HUMANISM

SECULAR HUMANISM

GOD

By
Harry D. Russell, Ph.D.
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Disclaimer

Spiritual, academic/economic/political differences have for years separated their adherents and sub-groups from scholars, authors, ministers, lecturers et. al.

Their issues center on, but are not restricted to the source of:

Morality: moral values

Ethics: ethical values

Whatever the cultural identity, the groups listed here are potentially in conflict with the omnipotence, omniscience and omnipresence of God, declared by many people of faith to be beyond question.

Some insist that God's truth is immutable, to be revealed, not determined by man.

The intent of this book is to explore these and additional issues, some quite consequential and others considered ancillary by some.

The early content of this book focuses on historical tribal identity as it affected and has been affected by people of faith.

A purely spiritual approach to faith forces the individual to avoid the encroachment of humanism and/or to attack it as being unchristian.

The result is that believers continue the Christian experience with a split identity, i.e., living with the benefits of humanism during the week and claiming the benefits of faith on Sunday.

Is humanism actually non-Christian? Or is humanism and its' relative, secular humanism, a desired characteristic created by man? Does the added development of Secular Humanism change the inherent desirability of basic Humanism?

The efforts displayed in this book are intended to research these potential differences by investigating their sources rooted in both individual and historical contexts.

Acknowledgement

Gratefully acknowledged are the skilled advice and hands-on help of son, David in assessing the value and salience of content in addition to positioning information on pages.

Locating valued graphics for such an abstract and esoteric subject as Humanism and Secular Humanism is daunting in the extreme.

Efforts have been made to avoid corrupting the research by not allowing bias to enter into the effort. Such bias would make it inappropriately favorable either to spiritual, academic, economic, political or social groups.

Conducting research into Secular Humanism is not unlike thrusting oneself head-long into a huge thorn-bush without having secured the safety of material impervious to multiple wounds.

Forward

An investigation into the maelstrom of Humanism vs. Secular Humanism should begin with an effort to discern what it is one is investigating.

The terms are commonly confused with each other with the result that listeners are unintentionally misled by half-truths and falsities.

Humanism:

The American Humanist Association defines humanism as "a progressive philosophy of life that, without theism or other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good.

Humanism is:

- Informed by Science

- Inspired by art

- Motivated by compassion

- Affirms the dignity of man

- Supports individual liberty

- Supports participatory democracy

- Supports open society

- Supports human rights and justice.

- Holds that values, e.g., religious, ethical, social, political have their source in the realities of the human experience rather than from ideological abstractions.

Secular Humanism

Psychology Today defines Secular Humanism as non-subscription to religious myths replacing such subscriptions with an otherwise "meaningful outlook and positive orientation to life."

Such an orientation:

- Does not believe in the tenets of religion.

- Places faith in the invisible, undiscernible, nontestable, the unreal.

- Relies on experimentation, scientific method, reliable medicine, social policy, and democratic ideals.

- Accepts existential mystery as only a mystery; we may never "know why we are here", e.g., some. mysteries are unsolvable.

Truesdale and Lyons, in their "A Dictionary of the Bible and Christian Doctrine" do not define Humanism, restricting their definition to Secular Humanism. It is, at its' base, "the view of human life that is based on secularism. It stresses the value of people over things. It stresses the good that man can do through reason.

But Secular Humanism also postulates that belief in God harms man. Thus, Secular Humanism is a form of atheism.

Similarly, Baker's "Dictionary of Theology" chooses to by-pass both Humanism and Secular Humanism to define exclusively "secularism" as "the integration of life around the spirit of a specific age rather than around God. It is living as if the material order were supreme, as if God did not exist.

A quote from Blaise Pascal, printed in Christian History, "Creations Symmetries, God's Mystery, "Vol 21, p. 34.

Pascal said, tradition is the appropriate route to knowledge: we can't discover God scientifically. But neither can we learn from tradition how high fluids will rise.

Indeed, he concluded, we should pity the blindness of those who bring authority alone as proof in physical matters instead of reasoning or experiments.

We should abhor the wickedness of others who make use of reasoning alone in theology, instead of researching the authority of scripture and the fathers.

Humanism and Secular Humanism both emerge from the individual's own identity. Culture's each and all contain massive identity-creating forces.

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An Inciting Force

The author, a new addition to a mid-western religious college faculty, was seated beside the college's Vice President and Academic Dean. Both were attending the opening faculty conference preparatory to the college's Fall Term.

The author sat quietly perusing a new textbook chosen to be used in one of his coming classes. The conference Master of Ceremonies, emphasizing the need for college instruction always to focus on eternal verities pointed out the critical part faculty have instructing students in God's plan for man

The Dean interrupted the Master of Ceremonies loudly to exclaim, *if what I'm reading from the textbook this fellow beside me is reading is any indication, we have a problem with those eternal verities you're talking about!*

Central to the dean's comment was the assumption that all instruction should use scripture as the textbook.

The textbook at issue was being used in numerous colleges and universities throughout the United States both secular and religious. It was respected by academics across multi-disciplinary studies, and had been most carefully chosen.

This author would eventually hear from the dean himself that the dean read nothing not having been written and published by his own denomination. That declaration excluded all newspapers, magazines, pamphlets -- and textbooks.

The Problem: Instruction not using the bible as its' immediate textual source was assumed by the dean to replace God by elevating strictly human endeavor replacing God.

By extension, his statement might be a beginning structure for a *prima facia* argument declaring that attempts to improve one's human talents were against God. This assumption would thus deny the fact that perhaps an individual's latent talent(s) or knowledge may be an inherent gift of God at the moment of conception.

There is a need to explore the historical roots of humanism and observe its' current expressions in current culture, both secular and spiritual.

A struggle exists among people of faith transacting both in a world focused on the abstractions of faith and on the humanistic values of science and discovery.

Here, an effort is made to trace these two sources of potential conflict shedding light on both their differences and similarities.

Early Identity

Pre-Historic Identity:

A description of man in his most primitive state was in some general ways similar to childhood development:

> Stage # 1: looking and responding

> Stage # 2: Purposeful behavior

> Stage # 3: Threshold of Understanding

> Stage # 4: Creating Intentional meaning.

Man lived in fear of weather and other natural elements unable to differentiate his outer from his inner life. That is, his dreams, imagination, and daily observations were all mentally equal. He had no thought of being an individual, of ownership, or even of guilt.

It is difficult for modern researchers to comprehend the mind-set of prehistoric man. Such understanding requires the scholar to discard not only entire modern intellectual concepts but also to discard the apparatus of logical order.

Lucien-Levy-Bruhl said to understand prehistoric man's thoughts requires us to familiarize ourselves with their unique way of viewing the world.

For example, it is thought that prehistoric man regarded every moving object to be a living force. It is likely that they attempted to interact with non-human moving objects.

Even objects having bizarre shapes would elicit a response. There would not have been a perceived difference between inanimate objects and living ones. Such persons would have, of necessity, lived in a state of perpetual vigilance.

Knut Rasmussen published a telling interview he reportedly had with an extremely primitive tribe of people. Rasmussen was vaguely familiar with the local language. A brief synopsis of his findings is these:

> *We explain nothing, we believe nothing. . .*

> *We fear the weather, spirit of earth, that we must fight against, to wrest our food from land and sea. . .*

> *We fear Takanakapsaluk, the great woman down at the bottom of the sea that rules over all the beasts of the sea.*

> *We fear the sickness that we meet with daily. . .*

> *We fear the souls of dead human beings and of animals we have killed.*

> *We fear everything unfamiliar. . .*

The physical world and the metaphysical world were indistinct from each other.

Elsdon Best described his visit to a supposed prehistoric-minded people of Tahiti. Said Best, the people of prehistoric Maori on the island of Tahiti told him *when we enter a forest, we feel we are among our own kindred,* believing trees and man had a common origin, both being offspring's of Tane (a supposed god).

Prehistoric man, it is thought, had no distinct feeling of individuality, no realization of being an individual self. He would have been confused by the pronouns *I* and *we.*

He would not have had a life of his own and no sense of life beyond the pale of the human species. The Māori, for example had no concept of ownership, of transferring ownership from person to person

Time would consume many years before humanity would approach the Threshold of Understanding and advance to Creating Intentional Meaning.

Adam and Eve: The biblical account of Adam and Eve in Genesis, presents Adam and Eve as the world's first couple. Adam, appears in Genesis I in a collective sense as "mankind." Earth's First Family could not have explained anything, believed anything, understood weather, or sickness.

