of Science and the National States

The sixteenth century brought a revolution in thought and a ferment of ideas which the men of genius of the seventeenth century proved competent to explore. Their work created the modern world. The systems of thought which they formulated defined the context for investigations which has continued in use to the present.

Deductive processes, which begin with general propositions and move by inference to particulars, dominated medieval thinking. The sixteenth century revolution substituted an approach which began with the particular facts of experience and moved from them to general propositions. This empirical method challenged unbridled speculation by insisting on careful observation of data and experimentation.

Galileo (1564-1642) used this inductive approach with success both in astronomy and in mechanics. Sir Francis Bacon (1596-1650) wrote the Novum Organum to set forth the inductive method in contrast with the deductive system of Aristotle's Organum, the text book in logic used in medieval schools. Bacon recognized the significance of the new accent in learning more clearly than most of his contemporaries, and was its chief popularizer. In his Advancement of Learning he dramatized the revolutionary character of empirical studies, calling for a reorganization of all branches of knowledge. In his enthusiasm, he over-simplified the method of scientific investigation. By collecting vast amounts of facts, Bacon thought the laws would stand out of themselves. The New Atlantis describes the conditions which Bacon thought would generate knowledge. He was not aware that scientific method is more complex than observation and generalization. But he was not wrong in thinking that an instrument of knowledge was being shaped which would produce a revolution in learning.

The scientific method was used in the field of biology. Notably, Harvey (1578-1657) discovered the circulation of the blood. But the concepts of physical science were principally worked out by the mathematical physicists: by Robert Boyle (1627-1691) who was a chemist and a physicist; Pascal (1623-1662) who was a mathematician and a physicist; Huyghens (1629-1695); Kepler (1571-1630); and Newton (1642-1727) who were mathematicians, physicists and astronomers.

Rene Descartes (1596-1650), a mathematician and a philosopher, was in fundamental agreement with these physical scientists in the quantitative explanation of nature. This requires some attention.

John Locke (1632-1704) distinguished primary and secondary qualities. When a sunset is seen or a violin is heard, there are mechanical movements of particles which stimulate the retina or the tympanic membrane . The perceiver reads these off as colors and as musical sounds. The measurable characteristics of materials in motion (primary qualities) were said to inhere in natural objects, the sights and sounds (secondary qualities) contributed by the person experiencing them. This interpretation of nature as a vast machine--of materials hurrying endlessly and meaninglessly--is the heritage passed to successive centuries including the twentieth by the men of the seventeenth century. No person can question the efficiency of this organization of scientific inquiry. Other implications of it may need to be questioned.

This system of concepts was applied by Hobbes (1588-1679) to politics. It was used by the philosophers of the eighteenth century to deride the speculative follies inherited from the past. It entered every field. It produced the "Age of Reason".

It also left a trail of unsolved problems, many of which still lie at the doorstep of twentieth century man. As we look back to the eighteenth century we see the bearers of the new method of reasoning not only exposing the errors of scholasticism but casting out all that failed to fit their schematic formulas as well. However efficient the method might have appeared, it was subject to misunderstanding and abuse. To view nature in mechanical or quantitative terms required a suppression of so-called irrelevant details. The end result of such a method was an abstraction from reality, from total experience. To identify reality in such a way was, and still is, a serious oversimplification. It is to commit the error of what A. N. Whitehead termed the "fallacy of misplaced concreteness." This error is still with us and is a clue to modern man's failure to profit most from the contributions of the men of seventeenth century. Overawed by his successes modern man has found it difficult to recognize the danger in identifying abstracts formulas with the concrete.

II.

The social and political history of this period presents the reader with a picture of human inequalities and a conflict of theories on which they rest.

Pre-civilized man spent his days in providing for food and shelter. Later, corporate life and the division of labor raised man's standard of living but left him with much toil. In ancient Egypt, Mesopotamia, Greece and Rome slave classes carried the chief burdens of providing for man's necessities, and in medieval times the serfs were the chief toilers. With new social patterns and with machinery not well developed, the seventeenth century masses lived in poverty. Village life was burdensome and isolated. Metal plow-points gradually came into use, drill planters aided farmers, and new cover crops appeared. New materials appeared on the market also as touch with the remote parts of the world increased, but these were enjoyed by the privileged only.

Without the commercial revolution the great population increase which occurred in Europe could not have been sustained. Nationalistic policies developed the mercantile system, designed to make a nation self-contained. Its early tendencies increased a country's wealth but the accompanying tariffs at length reduced trade. These lessons were learned by Europeans experimentally.

The Thirty Years' War (1618-48) impoverished and half-depopulated Germany. In England absolutism was successfully challenged by constitutionalism as civil conflicts (1642-49) temporarily weakened her. Spain declined and France remained to enjoy national supremacy in Europe under the glittering rule of Louis XIV. The expense of absolutistic rule was great, first because of the wars into which Louis XIV led France late in his reign, and second because of the long postponement of a more democratic rule which finally came in a bath of blood.

Louis strutted on a stage of his own building at Versailles, playing the role of king with devoted energy and with pride in the ceremony of basking in his glory. Assuming full responsibility for ruling France upon the death of his minister, Cardinal Mazarin (1661), Louis successfully brought the three estates of clergy, nobility and commoners under his control. He brooked no interference with his absolute control, persecuting Jansenites and Huguenots. He gained the services of able men. Colbert,

as financial administrator (1619-83) placed France on a sound basis of economy. With the great Vauban and with Conde and Turenne as military leaders, the clever Louvois enticed Louis into wars. In literature and art France set the standards for Europe. Boileau (1636-1711) polished the language, Corneille (1606-84) produced tragedies, Moliere (1622-73) entertained with his comedies, and Racine (1639-99) wrote dramatic poetry.

France thus came to identify its greatness with royal absolutism. But during the same period in the irresponsible exercise of power by the monarch was challenged, the theory of divine rule rejected and replaced by the principle of "rule by consent of the governed."

III.

Following the vigorous Tudors the Stuart kings sought to extend the power of monarchy, holding a divine right theory. Charles I misjudged the temper of his people, precipitating a civil war in which he lost both his crown and his life. After a military protectorate (1649-1659), the Stuarts were restored to the throne. Charles II (1660-1685) and his successor James II (1685-1688) failed to accept the restrictions of the restoration, and in 1688 a bloodless transfer of the kingdom from James to William and Mary took place; Parliament drew up a settlement on the basis of a Bill of Rights and a Religious Toleration Act. Constitutionalism had won over absolutism by the act of parliament in selecting England's sovereigns and defining the conditions of their rule. The role of the Puritans in this struggle for civil and religious liberties was not insignificant. The theories of James I and of Hobbes were tested in the crucible of history and rejected in favor of John Locke's theory of government by consent.

L. F. K

Unit X, Supplemental Reading

The Rise of Science and the National States

Kuhn, T. S., The Structure of Scientific Revolutions (1962). Shows the relation between scientific advance and the conceptual level of the community. Difficult but rewarding.

Oakeshoot, M., Rationalism in Politics (1962). An excellent discussion of the impact of scientific method on political discourse during the seventeenth and eighteenth centuries. See especially chapter 1.

Robbins, C., The Eighteenth Century Commonwealthman (1959). One of the best discussions of the development of Whig theories from the Commonwealth period to the American Revolution.

Whitehead, A. N., Science and the Modern World (1925). Especially chapters 1-6. Discusses aspects of Western culture during the past three centuries, in so far as it has been influenced by the development of science. A book every intelligent college student should have read.