In Genesis 2-3 the term, *Adam*, carries the definite article, *ha,* meaning *the man*. Adam, created first, is told by God not to eat of the Tree of Knowledge. This instruction implies that

Adam, at first, knew nothing regarding either the world around him, himself, or good and evil.

The length of time between the creation of Adam and the creation of Eve is unknown as is the length of time between the creation of Adam or Eve and their discovery of their nakedness.

Eve, created from Adam's rib, is equally innocent and quickly is confronted by Satan in the form of a snake. Her conversation with Satan can be viewed as her not distinguishing between animals and humans. Too, the conversation helps Adam and Eve place humans, animals and vegetation into a proper perspective.

The conversation, covering an indeterminate period of time, also introduces Eve and her husband, Adam, to the concept of shame, evil and, perhaps, self-awareness.

Eve pitted against Satan was easily outmatched! Satan had just exited a debate with God almighty, which he had lost. Their conversation had the effect of maturing Adam and Eve regarding not only their physical world, but as well, of their physical/spiritual relation with divinity.

Too, they, over time, learned to observe, develop purposeful behavior resulting in their general understanding. In short, developing a sense of self *vis-a-vis* God.

Kahler, in his *Man the Measure*, argues that prehistoric man's Primitive Participation began to disintegrate as he became aware of the passage of time. Becoming aware of

past and present, man developed a self, eventually thinking of religion and of eternity.

Identity, admittedly primitive, was always subsumed to the tribe. Eventually, still within the tribe, individuals surrendered to do penance for crime against the tribe.

Greek Identity

Greeks: Greeks did not develop a scientific concept of causation, i.e., a reasonable explanation of things. Scientific investigation, as will be discovered much later, would not begin until near the Renaissance, i.e., the 14th century with the rise of **humanism.**

With Descartes, general culture began with God as a first-cause involving a search of verifiable events as other causes.

As structured inquiry developed and became popular, western cultures allowed God to become unreal, vague, resulting in difficulty for some both to begin with God as a first cause and still accept structured knowledge as causation all while ascribing significance to their lives.

The Church believes it is essential for the individual to use God as a foundation stone on which to build a personal identity; for moral, ethical and spiritual judgments. This need sometimes comes into conflict with modern day science-based humanism.

Shakespeare, more than a thousand years later, would write in *The Merchant of Venice, "in justice there is salvation for none."*

For Greeks, the individual found authority in law. As will be discovered later, for Hebrews, the individual found authority in the tribe as regulated by the priesthood.

Plato, a Greek, said, in his *Allegory of the Cave*, written in *The Republic*, that man's human condition is basically grim. Mankind, chained to ignorance, is in a symbolic cave facing a wall seeing only flickering shadows of himself caused by an unseen fire behind him. Those of mankind who free themselves from their chains of ignorance do so by having seen the light of truth in the fire behind them.

Therefore, to Plato, the superior man is rational, governed by objective truth, a concept eerily similar to a modern definition of **humanism.**

Greeks thought the universe was run by Zeus, Hera, etc.
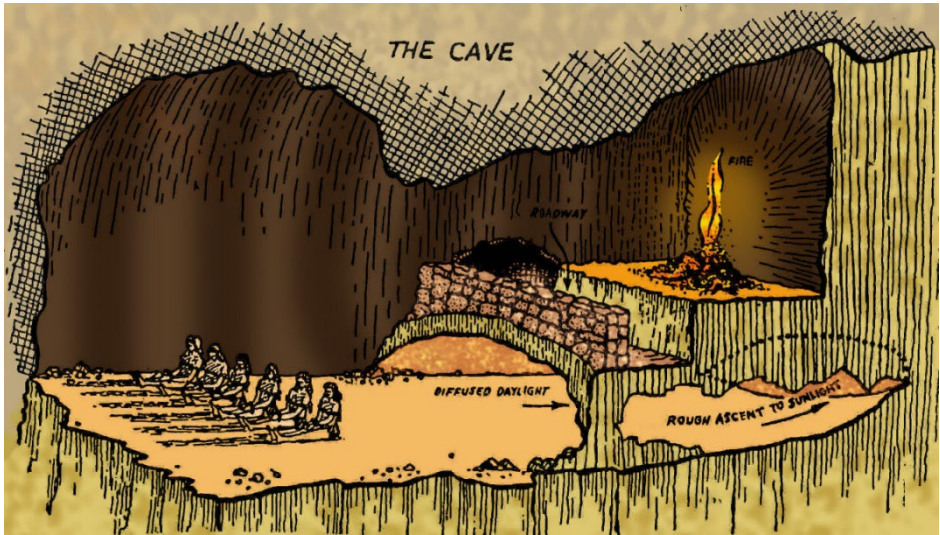
Plato's Cave

Early Hebrew Identity

Hebrews: Patriarchs of the Old Testament period were leaders of tribes. Jewish identity, beginning with Abraham, Chaldean by birth, emerged slowly from Abraham's movement out of the city of Ur in lower Mesopotamia eventually to Egypt. Genesis 32:28 reads that Jacob's name, grandson of Abraham, was changed to Israel. There is minimal record of individual identity during this period having developed into culturally recognized skills.

In the case of these Children of Israel escaping from Egyptian bondage, the priesthood, a new facet to their identity, created through Moses' conference with God, became a needed presence to contend with wrongdoing.

The Children of Israel having been slaves for 400 + years knew little of a structured faith, of codified law, of a structured society or of rules implied for their employment.

These former slaves, under the leadership of Moses, began a forty-year trek through the Sinai Desert to their promised land.

They had structured themselves as the twelve tribes of Israel, a decision matching tribal variations being established elsewhere in the world.

Wandering through the desert of Sinai, they remained unified through their eventual conquest of Canaan. This unification dispersed only after the conquest of Canaan.

Note that the culture created by God – through – Moses became a massively powerful engine creating for them an identity both tribal and individual.

While, the people adhered to tribal authority, God on Sinai, gave Moses Ten Commandments, the basis of modern constitutional law and foundational culture.

With the Ten Commandments' recognizing God as a supreme being, and with the foundational concepts of culture, both the tribe and individuals within the tribe had an early sense of structured culture.
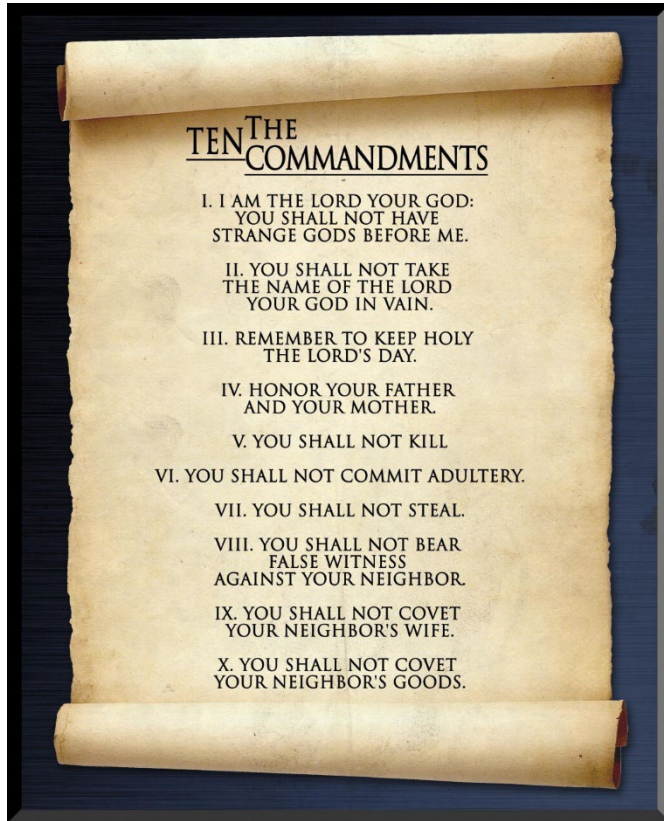
The Ten Commandments

But they needed a mechanism with which to extricate themselves from wrongs committed by accident or intent given the commandments' ten foundational concepts. The priesthood served to make the accident-or-intent decision.

Scapegoat: The Scapegoat, an early creation of the priesthood, acted to rid individuals and/or the tribe of any judgment from wrongdoing before the tribe, or of sin before God. There may or may not have been individual felt guilt involved.

Hebrews had thus begun their heritage having combined particularity with universality. They began an initial identify as a particular tribe. Their particular religion had particular ritual(s).

Although their religion was particular, its' content was universal i.e., God is universal combining all human identity under a single Godhead.

While the Ten Commandments helped the Hebrews transition to a more formal method of cultural control, it also provided a structural basis for control of individual behavior.

The Talmud and Identity: The priesthood quickly assumed authority over this newfound freedom for the people and introduced The Talmud, a detailed set of protocols governing the application of the Ten Commandments and continuing to downplay individual human skills.

In Judaism, The Laws of Moses contained in the Pentateuch, the first five books of the Old Testament, were intended to guide tribal behavior. Being general in nature, there developed a practical need to refine those laws.
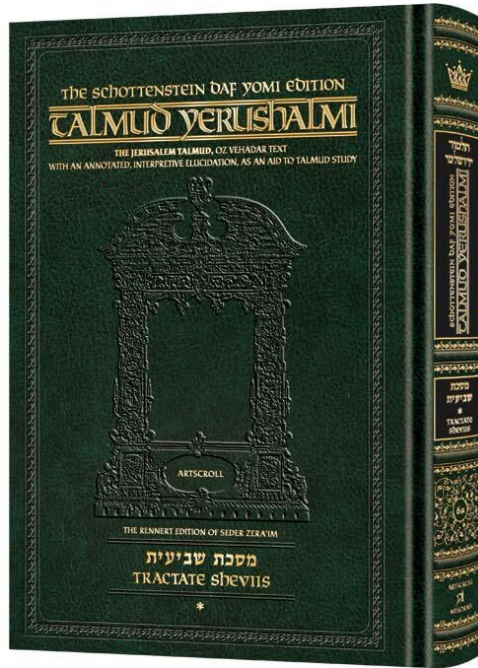
The Talmud: note, Hebrews read from right to left. Hence, see the above book's spine on the right.

For example, consider the commandment, *Remember the Sabbath Day to keep it holy*. How should the term, *holy* be defined? And who should define it? This and further refinements were needed to cover each of the written and oral Laws of Moses. Additional refinements were added as additional refinements were required – refinements to the refinements – distributing the laws throughout the culture.

It was these refinements that came to be called *The Talmud*.

Over centuries, the Laws of Moses with the addition of *The Talmud,* coming to a total of 613, were enacted by the

priesthood to help the tribes both in their faith and in their daily lives.

The tribes divided along socio/political lines. This separation of the tribes lasted for a time only to be reunited in their defense of the Philistines. The leadership of King David was the eventual unifying force.

Involved in the development and maintenance of this tribal identity emerged multiple priests, judges, prophets and kings, each developing divine-directed human skills. The process consumed hundreds of years.

Today's tribal identity of Jews begins by being born to a Jewish mother; that or having converted to Judaism. Involved with this identity, then, were/are elements of nationhood, ethnicity, religion, and culture. The covenantal relationship established between the Jewish nation and God added still another dimension to the individual's emerging identity.

Inside the tribe, however, the individual was prisoner to a split-identity straddling both tribe and faith, i.e., to self, tribe, priest, and over time, to judges, prophets and kings.

Day of Atonement and Identity: On Yom Kippur, the annual Day of Atonement, the priest would, after a complex procedure of purification, enter the Holy of Holies where he would offer sacrifice, not for the individual but for the Jewish people, the group. The individual's personal concerns were subsumed to the needs of the group.

Three Hebrew Children: Other Old Testament references relate to the split-identity of the individual within the tribe. Consider the Three Hebrew Children.

All, within a year of their birth, had been given names that the tribe felt would help identify the owner. The owner then was expected to "live up to his good name."

Ark of the Covenant

On March 16, 597 BC, Nebuchadnezzar invaded Judea took 10-12% of the population captive back to Babylon. The Three Hebrew Children were taken captive too. Following custom, he changed the names of them all.

Hannaniah, meaning *The grace of God* in Hebrew; became Shadrack in Chaldean meaning *Servant of Sin*.

Azariah, meaning *The Lord is a Help* in Hebrew, became Abednego, *Servant of Ishtar*, a Chaldean god.

Mischael, meaning *The Strength of God* in Hebrew became Meshack,   *Shadow of a Prince in Chaldean*.

In Babylon they were eventually demanded to bow in worship of Nebuchadnezzar and/or of his gods.   Their refusal, not driven by stubbornness, was from an identity given to them at birth.

They were at once both identifying with their tribal culture, Judean, and with their personal commitment to their name-identity. Personhood held value for them.

Halakhah and Identity: Another example of split-identity, individual vs. Tribe, is the development of *Halakhah (hah-law-khuh)*

> Ex 18:20; Teach *them the decrees and laws, and show them **the way** to live and the duties they are to perform*.
>
> Lev 19; When *you sacrifice a fellowship offering to the Lord, sacrifice it in such **a way** that it will be accepted on your behalf*.
>
> Deut 21-25'; *et. passim*
>
> Amos 8:12; *et. passim*

All scriptures above are references to the refinement period (*see Talmud*, p. 26).

Halakhah, or its' nickname, "The way to behave" or by another nickname, *"The way of walking"* was the name given to this combination of Laws of Moses with the addition of the Talmud. Over time, the common Jewish folk abbreviated Halakhah to call it by still a more brief abbreviation, ***The Way.***

Christian Identity, The Way: This term became a major issue in the New Testament. The new followers of Jesus needed a name for their group of believers. They chose the time-tested term already in use for a thousand years, ***The Way.*** The term, The Way, served them well until their accumulated numbers began to swell.

> Acts 6:7 *And the word of God increased; and the number of disciples multiplied in Jerusalem greatly.*

> Acts 16:5 *So the churches were strengthened in the faith and grew in numbers.*

> Acts 17:4 Because of the preaching of the gospel in a certain city, *a great multitude believed and . . . not a few* of the *chief women* became believers.

With the pending arrest of Jesus for the spurious charges of sedition instigated and promoted by Caiphas the High Priest, note the following quotations:

From John 11:45-50: *Therefore, many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him. But some of them went to the Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees called a meeting of the Sanhedrin.*

What are we accomplishing? They asked. Here is this man performing many miraculous signs. If we let him go on like this everyone will believe in him, and then the Romans will come and take away both our place and our nation.

Then one of them named Caiphas, who was high priest that year, spoke up. "You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish."

It can be argued that Caiphas knew the Jewish nation had for generations followed the traditional version of "The Way" in their daily lives.

Caiphas also admitted that great numbers of average Jews were becoming followers of Jesus, the Christ. He also knew that the followers of Jesus were calling themselves followers of The Way, a term likely borrowed from their own culture.
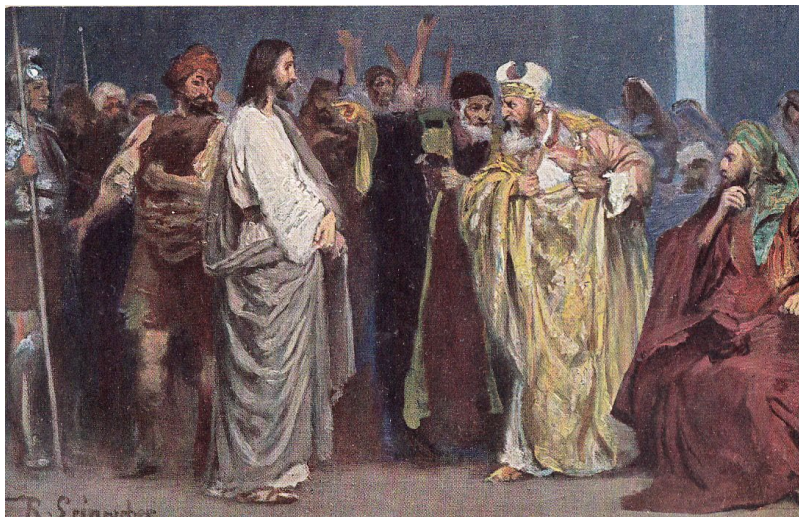
Jesus Before Caiaphas the Sanhedrin
Freerepublic.com

In the quote, *If we let him go on like this everyone will believe in him, and then the Romans will come and take away both our place and our nation,* he was saying left alone, Jesus' followers would soon outnumber the traditional followers of *The Way* —to Caiphas, an intolerable circumstance.

Caiphas the Way & Christian Identity

Caiphas' conflicting view of The Way resulted from Identity Division in the Old Testament:

With these examples, it is clear that Jewish individuals had for centuries been struggling with a dual identity, that of the tribe vs an emerging sense of personal worth. There was emerging a definite sense of personal value expressed not only through faith, but also through developing personal skill.