Related Courses at Southwestern

Philosophy 310, Philosophy of Science

Political Science 115-116, Introduction to Politics

Political Science 414, History of Political Philosophy

Political Science 422, Selected Topics in Political Philosophy

History 332, Age of Absolutism

CHART XII. THE "AGE OF GENIUS" (16th and 17th centuries)

	Rulers	The Church	Science & Technology	Literature, Art, Music
1500	SEE PREVIOUS CHART FOR 16th CENTURY POLITICS	Calvin (1509-64) Leo X elected Pope, 1513 Luther's theses, 1517 Council of Trent (1545-63) 1593 Henry IV becomes Roman Catholic	Engineering: da Vinci Astronomy: Copernicus, Galileo Anatomy: da Vinci, Vesalius	SEE PREVIOUS CHART ON NORTHERN HUMANISM
1600	English rulers: James I, 1603-25. Charles I, 1625-49 Civil war period, 1640-60 Charles II, 1660-85 James II, 1685-88 William III, 1688-1701 Anne, 1702-14 French rulers: Louis XIII, 1610-43 Richelieu Louis XIV, 1643-1715 Colbert Louvois Rise of Prussia Frederick William, The Great Elector, 1640-88	1623-62, Pascal 1624-91, Geo. Fox 1635-1705, Jansenist movement 1685, Revocation of Edict of Nantes	Astronomy: Kepler, Newton Physiology: Harvey Chemistry: Boyle Physics: Newton	French Literature Corneille, Racine Moliere, LaFontaine, Boileau, Fenelon English Literature Donne, Milton, Browne, Bunyan, Dryden, Congreve, Wycherly Spanish Literature Cervantes, Lope de Vega Art: Reuben, Hals, Rembrandt, Vermeer, El Greco, etc. Music: Purcell, Monteverdi, Pachelbel, etc.

Unit X, Lecture 1

The Rise of Modern Science

I. Background

A. Ptolemaic astronomy
B. Medieval cosmology and physics

II. The Copernican revolution

A. Heliocentric hypothesis
B. Copernicus' reasons for his hypothesis

III. Kepler's three laws of planetary motion

A. Planets move in elliptical orbits with sun at one focus
B. As a planet moves, a line from sun to planet sweeps out equal areas in equal times
C. The squares of the times of revolution of the planets are proportional to the cubes of their average distances from the sun ($T^2 = KD^3$, where K is a constant, i.e., the same for all planets)

IV. Galileo

A. Attack on the old physics
B. Defense of the Copernican hypothesis
C. Beginnings of a science of mechanics

V. Bacon and Descartes on scientific method

VI. Newton

A. Three laws of motion

1. "Every body continues in its state of rest, or of uniform motion in a right (straight) line, unless it is compelled to change that state by forces impressed upon it"
2. "To every action there is always opposed an equal reaction"
3. "The change of motion is proportional to the motive force impressed; and is made in the direction of the right line in which that force is impressed"

B. Gravitation: $F = G \cdot \frac{m \cdot M}{D^2}$

C. Other contributions
D. Scientific method

VII. Some consequences of the rise of modern science

Unit X, Colloquium 1

The Scientific Approach

Bacon, The Great Instauration, HWC II, 82-90
Descartes, Discourse on Method, HWC II, 90-102
Butterfield, The Origins of Modern Science, Chapter 6

1. What is the "ordinary logic" and in what ways does Bacon criticize it? What is Bacon's new method? Why does he propose to speak "much more of nature under constraint and vexed"? To what extent does his method resemble "modern scientific method"? What shortcomings, if any, do you detect in his method?

2. What things are cited by Bacon as obstacles to understanding?

3. What is meant by Bacon's intention "to command nature in action"? What does he mean in saying that "man is but the servant and interpreter of nature"?

4. What did Descartes find wrong with the history, poetry, mathematics and philosophy of his student days?

5. What, for Descartes, is the main pitfall for human reason? How is it to be avoided? How is his view of the nature and proper function of reason connected with his view that "Good Sense... is by nature equal in all men"?

6. How does Descartes' doubt differ from the doubt of skeptics who "doubt for the sake of doubting"?

7. Explain the line of reasoning by which Descartes tries to reconstruct the foundations of human knowledge. Does he succeed?

8. What conclusions does Descartes reach concerning the relation of mind (or soul) and body? Evaluate.

9. Would it be fair to say that Bacon and Descartes got hold of opposite halves of the truth about scientific method? Discuss.

Unit X, Lecture 2

The Rise of Modern Political Theory

I. The dynastic state and the rise of absolutism

A. The decline of feudalism and the impact of the Protestant Reformation
B. The French experience under Louis XIV
C. The English experience

1. Tudor Monarchy: Elizabeth I
2. Stuart Monarchy: James I and Charles I

D. Sir Robert Filmer and the defense of divine right

II. Constitutional theory

A. The absolutist variant: Thomas Hobbes
B. The Puritan variant: Oliver Cromwell
C. The Whig variant: John Locke

III. The triumph of Whiggism: 1689-1701

A. The Bill of Rights
B. The Act of Settlement

Unit X, Colloquium 2

The Contract Theory

Hobbes, Leviathan, HWC II, 103-112
Locke, Of Civil Government, HWC II, 130-141

1. What was Hobbes' view of human nature and how did it relate to his theory of absolutism? How does this view differ from Locke's in both respects?

2. Contrast the views of the state of nature and of the social contract held by Hobbes and Locke.

3. Does government by consent always lead to freedom? to liberty?

4. State Lock's view of property. Does it differ from Hobbes?

5. What are the bases of law in Hobbes and in Locke? Is there a time when there is no difference between right and wrong?

UNIT X

SECULAR MAN: THE MODERN PERIOD

ASSIGNMENTS

B. The Enlightenment

3. The Glory of Reason

Lecture 3 — The Enlightenment.

Harrison and Sullivan, Chapter 35, "The Rise of Prussia and Russia," 569-580 and Chapter 38, "The Intellectual Revolution," 613-623.

Colloquium 3 — The Critical Reason.

Lord Herbert of Cherbury, Five Points of Deism, Readings, X-3-1
Voltaire, Philosophical Dictionary, Readings, X-3-2ff.
Lessing, The Education of the Human Race, Readings, X-3-13ff.

4. The "Copernican Revolution" in Philosophy

Lecture 4 — Kant.

Begin reading the assignment for Colloquium 4.

Colloquium 4 — The Ethics of Duty.

Kant, Fundamental Principles of the Metaphysics of Morality, Readings, X-4-1ff.

5. The New World in America

Lecture 5 — The American Revolution.

Harrison and Sullivan, Chapter 39, "The American Revolution," 627-638
H.B. Parkes, The American Experience, 3-14, 350-355.

Colloquium 5 — The American System.

R.D. Heffner, Documentary History of the United States, "The Declaration of Independence," 9-12, 15-19, "The Constitution of the United States," 19-23,24-41, "Federalist #10," 41-47, and "Jefferson's First Inaugural Address," 68-74.

6. <u>The New Order in Europe</u>

Lecture 6 — The French Revolution and its Aftermath.

Harrison and Sullivan, Chapter 40, "The French Revolution, 1789-99," 641-652 and Chapter 41, "The Era of Napoleon, 1799-1815," 655-666.

Colloquium 6 — Freedom and Obedience.

Rousseau, <u>Social Contract</u>, HWC II 183-192.

Unit X, Secular Man: The Modern Period

B. The Enlightenment

We have noted that no period in history is completely consistent in its tendencies, but the century of the Enlightenment came close to such a consensus among the educated men of Europe and America. For them, Man was absolute. Absolute Man could be a man of reason, man of power, or man of prudence, but in any case Man as self-justifying and final. Louis XIV, Frederick the Great, Voltaire, Samuel Johnson, and Benjamin Franklin were all, in various ways, sons of the age. Some of the features of the century follow:

1) Men now widely knew that Copernicus and Galileo had been right. Yet this did not lead eighteenth century men to despair over the earth as a speck of dust moving through infinite space and time. Rather, quite characteristically, they rejoiced to see what men could learn and know.

2) "The proper study of mankind is man," said Pope, speaking for the century. Alongside the study of nature, the century especially studied the human soul, human customs, habits new and old, and the various historical possibilities of education, culture, government, and society.