Old Testament Identity Revisited

The Old Testament contains numerous instances of God dealing with the individual rather than with the tribe.

- ❖ Job 1:6-12; Job 2:1-7 is a description of God contending with Satan and Satan's devious intention to destroy the individual, Job.

- ❖ Ps 51:5 Tells of David's individual confession before God following condemnation by Nathan: *Surely I was sinful at birth, sinful from the time my mother conceived me. Surely you desire truth in the inner*

parts; you teach me wisdom in the inmost place. Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. David's was a very personal identity.

❖ Prov 28:13, describes the individual's responsibility before God with the statement *He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy.*

❖ Jer 31:29-30 separates the individual spiritually from the tribe: *In those days people will no longer say, "The fathers have eaten sour grapes, and the children's teeth are set on edge. Instead, everyone will die for his own sin; whoever eats sour grapes – his own teeth will be set on edge.*

❖ Ezek 18:19-20 Ezekiel speaks specifically of individual responsibility before God: *Yet you ask, "Why does the son not share the guilt of his father?" Since the son has done what is just and right and has been careful to keep all my decrees, he will surely live.*

The son who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.

Old Testament Transition

Individual Responsibility before God: Spiritually, these declarations of Ezekiel and Jeremiah tipped the scale of this declaration and brought an end to strict tribal vs. individual identity and ushered in a prospective personal relationship with God.

Elsewhere in the World

Babylon: Major changes emerged in the lifestyles of the Judeans during their Babylonian captivity.

Nebuchadnezzar took mostly Judeans who could read and write, who possessed knowledge of farming, law, business, politics, etc. In all, he took only a small percentage of their population.

In the diaspora the absence of an active priesthood to administer both civil and spiritual authority; the absence of the Holy of Holies with its' Arc of the Covenant to serve their general and specific spiritual needs, the Judeans were, for a time, culturally and spiritually adrift.

Jeremiah, foreseeing the coming cultural dilemma for his countrymen, gave them detailed instructions for maintaining their socio/spiritual identity while in Babylon.

He instructed them to become involved with their captors while in the city of Babylon; not to succumb to the misleading advice of false prophets who were promising a

swift return to their homeland. He said they were going to be in captivity for a long time. Jeremiah was correct. Judeans were in Babylon for seventy years.

> In Chapter 29 of his book, he instructed them to *build houses, plant gardens, marry, have children, and in general, settle down and live in Babylon*.

While in exile, live as though it were their permanent home, while still remaining faithful to God and praying for their eventual return to Jerusalem.

They followed Jeremaih's advice. They established a village for themselves, *Tel Abib*, in the southeast suburb of Babylon. There, or nearby, many Judeans including Ezekiel, a descendant of Joshua, were buried.

While in Babylon, Judeans replaced traditional sacrificial worship with increased reliance on prophets of which Ezekiel was to become one.

As stated above, the change in worship style along with the:

> Absence of the physical Arc of the Covenant;

> Absence of Priesthood succession;

> Absence of tribal members having been left back in Judea;

> Absence of 10 tribes taken from Samaria and Galilee into a different exile (there to become the 10 lost tribes of Israel);

These changes contributed to a weakening of tribal identity. The Jewish Babylonian diaspora eventually ended with Nebuchadnezzar's defeat by Cyrus of Persia in 538 BC.

Greco-Roman

Identity

Greek Hellenization: Socrates was born (469 or 470 BC) in Greece during the time the Judeans were returning from their Babylonian diaspora there to build their Second Temple (539 BC-136BC).

Socrates' philosophy contributed to an emerging Greek Culture that ushered in the Hellenization of the known world. This phenomenon became a significant force as an engine of personal identity formation.

Socrates' famous utterance, "know thyself", was an integral part of eventual Hellenization. There were two problems present, however, in Hellenization that surely must have affected the more astute Israelites.

First, democratic phenomena developed wherever Greco-Roman culture entered.

Greco-Roman Theory of Human Identity

Second, in business as in court proceedings, each individual was required to act for himself.

So, the individual, not the tribe, was dominant in the emerging Greek democratic institutions.

Hellenization involved, in part:

- the art of public speaking as in the formation of laws.
- debating philosophical issues;
- debating spiritual/theological issues.

All of these parts became essential in an individualistic structure that supported the formation of personal identity.

This Hellenization, thought to have begun in 323 BC with the death of Alexander the Great, spread over much if not all of the Middle East.

Israel fell into the maw of its' influence.

Hellenization was awaiting the Judeans upon their return from Babylon. Hellenization would continue in popularity until the Roman conquest of Egypt in 30 BC.

Hellenism's spread caused a blending of local indigenous culture with the culture of the conquerors.

Jewish life, then, both in Judea and in the Babylonian diaspora was heavily influenced by the cultural facets of Hellenism. Local elites residing in Gentile communities appear to have been the first to embrace the individuation nature of Hellenism.

Adding to the cultural milieu for the Israelites was Rome having conquered Greece in 146 BC during the Battle of Corinth. The conquest had begun about 230 BC and progressed through four battles.

Roman: Like Hebrew identity-heritage, Roman culture followed a similar trend starting from tribal origins.

Starting from small settlements on seven hills, they eventually fortified a place on the Palatine Hill, giving birth to an eventual name, *The Palladium*.

A Forum and an Assembly lay in a valley between two hills, where the council would meet. The Council of Elders, heads of noble families, eventually split from the General Assembly to form the Roman Senate.

A king, first elected with limited powers, over time, gathered more and more power. Plebians, through rebellion, gained additional power.

Greco-Roman Emerging Identity

In all, emerging from the combined transactions of the Council, the Patricians, and the Plebeians, a democratic government emerged in which the individual surfaced and thrived.

Eventually, Romans transformed the nation into a republic, where individuals could vote for a person to represent them in the Senate. Individual private life evolved. Concomitant with emerging private life, personal identity slowly evolved.

In 212 A.D. Emperor Caracalla opened Roman citizenship to all free inhabitants. With this decision, tribal bonds were broken from customs tied to ancestors.

Further, the weakening of tribal authority and the rise of individual identity was advanced by Rome's conquest of Israel bringing with it a strengthening of individual identity over the tribe.

Plato's Contribution to Identity: Plato, in 387 BC, started an Academy in a grove in the suburb of Academus, named after a mythical hero, Akademos.

It would provide instruction for more than 300 years.

Focusing on philosophy, he argued for what today is known in the academic world as The Pyramid of Knowledge. In that pyramid, the individual might progress from life-sustaining activities over time to become a philosopher-governor.

This Pyramid of Knowledge, though 300 years old by the first century, had become a definitive part of individual identity.

In fact, the entire educational system of the United States is premised on Plato's Pyramid of Knowledge, e.g. successive grades from Kindergarten to the Ph.D.

A tragedy struck Plato. Having studied under Socrates, and learning that Socrates, in 399 BC was unjustly tried and executed, Plato withdrew from public life.

From that time on, Plato devoted himself to writing and to his Academy. Some of Plato's thoughts from this period in his life may be significant here.

> **The world of our senses is inferior to the world of ideal entities that exist only in spiritual forms.**

> **These forms (Theory of Forms) are perceived by everybody before birth.**

We then, remember these forms on earth; hence, we do not learn, we remember.

His Allegory of the Cave, a discussion of politics and justice (see p 21), argues that we should not rely on our own perceptions to know the truth.
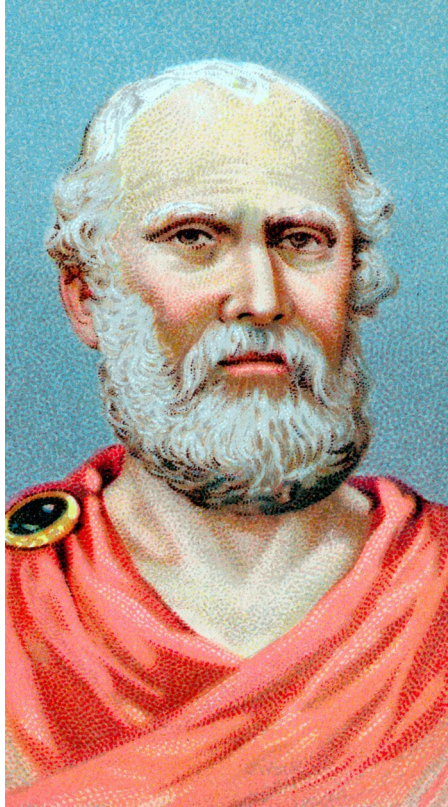
Plato
(Shutterstock pics)

Ultimate truth, thought Plato, is beyond our sensory perception.

Note: Modern Christianity has developed systems of thought that resemble a portion of Plato's allegory adding that ultimate truth is **Revealed Truth** originating with God.

Plato believed people originated in heaven knowing all things. On earth, they recall truth through dialogue. As will be discovered later, in the Middle Ages, a concept of Revealed vs Discovered Truth will attack (modify?) Plato's thinking.

Aristotle, one of his best students, studied with Plato for 20 years before beginning his own school, the Lyceum.

In the Greco/Roman world, emphasis was increasingly given to trade; to individual citizenship; to *civitas*; to democratic governance; where the culture's functional driver was an individual who expressed personal opinions and, indeed, vote on leaders of choice. The emphasis was increasingly posited on individual abilities.

Therefore, ultimately, Roman history shows a trend similar to the Greeks, i.e., a shifting from tribal identity to the individual, from an ancestral past to the community of the present.

New Testament

Identity

At this precise time, i.e., the individual emerging in the Roman Empire, Christ preached of **individual responsibility** before God, cf p. 51.

Old Testament Jewish Law based tribal redemption on works controlled by outward authority affected by the combined Torah-Talmud.

The Gamaliel Family

In 1st Century Jerusalem there was a family of teachers known as Gamaliel who had their own school. Simeon ben Hillel had a son, Rabban Gamaliel, a leading Pharisaic authority and member of first century Sanhedrin.

Gamaliel was known among Hebrews as a Pharisaic doctor of Hebrew Law. This member of the great Sanhedrin, Jewish Supreme Court, referenced in Acts 22, was the reported teacher of Paul the apostle. Gamaliel taught between A.D. 22-55.

The Gamaliel family, though recognized among Jews as authorities on Hebrew Law, likely were well, informed of the contributions of Socrates, Plato and Aristotle.

These three philosophers through Hellenization had made significant contributions to both general knowledge and to the emergence of individual identity, separate from tribal identity.

Paul: The apostle Paul was a student there, having been advised by his father up until the age of 10-14.

Paul's hometown, Tarsus, was in ancient Turkey of Asia minor. Tarsus, a thriving intellectual center, was reported to have hosted various Greek and Roman orators and philosophers. Paul would have undoubtedly been exposed to their teachings.

Tarsus, a Hellenistic city instructed in the Stoic School of thought. Paul would have struggled with the contradicting tenets of Hellenism's sensual temptations conflicting with the requirements of Jewish Law.

At about age 14, Paul was enrolled by his father in Gamaliel's Jerusalem school.

There is little doubt but Paul, through his exposure to earlier Roman and Greek philosophers and orators, combined with the accumulating instruction of Gamaliel, came to understand the Greco-Roman concept of individual-vs-tribe identity.

Paul was half Roman and half Jewish. His father, of the tribe of Benjamin; his mother, Roman.

Paul possessed both Hebrew and Roman citizenship. More importantly, culturally, Paul stood astride Hebrew tribal identity and Roman individual identity, an identity that surfaced itself in Paul's ministry.

Galatians 2:11-14: Peter wanted to require Gentiles to follow Jewish tribal worship protocols. Paul argued successfully that Jewish religious customs were not necessary in ministering to Gentiles. In brief, one needed not become a Jew to be saved.

> Galatians 3:28-29 Paul said, *There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female; for you are all one in Christ Jesus. . .*

This statement posited man, according to Paul, squarely in the realm of individual responsibility before God and away from tribal identity.

Where here-to-fore spiritual identity had been subsumed to the tribe, here, the tribal component had been eliminated.

Life in the Christian world was communal, not tribal, in which all individuals were equal with no exceptions.

Paul, in a quote at once referencing himself as an individual and an adherent to the universal nature of Christ, said *it is not I who lives but Christ who lives in me.*

Tribal identity had weakened for Jews over two thousand years slowly evolving into individual identity and eventually, becoming expressed in the lives of Jesus' followers. In fact,

sociologists argue that across the world there had been a progressive replacement of tribal identity with personal identity.

Changing Times also Changed Human Identity

The new covenant between God and man was individual, founded on the individual's faith-identity.

First Century believers contended with their:

New-found individual faith-identity:

a. in a world where
b. Jewish cultural-tribalism dominated all
c. Influenced by Roman (Hellenized) Individual Identity.

Released from tribal control, the resulting struggle had numerous instances of conflict. Internal issues arose in the Christian community regarding evolving structure, individual administrative responsibilities and theological interpretations.

Jesus and the Torah: There are scriptural examples of individual-vs-tribe identity conflict.

Jesus, in his hometown, was attending a synagogue service where he was invited to "read the scripture for today." It was similar to a modern evangelical church inviting a local boy to "stand and give us a word of testimony."

Luke 4:14 et. *passim*, Jesus obliged, standing to read verses of the Torah.

> *The scroll of the prophet Isaiah was handed to him. He found the place where it is written:*
>
> *The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight of the blind to release the oppressed, to proclaim the year of the Lord's favor.*
>
> *Then, Jesus rolled up the scroll, gave it back to the attendant and sat down.*

He said,

> *Today this scripture is fulfilled in your hearing.*

Only priests could sit down to preach. Jesus was of the Tribe of David, not Levi. He was not a priest! The crowd must have gasped!

The crowd treated him horribly attempting, say some, to kill him.

Jesus, Identity, Sermon on the Mount: At least six times in the Sermon on the Mount Matthew quotes Jesus as saying, *Ye have heard of old. . . but I say unto you*.

In the Beatitudes, ten times, Jesus referenced blessings coming to the individual, not to the tribe.

Matthew 5:13-16, Jesus told his followers they, not their tribe were the "salt of the earth" and that they were to live responsibly before both man and God.

Matthew 5:20, Jesus admonished his followers to seek a deeper personal faith, one that surpasses that of the scribes and Pharisees, the power-centers of tribal authority.

Matthew 6, Jesus shifted his focus on personal, not tribal piety referencing the value of giving, prayer and fasting. Jesus also warned them against hypocrisy emphasizing the need for sincerity in worship. He even taught his followers how to pray, an intensely personal, not tribal activity.

His followers were to conduct their individual lives on the solid foundation of his teaching comparing it to a wise man who builds his house on the rock.

Matthew 7:1-2 recorded Jesus' ref. Ezek 18:19-20, that the individual, not the tribe had a responsibility before God.

Jesus said:

> *Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.*

Clearly there was no reference to tribal identity. Jesus was clearly addressing an individual spiritual-cultural identity.

Identity Post-Resurrection

Kahler, in *Man the Measure*, says that this struggle of man contending with tribal identity vs religious identity was not local to the Jews alone. It was, said Kahler, happening among the Persians, Assyrians, Babylonians and Egyptians.

Paul: It can be argued that Paul, in rejecting Jewish Law premised on tribal identity and enforced by the priesthood, became part of the great cultural shift of which Jesus was central.

Paul stood astride Jewish Law and Hellenism and Hellenism's emphasis on the individual and democratic principles.

Two postulates seem to emanate from Paul's doctrine:

 a) a definitive rejection of Jewish Law as insufficient for redemption,
 b) that Jesus, the Christ, and Son of God was fully capable of contending with the individual's vs tribal sin.

Galatians 2:11-14: Peter wanted to require Gentiles to follow Jewish tribal worship protocols. Paul argued successfully that Jewish religious customs were not necessary in ministering to Gentiles.

Identity, Church of the Way — Ephesus: Consider the rise of individualism vs faith in the thriving metropolis

known as Ephesus. The Christian faith, referred to here as The Little Church of the Way, held services in Ephesus. The apostle Paul was there in 53-56 AD.

Ephesus, self-governing Roman-oriented, cultured, wealthy – was a troubled city. Located, as a coastal city on the eastern shores of the Mediterranean, Ephesus commanded an envied position on two much-traveled roads:

1) One thoroughfare, originating in Egypt, was named the Via Maris Highway. It generally followed the Mediterranean coastline up through Judea and Israel stopping at predetermined places along the way where travelers paid taxes.

2) A second road originating in Arabia was called the Kings Highway. It was inland of the Via Maris and east of the Jordan.

The two roads connected at or near Damascus just north of Capernaum. From there, some went toward Rome.

These highways, little more than worn paths, accommodated camel and donkey caravans of up to three thousand animals each.