3) Rational understanding and order was an important goal. One thinks of the formal walkways and clipped hedges of Versailles, or the balanced formality of neo-classic architecture. Rational order for visible things inevitably meant geometrical shapes. For invisible things, such as the human soul or ethics, it meant discovering formal principles of reason by which to formalize the lives of men.

4) Lest anyone be tempted to dismiss the eighteenth century as a time of arid intellectualism, let him also remember that it was the century of J. S. Bach, Handel, Gluck, Haydn, and Mozart. To us, this music sounds pure and classical, yet often paradoxically passionate. Its composers and performers (the two callings were united in the same person in those days) thought of it as bringing order out of a multitude of possible sounds, creating a cosmos in place of chaos according to certain rules. The making of the music was traced not to genius, nor to mystic reverie, nor to inspiration, but to technical ability, to virtuosity in "invention" and performance. Here was sheer pleasure, sheer "playing," in the realm of sound.

5) It was the century of absolute monarchs, and also of revolutions. Several of the monarchs were distinguished for their enlightenment, for example Frederick the Great of Prussia. As for the two major revolutions of the century--the American and the French--you might consider whether the Calvinism and the Catholicism lying remotely behind the two lead to a discernible difference in the absoluteness given to the will of the people.

R. G. P.

Unit X, Supplemental Reading

The Enlightenment

Becker, Carl, The Heavenly City of the Eighteenth Century Philosophers (1934). A classic. The thesis is that the age of the Enlightenment was in reality an age of faith.

Cassirer, Ernst, The Philosophy of the Enlightenment (1951). An outstanding study of the basic ideas of eighteenth century philosophy.

Gay, Peter, Voltaire's Politics: The Poet as Realist (1959). A study of the relation of Voltaire's ideas to his time, demonstrating his pragmatic approach to contemporary problems.

Havens, G. R., The Age of Ideas: From Reaction to Revolution in Eighteenth Century France (1955). A useful biographical approach to the thinkers of the Enlightenment.

Hazard, Paul, European Thought in the Eighteenth Century (1954). A standard intellectual history that discusses the tensions between Christian ideas and the philosophy of the Enlightenment.

The American Revolution

Bailyn, B., The Ideological Origins of the American Revolution (1967). A recent discussion of the intellectual origins of the American Revolution that stresses the importance of radical Whig theory rather than Enlightenment thought.

Heimert, A., Religion and the American Mind (1966). A study of the impact of the religious revival of the early eighteenth century on the American Revolution.

Wood, G. S., The Creation of the American Republic (1969). The best recent discussion of the whole revolutionary period (1763-1789).

The French Revolution

Brinton, Crane, The Anatomy of Revolution (1938). An important comparative study of eighteenth century revolutions, with emphasis on France.

Brunn, Geoffrey, Europe and the French Imperium, 1799-1814 (1957). A brilliant treatment in a one-volume survey with an amply annotated bibliography.

Gershoy, Leo, The French Revolution and Napoleon (1964). The best standard text covering the whole period.

Geyl, Peter, Napoleon: For and Against (1949). An interesting survey of the changing judgments by historians since 1815.

Lefebvre, Georges, The Coming of the French Revolution (1960). One of the best introductions by a distinguished French historian.

The Kantian Revolution

Copleston, F., Kant, Vol. 6 of A History of Philosophy (1960). Copleston's history of philosophy is perhaps the best available in English.

Ewing, A. C., A Short Commentary on Kant's Critique of Pure Reason (1938). Systematically examines the Critique chapter by chapter.

Kant, I., Religion within the Limits of Reason Alone, edited by Greene, T. M., and Silber, J. R. Note especially the historical introduction by T. M. Greene which relates Kant to the Enlightenment.

Korner, S., Kant (1955). A useful outline of Kant's system.

CHART XIII. CENTURY OF THE ENLIGHTENMENT (18th century)

Rulers and Events

English rulers

Anne 1702-14
- Marlborough; War of Spanish Sucession
- Union with Scotland 1706
- Treaty of Utrecht - Gibraltar to England

George I, 1714-27
- War of Austrian Succession

George II, 1727-60
- Seven Years' War - England takes Canada

British control of India enlarged

George III, 1760-1820
- Colony problems
- American Revolution
- Declaration of Independence
- United States Constitution

Austrian Empire

Maria Theresa 1740-80

Joseph II, 1765-90
- enlightened reforms
- abolition of serfdom

Prussia

Frederick II, 1740-86
- improves army, civil service
- Silesia added
- toleration of religion

France

Louis XV, 1715-74
- Austrian alliance
- Age of *philosophes*

Louis XVI, 1774-92
- Aids American colonies
- Bankruptcy
- French Revolution

Religion

Rise of Freemasonry (1717)

Pietism
- Zinzendorf (1700-60)

Methodism
- Wesley (1703-91)
- Whitefield (1714-1770)

1773 Suppression of Jesuits

1790 Civil Constitution of the Clergy

Technology

1707 Boat run by steam-cylinder

1714 Fahrenheit, thermometer

1718 Small-pox vaccination

1738 Improved spinning machines

1751 Breech-loading gun

1764 Watt, steam engine

1770 Priestly, oxygen discovered

1780 Galvani and Volta, electricity identified

1782 balloon flight

1786 gas for lighting

1793 cotton gin

Culture

A. Age of Reason
- Voltaire, drama, novels, history
- Montesquieu, *Spirit of the Laws*
- Rousseau, *The Emile* - new educational theories
  - *Social Contract* - popular sovereignty
- Quesnay, *New Heloise* - romanticism
- Du Pont, Turgot (political scietists)
- Diderot, D'Alembert (Encyclopedists)
- Mirabeau, Mably, Abbe St. Pierre, Holbach, Helvetius (Philosophes, reformers)
- Swift, Addison, Pope, Defoe (English men of Letters)
- Sam Johnson (*Dictionary*)
- Berkeley, Hume, Adam Smith (*Wealth of Nations*)
- Pestalozzi, (educational reform)
- Beccaria, (prison reform)
- Schiller, Lessing, Goethe, Kant, (German men of Letters)
- Gibbon, *Decline and Fall of the Roman Empire*
- Jefferson, Franklin, Paine

B. Science
- Linnaeus, Buffon - biology
- Lavosier, Priestly - chemistry
- Laplace, Halley - astronomy
- Mesmer - hypnotism

C. Music
- Corelli, Scarlotti, J.S. Bach, Handel
- Haydn, Mozart, early Beethoven,
- Rameau.

D. Art
- Reynolds, Gainsborough, Hagarth,
- Watteau, LeBrun, David, Chardin

Unit X, Lecture 3

The Enlightenment

I. Background of the Enlightenment

   A. The intellectual revolution of the seventeenth century
   B. The eighteenth century--the "Age of Reason"

II. How the Enlightenment spread

   A. The role of the <u>philosophes</u>
   B. Censorship in France

III. Paris as the center of the Enlightenment

   A. The influence of French culture
   B. The development of ideas outside France
   C. The Enlightened Despots

IV. Three great <u>philosophes</u>

   A. Charles Louis de Secondat, baron de Montesquieu, 1689-1755; <u>The Spirit of the Laws</u>

   B. Francois Marie Arouet, called Voltaire, 1694-1778

      1. <u>The Age of Louis XIV</u>
      2. The Calas affair
      3. <u>Essay on Morals</u>
      4. <u>Candide</u>

   C. Jean Jacques Rousseau (1712-1778)

      1. <u>Origin of the Inequality of Man</u>
      2. <u>The Social Contract</u>
      3. <u>Emile</u>
      4. <u>The New Heloise</u>

V. The influence of the Enlightenment

Unit X, Colloquium 3

The Critical Reason

Lord Herbert of Cherbury, Five Points of Deism, Readings, X-3-1.
Voltaire, Philosophical Dictionary, Readings, X-3-2ff.
Lessing, The Education of the Human Race, Readings, X-3-13ff.

1. Lord Herbert of Cherbury lived more than a century before Voltaire and Lessing. How does his idea of religion anticipate theirs?

2. Voltaire is generally pictured as an enemy of the Christian religion. What evidence of this do you find in the readings?

3. On what reasons does Voltaire base his appeal for tolerance?

4. What importance does Voltaire attach to the idea of the immortality of the soul?

5. What point is Lessing making when he defines education and revelation?

6. What is the purpose of religion, according to Lessing?

Unit X, Lecture 4

Kant

I. Terminology

A. Judgment: subject-predicate structure
B. A priori: independent of experience, universal and necessary
C. A posteriori: dependent on experience, particular and contingent
D. Analytic: predicate is thought implicitly in thinking the subject
E. Synthetic: predicate is not thought in thinking the subject

II. Philosophical conflicts faced by Kant

A. Rationalism of Leibniz vs. empiricism of Hume
B. Leibniz's attempt to use reason to transcend experience vs. Newton's use of reason to order experience
C. Newton's confidence in synthetic a priori truths of science vs. Hume's scepticism
D. Scientific determinism vs. ethical freedom and responsibility

III. Kant's synthesis

A. Kant's "Copernican Revolution"

1. The proof that there are synthetic a priori truths in mathematics
2. Central question: How are synthetic a priori truths possible?
3. Kant's answer: "...objects must conform to our knowledge"
4. The a priori or innate forms of the mind

a. Perception--space and time
b. Understanding--substance, causality, etc.

5. Appearance and reality
6. The limits of theoretical reason

B. Modified rationalism (rationalism confined to possible experience) justified against Hume's throughghoing scepticism
C. Hume's scepticism justified against a rationalism which would transcend all possible experience
D. Scientific determinism true of the self as it appears in experience but freedom possibly true of self as it is in itself

IV. Practical reason

A. Kant: "I have therefore found it necessary to deny knowledge in order to make room for faith."
B. Nature of rational faith
C. Objects of rational faith

1. Freedom
2. Immortality
3. God

Unit X, Colloquium 4

The Ethics of Duty

Kant, Fundamental Principals of the Metaphysics of Morality, Readings, X-4-1ff.

1. For Kant, what is the importance of a good will? What is the importance of good deeds?

2. Does an inclination to do an act destroy the moral worth of doing it?

3. How does Kant argue that the categorical imperative is the fundamental moral principle? Compare the categorical imperative with the golden rule.

4. What is meant by the statement that men should be treated as ends and not as means? Can this principle be derived from the categorical imperative? If so, how?

Unit X, Lecture 5

The American Revolution

I. The political background

  A. The legacy of English Whiggism
  B. The impact of Enlightenment ideas
  C. The American Environment

II. The economic background

  A. Mercantilism and the British Empire, 1660-1715
  B. The period of "salutary neglect," 1715-1763
  C. Britain's war for Empire and the resurgence of imperial authority, 1763-1775

III. The triumph of American Whiggism, 1776

  A. The religious content
  B. The political content

    1. Representation of the people
    2. Republicanism versus monarchy

  C. The ideological content: Thomas Paine and the politics of rationalism

Unit X, Colloquium 5
The American System

"The Declaration of Independence," R. D. Heffner, Documentary History of the United States, 9-12, 15-19
"The Constitution of the United States," "Heffner, 19-23 and 24-41
"The Federalist Number Ten," Heffner, 41-47
"Jefferson's First Inaugural Address," Heffner, 68-70, 70-74

1. How is Madison's view of republicanism related to the balance of factions? Was Madison correct in predicting in Federalist #10 that factions would prove easy to control in a larger republic?

2. Do you see any advantage a republic might have over a democratic state in controlling factions?

3. What caution did Jefferson offer to his fellow Republicans in his inaugural address?

4. How complete was Jefferson's faith in free speech? Can you conceive of any conditions under which free speech might be limited?

5. What did Jefferson mean when he said: "We are all Republicans; we are all Federalists?"

6. Do you think Federalist #10 is a class document? Why or why not?

Unit X, Lecture 6

The French Revolution and its Aftermath

I. The spirit of revolution in the eighteenth century, 1760-1800

II. The historical background

A. Louis XIV, 1643-1715
B. Louis XV, 1715-1774
C. Louis XVI, 1774-1793

III. The French Revolution, 1789-1799, and Napoleon, 1796-1815

A. Calling of the Estates General, 1789

1. Tennis Court Oath
2. Fall of the Bastille
3. Declaration of the Rights of Man and of the Citizen

B. Failure of constitutional government, 1789-1795

1. Civil Constitution of the Clergy, 1790
2. First Constitution proclaimed, September, 1791
3. Girondists and Jacobins

a. War of the First Coalition
b. Abolition of the monarchy
c. Reign of Terror

C. The Directory, 1795-1799

1. Napoleon in Italy
2. Napoleon in Egypt
3. War of the Second Coalition

D. D. The Consulate, 1799-1804

E. The Empire, 1804-1815

F. Fall of Napoleon and the Congress of Vienna

G. Significance of the French Revolution and the in the history of Europe

Unit X, Colloquium 6

Freedom and Obedience

Rousseau, Social Contract, HWC II, 183-192

1. Explain Rousseau's claim that "Man is born free and everywhere he is in chains." Do you agree?

2. Explain these quotations: "The General will alone can direct the state" and "Were there a people of Gods their government would be democratic. So perfect a government is not for man."

3. What rights does Rousseau leave to the individual? Explain his idea of contract and compare it with that of Hobbes.

4. How do you account for the fact that Rousseau has been called the father of the French Revolution and also the father of fascism?

5. Why should one obey the state? What justifies resistance?

UNIT X

SECULAR MAN: THE MODERN PERIOD

ASSIGNMENTS

C. Century of "Progress" (19th Century)

7. Romanticism

Lecture 7. Reaction: Political and Romantic

Harrison and Sullivan, Chapter 42, "Aftermath: Restoration and Reaction, 1815-1830," 668-678 and Chapter 47, "Romanticism in Philosophy, Literature and the Arts," 734-742.

Colloquium 7. The Romantic Vision

Coleridge, S., The Rime of the Ancient Mariner.
Passages from Coleridge and Wordsworth, Readings, X-7-9.
Schleiermacher, F., On Religion: Speeches to its Cultured Despisers, Readings, X-7-1ff.

8. Liberty and Progress

Lecture 8. 19th Century Liberalism

Harrison and Sullivan, Chapter 43, "The Industrial Revolution," 685-696 and Chapter 44, "The Triumph of Bourgeois Liberalism," 699-709.

Colloquium 8. Liberalism

Mill, J. S., On Liberty, HWC II, 283-296.

9. The Revolution in Industry and Society

Lecture 9. The Industrial Revolution

Harrison and Sullivan, Chapter 49, "The Movement of the Masses," 761-771.
The Sadler Report, HWC II, 257-267.

Colloquium 9. Capitalism and its Critique

Smith, Adam, Wealth of Nations, HWC II, 168-82
Marx, Karl and Engels, Friedrich, The Communist Manifesto, HWC II, 268-83.

10. 19th Century Irrationalism

Lecture 10. Acids at Work on 19th Century "Progress"

Harrison and Sullivan, Chapter 50, "Malignant Nationalism: Militarism," 775-783 and Chapter 53, "Disenchantment, Realism, Impressionism, Modernism," 809-818.

Colloquium 10. Exploration of the Inner World: Nietzsche

Nietzsche, F., The Will to Power, HWC II, 318-326.

Unit X, Secular Man: The Modern Period

C. Century of "Progress" (19th Century)

Twentieth century man judges his cultural forebears of the nineteenth century in an acutely ambivalent way. On the one hand, much that was typical of the nineteenth century continues into the present. John Stuart Mill's political liberalism, emphasizing the possibility of human fulfillment, joined neatly with a popularized Darwinsim to lead to that quintessential nineteenth-century saying, "Progress is not an accident, but a necessity" (so Herbert Spencer, 1851). Despite all the crumbling of cookies since then, many men in 1951 would still have held that progress in science, technology, and liberty are man's best hope, and that in fact they are moving us towards a utopia that is out there around the corner somewhere. Yet, on the other hand, much of nineteenth century belief in progress appears to us now as incredibly naive, smug, self-righteous--all those qualities we think of as "Victorian."