Each camel or donkey in its' caravan had its' own handler, a male who sometimes had some or all of his family traveling with him. There might be three or more males along for

each animal – a figure that will become significant a bit later.

Further, while a camel or donkey caravan of up to three thousand animals each might be traveling up the Via Maris, the same could happen farther east on the King's Highway.

While this was happening on the routes toward Rome, for example, there were other caravans on the same highways returning from Rome.

The traffic along these two routes was a vital source of income, trade, and unfortunately of attendance at the "church" known in Ephesus as the Temple of Artemis, AKA Temple of Diana, Goddess of love.

Employed in the temple were approximately 1000-1500 "priestesses". These persons would be known today as "ladies of the evening."

Identity: Temple of Artemis: One of the Seven Wonders of the world, this temple, a "church" to the locals, was 425'long by 225' wide. It was supported by 120 columns. Each column was 60' tall, and 36 of them were gilded with gold leaf. A 60' statue of Diana rested inside, itself gilded with gold leaf, constructed with 64 breasts and in squat-style.

Celebratory banquets held in this Ephesian temple frequently turned into sexual orgies. There were 3000-5000 men accompanying each of the camel and donkey

caravans, with as many accompanying caravans returning from Rome.

 It is clear that the women employed in the temple may have accommodated as many as 5000-10,000 persons each day.

Residents of Ephesus thought nothing of visiting the temple or even of working there. Quite likely attendees of the little Church of the Way worked there. Individual, not tribal motivation would have been present.

Temple of Artemis (Wikipedia)

Identity and the Nicolaitans: In Rev 2:1-7 John recorded God's complaints about Ephesus including the Nicolaitans.

Acts 6:5 includes a list of deacons appointed to help the work of the church. Nicholas, one of the seven deacons chosen, had diverted from his original assignment to follow

a profligate lifestyle including adultery and promoting it for others. In general, he promoted a version of hedonism, meaning, *if it feels good, do it!*

Nicholas said it was the duty of mankind to fight against flesh and to abuse it.

> *Man can freely partake in sin because the law of God (being spiritual) is not binding (on the flesh).*

Many of the believers in Ephesus were blindly following the teachings of Nicholas. They thought no ill of following his suggested lifestyle.

Paul: Paul, working in Ephesus, had to deal with the Nicolaitans as well as sorcery and the daily immorality of Temple of Artemis.

Regarding sorcery, Paul had cast out evil spirits from among the citizenry of Ephesus. Paul may even have preached in the Temple of Artemis – a matter, if accurate, of significant boldness considering the debauchery of that local culture.

Many of the sorcerers and magicians had become believers. Their scrolls and books, being housed in the library were taken out of the library by them, piled up in its' Plaza, and set afire.

Plaza at the Library at Ephesus
ancientpages.com

Demetrius, a local entrepreneur, had been making metal models of Diana's statue and selling them to the caravan travelers.

The event of burning the scrolls and books angered Demetrius. Demetrius was losing money. Gathering the city's "good ole boys" together, Demetrius set in motion a plan to try and punish Paul for his destructive behavior.

The residents and travelers in Ephesus were clearly struggling with their new-found individual freedom.

Identity in "Corrupt Corinth"

Corinth was a cultural composite of Romans, Greeks and Hebrews, where the three cultures struggled to maintain a functioning socio/cultural structure.

Paul: Paul, having been made so uncomfortable in the Jewish synagogue, decided to move his preaching to a house church owned by Titus Justus next door (Acts 18:1-18). Some synagogue attendees went with him including Crispus, the Synagogue Ruler.

Services in Paul's new environs sometimes were boisterous with Roman *vs*. Greek cultural clashes mid-service deteriorating into shouting matches. These matches concerned everything from individual clothing choices to morality accusations accompanied by leveled threats of court actions.

Jews' Tribal Identity: Next door, Jews were holding rigidly to tribal authority while in Paul's congregation, Roman and Greek descendants adhered to a more individual decision-making, all struggling less with theological/doctrinal issues than with the locus of cultural control.

Jews, whether from the Synagogue or the Church of the Way, made a unified attack on Paul taking him into court.

Identity and the Bema Court: The court was open-air atop a Bema, a rectangular structure located in the Agora, a center-city shopping center.

The resulting court proceedings mirrored not only a theological difference but also tribal vs individual differences.

Jews, standing at the base of the Bema, looked up at Paul, Roman-Jewish and at the Roman Proconsul (judge). Gallio. Proconsul, was seated at one end of the Bema with Paul, likely at the other end.

(Bema in Corinth hi-res stock photography And Images)

The Bema, used for outdoor court proceedings, was sided with white and blue polished marble. Located in the Agora, marketplace, visitors and shoppers alike would gather

around to witness these trials – and often harangue the participants.

Bema as it would have appeared in Paul's day

Asked their grievance, the Jews replied *this man is persuading the people to worship God in ways contrary to the law.*

In other words, he was "preaching wrong", not following their tribal culture. Paul had been preaching a gospel of individual responsibility before God instead of teaching Jewish tribal law.

Gallio declared that he could only hear arguments pertaining to Roman, individual, law, not Jewish tribal Law. In brief, he threw their argument out of court.

Embarrassed and angered in the extreme, Jews, holding to the exactitude of tribal law, needed to exact some

punishment. To attack Paul would violate Roman, individual, based law and place themselves in legal jeopardy.

So, they singled out Sosthenes, Crispus' replacement as Ruler of the Synagogue, and beat him in front of the court. They were safe in that Gallio held no jurisdiction over them.

In addition to its' spiritual import, this event demonstrated the growing conflict of an emerging human "self" vs tribal control.

First Century Identity Analysis

Paul: Paul had at once addressed:

- the deviant morality exhibited in the Temple of Artemis;
- the acquiescent behavior of many in the Church of The Way;
- and the rise of individual decisions replacing the authority of the tribe.

Indeed, the Ephesian church included a mixture of Jews and Romans. Romans were comfortable with individuals acting without either a tribal or priestly authority to control them.

Some might conclude that their behavior, aside from their worship of various gods, was consistent with the definition

of secular humanism, i.e., minimal if any concern for the authority of the one true God.

The sub-groups existing there felt well within their moral and ethical rights in opposing Paul's ministry. The teaching of the Nicolaitans exacerbated Paul's problems, i.e., how to admit advances in human skills or knowledge yet retain a proper spiritual focus.

Nicolaitans had not denied God, they had made God irrelevant to the human experience, a foreshadowing act pointing to similar acts of the New Humanists.

In time, Paul's efforts were abundantly rewarded in that not only did the Ephesian church quit its' immoral conduct, but John the Revelator eventually would pastor the church.

John's aunt, retired, eventually attended the services there. John's aunt had married a carpenter-stone mason when she was both pregnant and a virgin.

She delivered a little boy, and when she did, God hung out an extra star in the night sky and an angel announced to shepherd boys:

> *Behold I bring you tidings of great joy which shall be to all people for unto you is born this day in the City of David a savior which is Christ the Lord.*

God is faithful to his servants!

Identity in the Dark Ages

According to James Burke in his *The Day the Universe Changed*, there was minimal intellectual life from the end of the first century up until the seventh century.

Identity and Mystical Ponderings

Many monasteries viewed all knowledge mystically. The flower, e.g., was viewed as:

Red: represented the blood of Christ

Thorns: represented the pain of the devil.

Green: represented the emerald of sincerity.

All knowledge, indeed, most preaching was mystical and in the abstract.

Augustan had written that we should not try to understand this world. Instead, we should seek to understand eternity. Perhaps, as a result, monastic enrollment increased.

The entire world was viewed as a giant cryptogram waiting to be decoded by the "faithful."

In general, people were admonished to support a mystical view of knowledge. People were to remain wherever God had placed them.

Mystical reasoning was a somewhat reasonable conclusion given the fact that few if any roads existed. People intermarried within their own village or town. The result often was the emergence of "The Village Idiot" from family intermarriage.

This mystical view of monastic life dictated the participant's behavior moment by moment resulting in their withdrawal from life's realities. Individual belief embraced what monastically trained leaders were teaching.

Organized religion was informing the citizenry how to think and believe.

Earlier, in 212 A.D. Emperor Caracalla had opened Roman citizenship to all free inhabitants. With this action, at least in Europe:

- Tribal Bonds were broken.
- Broken, too, was heeding the customs of ancestors.
- Everyone could intermarry.

Identity re. Charlemagne: Intellectual life was minimal, "dark", up to the seventh century. But Charlemagne, in 768, introduced a watershed change to intellectual life. He introduced Carolingian Miniscule, an activity morphing today into cursive writing.