Our ambivalence towards the century is clear in the fact that even our protest against its Philistinism is done in the name of critics that the century itself produced. Consider Kierkegaard's attack on Christendom, Nietzsche's castigation of hypocritical morality, Marx's analysis of industrial conditions, Veblen's caricatures of conspicuous consumption in the New World, Dostoyevsky's notes from the underground of the human spirit, Freud's excavations in the unconscious, Van Gogh's move from impressionism to expressionism. Kierkegaard, Nietzsche, and the others, viewed by their contemporaries as pesky gnats or as raging beasts, we have raised to prominence as seers, and in doing so have given homage to at least one dimension of their century.

In a general way, the developments of the century fall into three periods. Roughly the first third of the century comprised what we usually call the Romantic Period. Jacques Barzun has said that the problem of the romantic period was "to create a new world on the ruins of the old." Politically, this meant a conservative and reactionary period, following the Napoleonic wars. Culturally, it meant a new appreciation for the non-rational aspects of life--feeling, conscience, beauty, God, freedom, immortality. Religiously, it meant a turn from orthodox or rational theology to a religion of experience.

Developing democracy, laissez faire political liberalism, and a gathering of speed by the industrial revolution, marked the middle third of the century. This was the time of the bourgeois "Citizen King" in France, Louis Philippe; a time of social and political reform in England, inaugurated by the Reform Bill of 1832; and the time when the Jacksonian era broadened the conception of democracy in America. It was also the time when the industrial revolution began to show some of those evil side effects that would call forth protests and eventually a recognition of the need for curbs. 1848 was a critical year, with revolutions in Paris, Vienna, and Berlin, and with the publication of the Communist Manifesto.

The final period of the century may perhaps be said to begin with the founding of Bismark's German Empire, in 1871, and to end with the outbreak of hostilities in 1914. Kierkegaard might have described this period as one of "self-sufficient finitude." The eighteenth-century vision of the heavenly city on earth had by now given way to a vision of oil lamps and good roads, though the period did also have its spiritual mentors in such literary figures as Carlysle, Tennyson, and Browning.

Nationalism was rampant, as in Kaiser Wilhelm's Germany, Victoria's assumption of the title "Empress of India," Roosevelt's "big stick" America. So-called Darwinian progressivism was at a peak of influence, but Marx's dialectical materialism was growing on the slopes. And the peak on which progressivism reigned was to prove to be volcanic in the explosion that blew it to bits and ended the period--the disastrous confrontation in battle between all the leading nations that comprised the Western world.

R. G. P.

Unit X, Supplemental Reading

Century of "Progress"

Ashton, T. S., The Industrial Revolution, 1760-1830, (1948). The social and economic impact of industrialization well described.

Baillie, John, The Belief in Progress, (1951). This eminent theologian deals with the question of whether progress can be empirically verified. He traces the idea of progress from the Stoics and Epicureans to William James, John Dewey and A. N. Whitehead. After a critique of the presuppositions of the doctrine of progress he relates the idea of progress to Christian hope.

Barzun, Jacques, Darwin, Marx, Wagner--Critique of a Heritage, (1941). A provocative study of three formative thinkers of the 19th Century, two of which--Darwin and Marx--were influential in shaping thought about progress.

Bury, J. B., The Idea of Progress, (1928). The classical work on the origin and growth of the idea of progress.

Gombrich, E. H., The Story of Art, (1950). For the uninitiated.

Hayes, Carlton, J. H., Nationalism: A Religion, (1960). An analysis of the problems created by the rising emphasis on nationalism.

Kranzberg, Melvin, ed., 1848, A Turning Point?, (1959). Places the significant year 1848 in perspective.

Kuhn, Thomas S., The Structure of Scientific Revolutions, (1962). The changes wrought by science interpreted.

Lewis, C. S., "The Funeral of A Great Myth" and "Historicism" from Christian Reflections, ed. by Walter Hooper, Eerdmans, (1967). Lewis argues that the 19th Century idea of progress is a myth in the sense that it is the imaginative and not the logical result of modern science. He maintains that the clearest and finest poetical expression of the idea of progress came before The Origin of Species was published (1859).

DeLubac, Henri, The Drama of Atheist Humanism, (1963). In this book the French Jesuit examines the work of Feuerbach, Marx, Nietzsche, Kierkegaard, Comte and Dostoyevsky. Father de Lubac turns to Dostoyevsky to find support for his view that secular progress is only possible through that humanism which resides in Christ and the Gospel.

Randall, John H., The Making of the Modern Mind, (1940). A classic study in intellectual history.

Related Courses at Southwestern

Art 316, History and Analysis of Art (Renaissance, Baroque through 19th century)

Biology 207, Evolution

Business Administration 510. History of Economic Thought and Theory

English 307-308, Modern Novel and Drama
406, Victorian Prose and Poetry

French 413-414, The Nineteenth Century

German 504, Classicism and Romanticism
505-506, Nineteenth Century Literature

History 341, Age of Revolutions, 1789-1850

342, Age of Nationalism, 1850-1940

414, Revolutionary America

421, The Reform Tradition in America

Music 307, Romantic Era

Philosophy 512, Early Modern Philosophy

Religion 333, "Formative Periods in Christian Theology (19th century)

CHART XIV. THE NINETEENTH CENTURY

Political

1796-1815 Napoleonic Wars

1815 Congress of Vienna
1820-30 Decade of national liberation movements (Spain, Naples, Mexico, Peru, Brazil, Russia, Serbia, Ecuador, Poland, Greece)

1830, July Revolution, France

1831, Young Italy, Mazzini
1832, Reform Bill, England
1833, Slavery abolished in British Empire
1834, *Zollverein* completed by Bismarck

1837-1901 Queen Victoria
1840, Britain opens China, First Opium War
1846-48, Mexican War
1848, Wave of revolutions in Europe

1853-56, Crimean War
1853-54, United States opens Japan

1861, Russian serfs emancipated
1861-65, American Civil War

1867, Second Reform Bill, England
1867, Dominion of Canada
1867, Austria-Hungary dual monarchy
1869, Suez Canal opened
1870-71, Franco-Prussian War
1870, Unification of Italy
1871, Unification of Germany
1875, Britain acquires Suez Canal
1876, Turkish constitution
1878, Congress of Berlin

Religious

1799 Schleirmacher, *On Religion*

1814 Restoration of the Jesuits

Theolgians: Hegel, Coleridge, Timothy Dwight, Ellery Channing

1825, *The New Christianity*, Saint-Simon

1833 Oxford movement

1835 Strauss, *Life of Jesus*
1837 Revival in Germany

1853 Kierkegaard's attack on Danish church
1854 Dogma of the Immaculate Conception
1858 Robert Owen, Christian socialist
1858 Apparition at Lourdes

1864 Syllabus of Errors
1865 Salvation Army

1870 Dogma of Papal Infallibility
1871-83 Bismarck's struggle against Roman Catholic Church following dogma of Papal Infallibility (the Kulturkampf)

Social and Cultural

1798 Malthus, *Essay on Population*
1802 Code Napoleon
1802 Cuneiform deciphered, Grotefend

1821 Heiroglyphics deciphered, (Champollion)
Practical inventions: cylinder printing press, cheap newspapers; steamboat across Atlantic; first practical railroad (1825); McCormick reaper; Daguerrotype, telegraph
1830-33 Lyell; *Principles of Geology*
1831 Faraday, electromagnetism

1830-42 Compte, *Positivism*

1846 Ether as an anesthetic
1848 *Communist Manifesto*, Marx, Engels
1848 Mill, J. S., *Principles of Political Economy*

1859 *Origin of Species*

1867-94 *Das Kapital*
Practical discoveries: improved steel (Bessemer, Siemen), firearms

Chemical discoveries and experiments in electricity

1880 Malaria germ isolated (Lavaren)
1881 Immunization (Pasteur)
1882 Tuberculosis germ (Koch)

CHART XIV. THE NINETEENTH CENTURY (CONTINUED)

Political

1883, Fabian Society founded
1883, French acquire Indo-China
1884, Third Reform Bill, England

1898, Spanish American War
1899, Hague Peace Conference, international court of arbitration
1899-1902, Boer War
1899-1901, Boxer Rebellion, China

Religious

1890-1907 The Golden Bough, Frazier
1891 De Rerum Novarum

1893 First World Parliament of Religions Chicago (Vivekananda)

Theologians: Ritschl, American Social Gospel, Harnack, Rudolf Otto

Social and Cultural

1892 Electron theory (Lorentz)

1895 Freud, study of subconscious
Jung
Alder
1898 Radium (M. Curie)

1900 Quantum theory (Planck)
1901 Adrenaline isolated
1903 Airplane (Wright)
1905, 1915 Einstein, relativity
1909 North pole reached
1911 South pole reached
1913 Shaply, star distance by electroscopy
1914 Panama canal
Practical discoveries: telephone (1876), typewriter, phonograph, internal combustion engine (Daimler), incandescent light (Edison), wireless (Marconi), Ford car and assembly line technique

Unit X, Lecture 7

Reaction, Political and Romantic

I. A time of reaction

   A. Political reaction against the American and French revolutions
   B. The Romantic reaction against the Enlightenment

II. The Romantic movement

   A. Definition

      1. A recurring movement of the human spirit
      2. A cultural movement in the early 19th century

   B. Variety of expression

III. The Romantic spirit

   A. Appeal to wonder, sensitivity, imagination
   B. New relationship with nature
   C. A relationonahip with the Infinite
   D. An attitude towards the world
   E. Emphasis on individuality, freedom, diversity
   F. The Romantic spirit (Geist)

IV. Romanticism in religion

   A. German Piety
   B. John Wesley
   C. Friedrich Schleiermacher
   D. Ernst Renan

V. Some paradoxes of Romanticism

Unit X, Colloquium 7

The Romantic Vision

Coleridge, Rime of the Ancient Mariner
Passages by Coleridge and Wordsworth, Readings, X-7-9.
Schleiermacher, On Religion: Speeches to Its Cultured Despisers, Readings, X-7-1ff.

1. Why is Coleridge a romantic poet? What are the chief elements in romanticism?

2. Explain the symbolism of the poem. What do the albatross and the water snakes represent?

3. What type of actions happen in sunlight? In the moonlight?

4. Why must the mariner tell his tale?

5. Explain the difference between a classic and a romantic poem.

6. How does Schleiermacher seek to make religion meaningful to those who "despise" it? According to him, what is religion? What are dogmas? What is a miracle? Contrast Schleiermacher's understanding of religion with that of the Deists.

Unit X, Lecture 8

19th Century Liberalism

I. Utilitarian ethics

A. The problem concerning the basis of ethics
B. Jeremy Bentham (1748-1832)

1. A philosophical support for social legislation: the principle of utility
2. Implementation of the social and political ideal expressed in the principle of utility: the hedonistic calculus (quantitative utilitarianism)

C. John Stuart Mill (1806-1873)

1. Qualitative utilitarianism
2. Individual psychological hedonism and universal ethical hedonism
3. Social and political implications

II. Darwinism

A. Pre-Darwinian natural selection: an agency of permanence
B. "Evolutionary" thought before Darwin
C. Darwin's theory (Charles Robert Darwin, 1809-1882): the mechanism of evolution

1. Natural selection
2. Sexual selection
3. Inheritance of acquired characters

D. The impact of evolution

1. Criticism of Darwin's theory
2. Scientific, theological, social implications
3. Subsequent modifications

III. Philosophical themes in 19th Century Liberalism

Unit X, Colloquium 8

Liberalism

J. S. Mill, On Liberty, HWC II, 283-296

1. "I regard utility as the ultimate appeal on all ethical questions..." How does Mill interpret the principle of utility? How does his view differ from the view of Jeremy Bentham?

2. What, for Mill, is the value of individuality? What sort of individuality does he have in mind?

3. "It was now perceived that such phrases as 'self-government,' and 'the power of the people over themselves,' do not express the true state of the case." Explain.

4. To what extent, for Mill, may a government legitimately interfere with the freedom of action of individuals? How does he argue for his position? What does he think is valuable about freedom of action?

5. How does Mill argue in favor of freedom of thought and discussion?

Unit X, Lecture 9

The Industrial Revolution

I. The pre-market economy

   A. Mercantilism and feudalism
   B. Profit and conscience

II. The preconditions of a market economy

   A. Agricultural modernization: enclosure
   B. Monetization of economic life
   C. The ethics of profit
   D. The growth of demand

III. The emergence of a market economy

   A. The theory of "take-off"
   B. The vital inventions
   C. The transportation revolution
   D. Competition and the rise of capitalism

IV. The stages of economic growth, 1790-1850

   A. Britain
   B. France
   C. The United States

Unit X, Colloquium 9

Capitalism and its Critique

Smith, Adam, <u>Wealth of Nations</u>, HWC II, 168-82.
Marx, Karl and Engels, Friedrich, <u>The Communist Manifesto</u>, HWC II, 268-83.

1. What is meant by the phrase "the wealth of a nation"? What factors, according to Smith, affect the wealth of a nation?

2. In a free market economy how does the pursuit of economic self-interest advance the interest of the whole society? Does Smith see any activity that might be proscribed by the state? Would he advocate legislative control of business interests?

3. In Marx's view, what are the inner contradictions in capitalist society that inevitably lead to its destruction?

4. How does Marx justify the abolition of private property? Do you agree with his argument? Why or why not?

5. Marx writes that middle-class "ideas are but the outgrowth of the conditions of....bourgeois production and bourgeois property..." What does this imply about his view of human nature? About the prospects for human progress? About the trustworthiness of our values and ideals?

6. Are Capitalism and Communism equally revolutionary?

7. When Marx argues that "political power...is merely the organized power of one class for oppressing another" is he being "scientific" or "utopian"? Does this view of political power involve a distortion of reality?

Unit X, Lecture 10

Acids at Work on 19th Century "Progress"

I. The idea of progress in the 19th Century--"Progress is not an accident, but a necessity."

II. Grounds for 19th Century optimism

  A. Material progress due to science and technology
  B. Advances in theoretical science
  C. Social, political and economic advances
  D. Darwin's theory of evolution
  E. Relative peace from 1815-1914

III. 19th Century prophets of progress

  A. Hegel
  B. Marx
  C. Compte
  D. Mill
  E. Spencer

IV. Acids at work on 19th Century "progress"

  A. Conservatism
  B. Misery produced by industrial revolution
  C. Revolutionary socialism
  D. Malignant nationalism and imperialism

V. 19th Century critics of 19th Century "progress"

  A. Kierkegaard
  B. Dostoyevsky
  C. Nietzsche
  D. Freud

Unit X, Colloquium 10

Exploration of the Inner World: Nietzsche

Nietzsche, F., The Will to Power, HWC II, 318-326

1. It has been argued that among the conditions in the 19th Century favoring a belief in progress in a more comprehensive sense were material progress and progress towards equality and universal sufferage. Describe and explain Nietzsche's attitude towards each of these.

2. What was Nietzsche's idea of the superman? of the will to power?

3. Does Nietzsche try to justify his views by appeal to the "survival of the fittest"?

4. Explain and evaluate Nietzsche's criticisms of Christianity.

UNIT XI

AGE OF CRISIS

ASSIGNMENTS

1. City and Technology

Lecture 1: The Mechanized City of Man

Parkes, "The Growth of Industrialism," 239-264.