Charlemagne furthered intellectual life by embracing Capella's Seven Liberal Arts as his "academic" structure:

Music: was for singing.

Geometry: was for measuring things.

Astronomy: was for knowing what day it is.

Grammar: was for saying or writing it correctly.

Arithmetic: was for adding things up.

Rhetoric: was for saying it correctly.

Logic: was for explaining ideas correctly.

Dialectic: added later, was a counterpart to persuasion.

In 814, Charlemagne died, and much of his effort was placed at risk. However, he had made copies of nearly everything he had developed.

Human Identity re. Europe

Oxford: By 950-1000 A.D., culture was in a state of flux in Europe. The central focus of world culture was moving from the Middle East to Eastern Europe.

Local marketplaces were enlarging into small towns. One modern college professor told his class that in England, a spot near a river where oxen regularly forded morphed into a local marketplace.

In time, the location further developed into a center of learning called Oxford. It makes an interesting story, although the truth of his comment cannot be verified.

Travel between towns increased leading to upgraded lifestyles including intermarriages among residents of neighboring towns.

Human Identity Focused on the Individual

Identity, 11th & 12th Centuries: By the eleventh and twelfth centuries societies were changing, and the concept of what it meant to be an individual human changed with it.

In fact, individualism slowly merged into humanism. Emerging individual identity increasingly focused on what it meant to experience life here on earth as opposed to what it would mean to experience life in heaven.

The eleventh and twelfth centuries permitted the individual to expand both geographical and intellectual boundaries.

Viking invasions were more than merely physically devastating. Their barbarism assaulted Roman civilization forcing individuals to focus on their own survival and less on their religion.

The efforts of Charlemagne, while attempting to resurrect the glories of Rome, were instead an effort to increase literacy, and perhaps diminish corruption, violence and unrest.

The new millennium opened a new epoch resulting from the assimilation of barbarian tribes into Catholicism.

The new spiritual and intellectual climate increased literacy. Musical and iconographical examples followed the thesis that focusing on the arts (as opposed to mystical ponderings) provides the best indicator of a culture's climate.

Human Identity and the Church: The church was beginning to share power with town councils and with merchants. Food prices were lower. Tall buildings were becoming a status symbol, the taller the building the higher the status.

A grammar teacher in 1076 found Justinian's old Roman Empirical Law and sought to apply it to the efforts of the town councils, and to the church.

He wrote explanations and definitions in the margins of Imperial Law calling them *glossings*, a term that today has become glossaries. He was further codifying law.

This was all being done outside the control of divinity.

Identity and the Spanish Arabs

Burke, in his *The Day the Earth Stood Still*, reported the emergence of significant changes in the human condition.

At this time in history, invading European Christians (some say, mercenaries) in 711-718 A. D. had crossed the Pyrenees Mountains and invaded Spain. There, they found Spanish Arabs using paper, irrigation techniques, hydraulics, high culture, deserts after dinner, table settings, different courses at dinner, and engineering skills.

Medieval Spanish Arab Library -- openart

In one library alone they found 440,000 books, thought to be more than in the whole of France. There were 69 other libraries in town including books that were translations of translations. They found works of Socrates, Plato and Aristotle as well.

These discoveries spawned an intellectual curiosity, of knowing, including the discovery of new words: *azimuth, algebra, algorithm, elixir, zero, and camphor* to name a few.

With their discovery of Aristotle's works, they were introduced to a new system of deductive logic, i.e., 48 Perfect Deductive Syllogisms. These syllogisms were expanded into derivative forms obtained by cross-referencing combinations of premises yielding a total of 256 Syllogisms.

Too, he had introduced the concept of Truncated Syllogisms, i.e., Syllogisms having at least one of the following premises "assumed" in the deductive argument.

A Main Premise,

A Minor Premise, and

A Conclusion.

This new system of logic allowed individuals to explore ideas; to believe in one's own experiences.

Believing in one's own experiences through the use of deductive logic was an attack on Augustinian mystical ponderings. – not an inconsequential concern!

Aristotle had organized all knowledge to date using 1000 writers-researchers producing 400 volumes.

Aristotle's systematized knowledge, combined with what else the invaders had learned from the Arabs in Spain, changed scholarship and human identity forever. It constituted a socio/cultural/spiritual earthquake of massive magnitude.

Identity Conflict and the Church: Taken back across the Pyrenees mountains into France, this newly found information was met with strong Catholic resistance. This new information would permit mankind to believe in himself and his own ability relying less and less on the church.

Such freedom of thought was unacceptable to the church. The Catholic church had been a constant and growing factor in European society through Christian times, and they were adamant in requiring continued adherence to their authority.

By the tenth century and having become the most powerful institution of the time, the introduction of a more human-centered approach was clearly untenable.

Transubstantiation: One specific case in point will describe the dilemma. The church's authority argued that, in the celebration of Eucharist, the wine drank by the priest turned into the literal blood of Christ as he drank it. But did

it? Too, the unleavened bread turned into the physical body of Christ as the priest ate it. But did it? Inquiring minds wanted to know -- for sure.

A 21st-century devout Catholic nurse was asked whether she believed the church's doctrinal stance of transubstantiation. She smiled and said, "I accept it."

With this new-found rationalism, the challenge of this belief was a watershed in the way man thinks and believes. The issues reached farther than transubstantiation.

The church, until this time, had been saying to the parishioner:

> *Listen to our mystical explanation of the world, and you can believe.*

The emerging humanist-oriented individual was saying instead:

> *We will research, discover outcomes, and then we will believe.*

A New Humanist Day

Rather than focusing on one's sinfulness, dirtiness, general unworthiness and ultimately facing a vengeful God, eleventh century emerging humanists chose a different view.

They indeed saw man as one of God's creations, but they exalted their personal identity earned by personal craftsmanship, and ingenuity. Too, they saw, instead the beauty and dignity of man, along with the beauty of the visual arts developed by themselves aside from religion.

Petrarch (1304) Father of Humanism: Born in the fourteenth century, Petrarch was a philosopher and classical scholar. He studied law at the request of his father, but his love was for literature focusing on the ancients. His preferences turned to Greek and Roman literature.

Petrarch plunged himself into the new humanistic milieu.

Remaining in the legal profession until his father died, Petrarch left law and plunged headlong into his favorite, Greek and Roman literature.

Petrarch & the Birth of Humanism

- 1st poet of the Renaissance, poems were written in Latin but is most renowned for his poetry in Italian
- As a humanist and a writer, he influenced the spread of **humanism**
- Humanist ideas held that the church should not rule civic matters, but should guide only spiritual matters
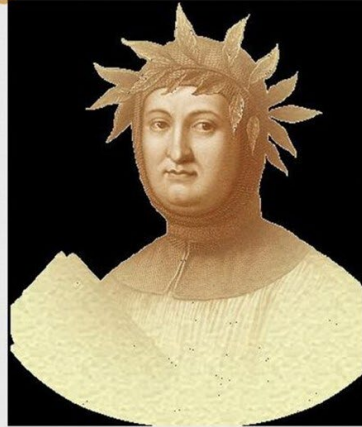
Petrarch felt humanity should refocus itself to retain the influence it once enjoyed. His published works included *Rerum vulgarium fragment*, otherwise known as Rime Sparse, "Scattered Rhymes."

Writing 317 sonnets plus 366 vernacular poems, he helped popularize the genre.

Although Petrarch did not say it, the inference can be made that he felt the church was stifling human advancement.

Thought Petrarch, similarly to the Nicolaitans, the church should relegate itself singularly to spiritual concerns avoiding involvement in ruling civil matters.

Petrarch felt culture had left the glory days of Greco-Roman influence; that current culture was limited.

One morning in 1374, friends looking in on Petrarch discovered he had died quietly during the night.

Today, Petrarch has been assigned the title: Father of Humanism.

Church's Invented "Solution" to Emerging Humanistic Identity:

Unable to quelch the new enthusiasm over individual discovery, the church added an apse at one end of Medieval Cathedrals to incorporate religious instruction in those new concepts being discussed and taught outside the church.

It was a version of *"if you can't lick 'em, join 'em"*. The rise of faith-based education thusly had its' origin.

Humanism was getting its' footing with this foundation in the Middle Ages. Architecture changed, even in the cathedrals. Pointed arches were borrowed from the Arabs and added to the structures. Architectural arches permitted constructing higher ceilings in their cathedrals.