Colloquium 1: The City: Preserver or Destroyer

Elias, Gillies, and Riemer, (ed.), Metropolis: Values in Conflict, 28-60, 79-84.
Lewis, A. O., (ed.), Of Men and Machines, 79-88, 318-320.

2. The Twentieth Century

Lecture 2: Crisis in the Twentieth Century: War and Ideology.

Parkes, "The United States in World Affairs," 326-349.

Colloquium 2 Quest for New Man: The Thought of Mao Tse Tung.

Mao Tse Tung, Selected Works, Readings, XI-2-1ff.
Hensman, C. R., China: Yellow Peril? Red Hope?, Readings, XI-2-11ff.

3. Race, Nation and the "American Dream"

Lecture 3: Race and National Consciousness

Parkes, "The New Man." 3-14 and "The Civil War." 215-238.

Colloquium 3: Quest for New Man: The Black Revolution in America

Ebony, August 1969, The Black Revolution, articles by:
Bennett, Lerone Jr., "Of Time, Space and Revolution"
Rustin, Bayard, "The Myths of the Black Revolt"

4. Religion in the Twenieth Century

Lecture 4: A New Religious Sensibility

Parkes, "American Religion," 64-89 and "Conclusion," 350-355.

Colloquium 4: Quest for New Man: The New Christian Humanism.

Williams, Colin, Faith in a Secular Age, "The Process of Secularization," Readings, XI-4-1ff.

UNIT XI

AGE OF CRISIS

Our analysis of the present is necessarily somewhat myopic. We have come far enough into the twentieth century, to be sure, to name some of its characteristics with confidence. We can see, moreover, some of the directions in which the future is moving. But prediction of probabilities does not rob the future of its surprises, and future developments will undoubtedly raise to prominence certain features of the present that we hardly see at all, or else grossly misapprehend.

Be warned, then, that we are not oracles. Be warned, also, that many so-called objective analyses of the present are really programs of action parading in disguise, and that probably this warning applies to what we will say here. If you wish to proceed, here are some of the features of our century as we presently scan them.

(1) The beginnings of full participation in world history by the non-Western world. This fact (and not, for example, the fact of getting to the moon) is probably the development in our century which best substantiates the claim that a new era of history has begun. From here on, whatever happens in history has a fateful significance for mankind, for there are no more "outside" areas. If a civilization fails, no longer can its members look to other parts of the world to carry on the show, for whatever happens in history now happens to mankind as a whole. Looking back from our present perspective, the separate cultural traditions, such as that of Western man, take on the appearance of preparatory strands for the world civilization that will now begin.

(2) Totalitarian governments and mass man. Ours has been the century of dictators--Stalin, Hitler, Mussolini, Tito, Mao Tse Tung, Nkrumah, and lesser lights. Even in nations without totalitarian government, power has been flowing towards the center, as in the centralization of the American system, or Indian centrism under Nehru. Not unrelated to the above, ours has been the century when the common man participated to an unprecedented degree in the nation's ideology (via newspapers, wireless, cinema, television) and its battles (universal draft, bombing of civilians and industries, etc.). In such a context, the question becomes ever more urgent as to whether personhood or depth of individuality is compatible with propagandized existence.

(3) Spreading nationalism. This Western ideology has, in our century, spread into the remainder of the world. Even communism, originally internationalist in outlook, has become but one more vehicle, though an uncommonly virulent one, for nationalist objectives. The only curbs to nationalism presently in view are on the one hand, the trans-nationalist power blocks that tend to divide up the world into areas of influence, and, on the other, the sub-nationalist tribal loyalties that are appearing in some of the younger nations. With squinted eyes, one can see here and there the beginnings of a consciousness of international community, but the future still veils the significance that this may eventually have.

(4) A century for physicists. Obviously other sciences also, and not just physics, have taken great strides in our century. Still, in the sense that biology was the preeminent science in the late nineteenth century, and above all in Darwin, so physics has been the preeminent science for the twentieth century, above all in Einstein. And as "progress" was a dominant nineteenth century idea, more broadly than just in the concept of evolution, so "relativity" has been a dominant twentieth century idea, not just in physics but in all areas of culture.

(5) A new tentativeness in relation to the unknown. Paradoxically, in the face of the clear accomplishments of science, our confidence in man's knowing-faculty is losing ground. Too often we have seen our solutions beget new problems (science begetting weapons, medicine begetting senility or over-population). Too often we have seen our attempts to know result in damage, or even destruction, to the fragile thing that was to have been known (an ecology, a "native culture," a budding idea). Too often we have found history to be enigmatic, or have had to confess an inability to foresee the heights of spirit which men have reached, or the depths of bestiality they have disclosed. Thus, a new tentativeness and humility in relation to the unknown has become well established among us. It leads, not surprisingly, to a new interest in the Unknown. Visionary and mystical spiritualities begin to appear all over the world, notably in Los Angeles and Tokyo, but also in Moscow and Peking and Luluabourg.

(6) Art and music as the texture of existence. In recent decades, a common understanding of the function of the artist and musician, whatever his particular style, appears to be emerging. His function is to fill a certain space with color or texture, or to fill a certain time with sound and thus give concreteness or shaped existence to a space-time moment, that is, a moment in our lives. Such a socio-artistic (or existential-artistic) understanding apparently lies behind the title chosen by the music department at Southwestern for one of its courses "Man in a Musical Universe." Such a socio-artistic understanding can also gather into itself the ideological or progagandistic view of art that has characterized much of the the world during our century.

(7) Quest for a new manhood. The crises of our century have called forth a widespread quest for a redeemed or reconstituted manhood, partly in the desperate conviction that it must happen, partly in the hopeful conviction that it is already happening. Call it recovery of the body, or of manhood, or of community, or of ethical sensitivity, or of love. Such a quest for new manhood is a common theme running among such otherwise disparate twentieth-century-ites as depth psychologists (Jung, Frankl, Ericson), religicus spokesmen (Berdyaev, Reinhold Niebhur, Bonhoeffer, Teilhard de Chardin, Gandhi, D. T. Suzuki), Red revolutionaries (Moscow theorists, Mao Tse Tung, Che Guevara), Black revolutionaries (W. E. DuBois, Malcom X, Martin Luther King, Jr.), and hippie revolutionaries.

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We end, as we began in September, with questions. "Man in the Light of History and Religion." What history, and what religion give light to man's present condition? Many thoughtful men today are saying that we are living at a hinge-point in history fully as epochal as any that has articulated the past. If this is so, will the coming of the new era be like the emergence of a whole new species of men, as when homo sapiens emerged beyond homo erectus? Or will the coming of the new age be like a new deepening of the spirit, such as occurred under the teaching of Buddha, and the Israelite prophets, and Socrates? Or will the new age be called forth by a new universal faith, perhaps a new humanism, just as communities were called forth in these past centuries by the faiths that stemmed from Jesus and Mohammed? (And what would be the relation of the new faith to the older faiths?) Or is the new age, after all, to be the surpassing accomplishment of modern science and technology? These questions pose far from merely theoretical alternatives. For example, so early as next Spring, you will in part be giving your answers to them as you choose a major field of study.

R. G. P.

Unit Xl, Supplemental Readings

Age of Crisis

Adams, Henry, Education of Henry Adams (1918) (especially 489-98).
A "Law of Acceleration" brilliantly states the problem of modern man.

Baker vs. Carr, U.S. Supreme Court (1952).
A landmark decision marking the urbanization of America.

Barnett, Lincoln, The Universe and Dr. Einstein (1966).
A description of Einstein theories. Brief, interesting and comprehensible.

Berger, Peter L., The Noise of Solemn Assemblies (1961).
A critique of the contemporary church.

Bonhoeffer, D., Letters and Papers from Prison (1962).
This martyr under the Hitler regime speaks compellingly to our time.

Cox, Harvey, The Secular City (1965).
One of the most influential of recent books dealing with the theological foundations of secularization and urbanization.

Ebeling, G. von, Word and Faith (1963).
The secular understanding of Biblical faith.

Heffner, R. D., Documentary History of the United States (1950) (especially 163-179, 208-232). No comment is necessary.

Herberg, W., Protestant, Catholic, Jew.
A provocative assessment of American religion in the Eisenhower era.

Huxley, Aldous, Brave New World (1946).
Asks whether we will be dehumanized by science.

Marty, M., Second Chance for American Protestants (1963) and The Search for a Usable Future (1969).
Two stimulating books on the state of American religion.

Mumford, Lewis, The City in History (1961).
A book big in size, in scope, and in usefulness.

Wiener, Norbert, Human Use of Human Beings (1950).
A discussion of cybernetics and social usage.

Williams, Colin W., Where in the World (1963) and Faith in a Secular Age (1966).
Christianity and modern society.

Unit XI, Lecture 1

The Mechanized City of Man

I. The mechanical organization of society

A. The development of tools and machines
B. Organization of effort by the use of the clock
C. Technology and mass production

1. The division of labor
2. The assembly line
3. Automation

II. The urban organization of society

A. The development of cities
B. The function of the city
C. Cooperation a necessity of urban life
D. The impact of urbanization

1. Intellectualization
2. Individualization
3. Secularization
4. Segregation
5. Socialization
6. Specialization

III. The interaction of mechanization and urbanization

A. The metropolis dependent on technology
B. Technology dependent on cities
C. The acceleration of change
D. The proliferation of problems

IV. Hope and despair about the machine and the city

A. The problem stated: Henry Adams' "Law of Acceleration"
B. The race against time in the city
C. Man as victim of the machine

Unit XI, Colloquium 1

The City: Preserver or Destroyer

Elias, Gillies, and Riemer, (eds.), Metropolis: Values in Conflict, 28-60, 79-84.
Lewis, A. O., (ed.), Of Men and Machines, 79-88, 318-320.

1. George Simmel states that metropolitan man "reacts with his head instead of his heart." Is this good or bad?
2. Do you agree with John Osman that religion has abandoned the city?
3. Jefferson felt that democracy could not survive in an urbanized nation. Do you agree or disagree?
4. What can you do that a computer can't?
5. Will mechanization dull man's creativity?
6. Do you feel that the machine is a threat to man?

Unit XI, Lecture 2

Crisis in the Twentieth Century: War and Ideology

I. The decline of classical liberalism

II. The development of ideologies

A. The meaning of "ideology" in modern society
B. Ideologies of the Right and their meaning

1. Capitalism
2. Fascism

C. Ideologies of the Left and their meaning

1. Socialism
2. Communism

III. Ideology and War

A. The Cold-war prospectus: Soviet-American world struggle
B. The challenge of the non-western world

IV. The decline of ideology?

Unit XI, Colloquium 2

Quest for New Man: The Thought of Mao Tse Tung

Mao Tse Tung, Selected Works, Readings, XI-2-1ff.
Hensman, C. R., China: Yellow Peril? Red Peril?, Readings, XI-2-11ff

1. On what grounds can China "ridicule the 'balance of terror'" (Hensman, Readings, XI-2-20

2. As seen in the various assigned readings, what is the Maoist understanding of moral existence, progress, freedom and democracy?

3. Can the thought of one man morally transform the lives of six hundred million people? In any case, how does one account for China's tremendous new energy and dynamism?

4. Is man by nature perennially the same, or can "a new Man" come into being?

5. Did the communist revolution in China arise as a result of over-population? State Acheson's and Mao's conflicting theses, and consider which is more persuasive.

6. Why did Norman Bethune go to China?

7. "Of all things in the world, people are the most precious." Does Maosim live up to this thesis?

Unit XI, Lecture 3

Race and National Consciousness

I. The concepts of race and nationality

A. Nature and criteria of the races

1. Biologically distinct groups?
2. Statistical predominance of identifiable traits

B. Nature and criteria of nationality

1. Subjective criteria
2. Objective criteria

II. A case-study of the development of a national consciousness: the making of the United States

A. Factors in the development of a distinctive American character
B. Prospects for the maintenance or transformation of the American character

III. A case-study of the making of a national consciousness: the Black Revolution

A. Pioneers in protest: personalities in the Black Revolution
B. Questions of direction: integration-separation
C. Prospects for the development of the Black Revolution

IV. The concepts of race and nationality rethought: one race, one nation--a new humanity?

Unit XI, Colloquium 3

Quest for New Man: The Black Revolution in America

Ebony, August 1969 The Black Revolution, articles by:
Lerone Bennett, Jr., "Of Time, Space and Revolution"
Bayard Rustin, "The Myths of the Black Revolt"

1. Both Lerone Bennett, Jr., and Bayard Rustin, in "Of Time, Space and Revolution" and "The Myth of the Black Revolt" respectively, maintain a common thesis. What is that thesis? Why is it held by these authors?

2. In what ways do the "myths" of the black revolt, in the opinion of Bayard Rustin work against the development of a legitimate concept of a national consciousness for the black race in America? Are these "myths" really myths?

3. What are the implications of the claim that the black revolution is not a political phenomenon but is a cultural phenomenon?

4. Mr. Bennett and Mr. Rustin's articles appeared in the summer of 1969 and most likely reflect specific thoughts clarified in early 1969.. Would their evaluation of the black revolution be the same now as it was in 1969, given the events of the intervening years? If so, why; if not, why not?

Unit XI, Lecture 4

A New Religious Sensibility

I. Aspects of American religion

- A. Traditionalism and experimentation
- B. Protestantism
- C. Puritans, Deists and American political ideals
- D. Religious diversity and the separation of church and state
- E. Voluntarism and the denominational principle
- F. Pragmatism and the importance of the layman

II. Movements in American religious history

- A. Colonial period
- B. National period
  1. The secularization of the state
  2. Revivalism and the frontier
  3. Abolition or slavery
  4. Industrialization: the gospel of wealth or the social gospel
  5. Confrontation with emerging scientism

III. The Post-Protestant era--1914 to the present

- A. American religion at the turn of the century
- B. Challenges to optimistic religion
  1. World War I
  2. The Great Depression
  3. World War II and continuing tension and conflict
  4. Neo-orthodoxy: Barth, Brunner, Niebuhr
  5. The placid 1950's
  6. The stormy 1960's
- C. Faith in a secular age

Unit XI, Colloquium 4

Quest for New Man: The New Christian Humanism

Williams, Colin, Faith in a Secular Age, "The Process of Secularization," Readings, XI-4-1ff.

1. What is the distinction between saeculum and mundus? How do these terms relate to the Greek and Hebrew views of the world? From your earlier study, how was the secular related to the religious, for example in the medieval period, in the enlightenment, in Schleiermacher?

2. If true faith is to be found in the "secular," what distinguishes true faith from other "secular" experiences? Have these theologians merely exchanged the meaning of the words, "religious" and "secular"?

3. Illustrate from your previous study the major characteristics of the process of secularization noted in our reading. How do you react to the author's illustrations of the new secular thrust of Christian faith? Is this the way you see the role of Christianity?

4. What is the battle between "faith" and "religion" in the Old Testament, in Jesus, in Paul?

5. What are the values of "religious" institutions like churches, services of worship, clergy, etc.? Can faith exist without any institutions? See footnote No. 14.

6. Interpret: "It is no accident that so many social conservatives find in the sacred-secular separation a theology that peculiarly suits their determination to exempt the social structure they have inherited from any suggestion that God may be working in them calling for radical change. The 'religious' God is indeed convenient for the privileged and a relief for those that fear radical change."

7. In comparison to Bethge's summary of Bonhoeffer's understanding of "religion" make a parallel summary of what Bonhoeffer would understand by "faith."

8. How is the understanding of man changed by this emphasis upon his secularity?