Flying buttresses placed outside the tall walls took the strain off the walls thus allowing glass windows to be fitted in the walls between the flying buttresses. Figurines, reminiscent of Capella's seven liberal arts were added to the inside of these cathedrals.

Architectural Arches Pinterest.com.mx
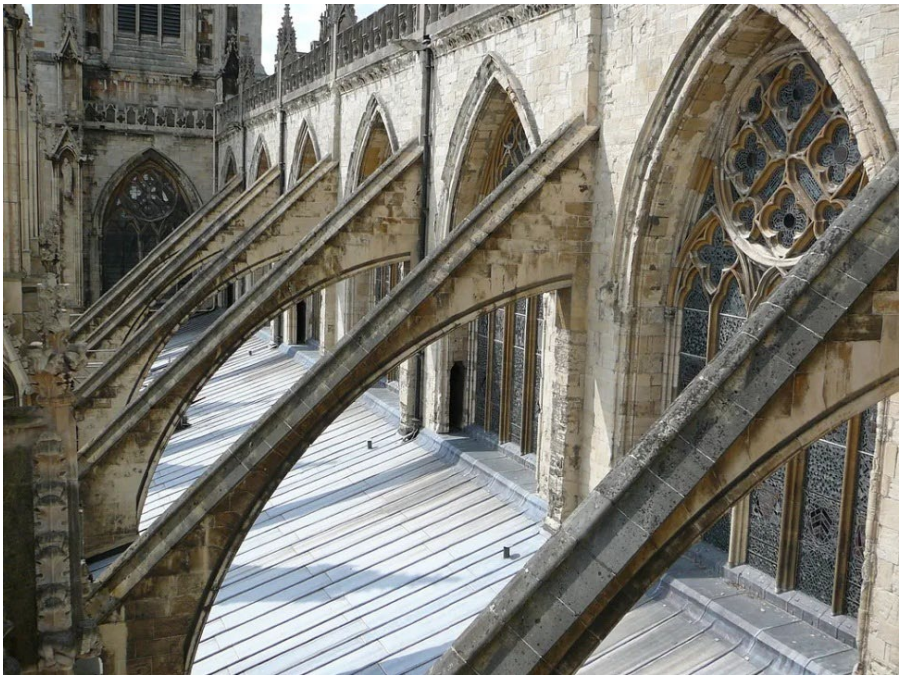
Flying Buttresses; York Minster, England; Pinterest

The education offered inside the cathedrals only whetted the appetite people had for knowledge. The more they were taught the more they desired to know.

Humanistic Foundational Shift: By 1210 some tried to close the schools, but people wanted rational thought. They wanted to replace the church's mystical ponderings.

It was a foundational shift in how people wanted to form beliefs. The academic enthusiasm to know reached epidemic proportions.

In 1304, (coincidental with the birth of Petrarch) a priest from Fribourg experimented with light. Using laboratory models, he succeeded in breaking light into the colors of the rainbow, red, yellow, green, and blue.

Medieval experiments with light Lifesciences.com

Inside cathedrals, the addition of stained glass windows became an avantgarde experiment in breaking light into the

colors of the rainbow for worshippers. The scenes depicted in the stained-glass images aided illiterate people in understanding Christian teachings.

Revealed or Discovered Truth

In effect, a compromise emerged within the church where there could be two different truths:

> *Revealed Truth:* would be expressed as continued mystical theology.

> *Discovered Truth* (Reasoned Truth) would emerge from experimentation.

Augustan had said, *believe and you will understand*.

Now, people were saying, *we will experiment, experience and understand, then, believe*.

A series of theoretical concentric circles had been formed in the eleventh and twelfth centuries involving:

- Recognition of God
- Evolving Individual Human Dignity
- An evolving humanistic Image of self in which God was irrelevant to the image.

Upon this framework, modern culture has been built. The ideas and philosophies developed in the eleventh and

twelfth centuries were quite significant in forming the humanistic patterns of modern human interaction.

Dualism: Across entire world areas, changes took place. Erich Kahler, in *Man the Measure* and Jeremy Rifkin in *The Emerging Order* (including the new concept, *entropy*) argue that, feudalism, a transnational failure, contributed to both the rise of nationalism and to individual humanistic identity.

Feudalism, never a legal system, became a mutually agreed upon medieval cultural system. With it, people slowly gravitated further from tribal-family identity toward a dependence on officials.

Nationhood was only loosely tried before Gaul became France. A new current of thinking (Identity formation) came during this period.

# Human Identity and Protestantism

Protestantism: A new religious movement, Protestantism, gained strength during this period of time releasing man from the restriction of ecclesiastical domination, i.e., the Catholic Church.

In addition to doctrinal and indulgences differences, a release to seek rational answers to social/cultural problems was at issue.

Ultimately, Protestantism gave man broadened individual choices to approach God. With his increased spiritual

choices, man's secular choices exploded too into increased secular learning.

Concomitant with the rise of Protestantism was the development of cities with increased trade, guilds and crafts. In general, a middle *bourgeois class* arose. In some local areas, guilds and crafts were controlled by the government.
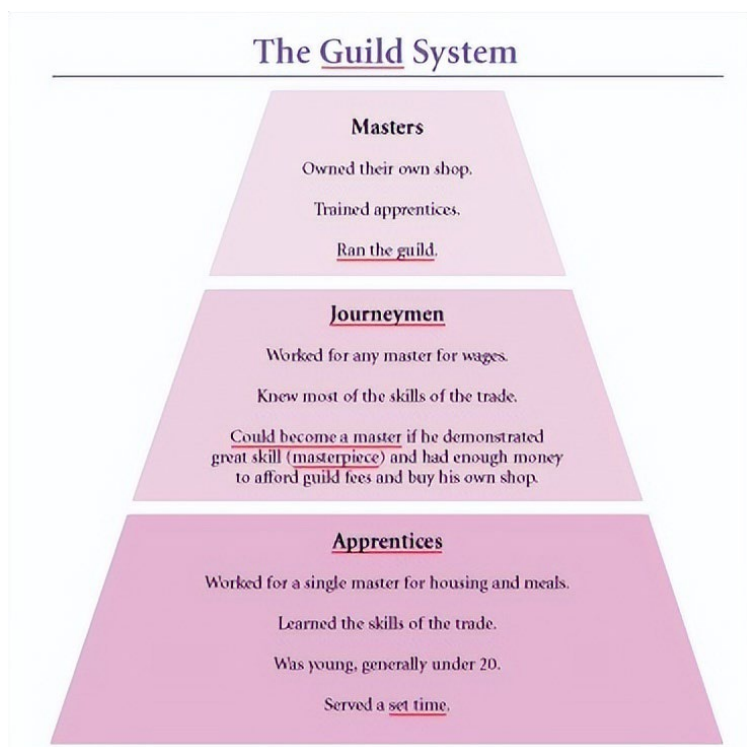
While guilds started as round-table convivial groups, they became a force in social custom. Public morality, an earlier province of the church, seemed to emerge from the discipline imposed by craftsmen on each other.

Guild Services:

Set working conditions

Covered members with a type of health insurance

Provided funeral expenses

Provided dowries for indigent girls

Built Almshouses for victims of misfortune

Guaranteed quality work

Took turns policing the streets

Donated windows to the churches

In result, morality became less and less the province of the church. The church reserved itself more and more, to continued mystical preaching along with the recognition of saints or heroes.

Slowly guilds assumed specific of the church's influence regarding the behavior of the populace. Morality plays, a product of the medieval period, was a by-product of the populace seeking life-solutions aside from the church.

Ironically, guilds often produced morality plays inside church facilities.

Everyman, A Morality Play

Everyman and Death

- A symbolic character in a morality play may have represented all mankind, or a vice/virtue like greed, anger, or mercy.
- The most popular medieval morality play, <u>Everyman</u>, is a symbolic drama of how God sends Death to make Everyman, a sinful human, account for his deeds. EM seeks help from characters such as Fellowship, Worldly Possessions, Wisdom & Good Deeds. In the end, he regains his faith & is saved, and Death is defeated.

http://www.msuiit.edu.ph/ipag/studies/drama/topics/everyman.html

Medieval Play, Everyman, based on morality of the guilds

Humanistic Theory of the Self: The eventual humanistic self assumed a structure similar to Plato's Social Pyramid and of Abraham Maslow's Pyramid of Human Needs.

It should be noted that in all three pyramid graphics, divinity is omitted. It is not assumed that the principals were atheists. God, it seems, was not relevant to their industry.

Plato's Ideal Society

Philosopher-King

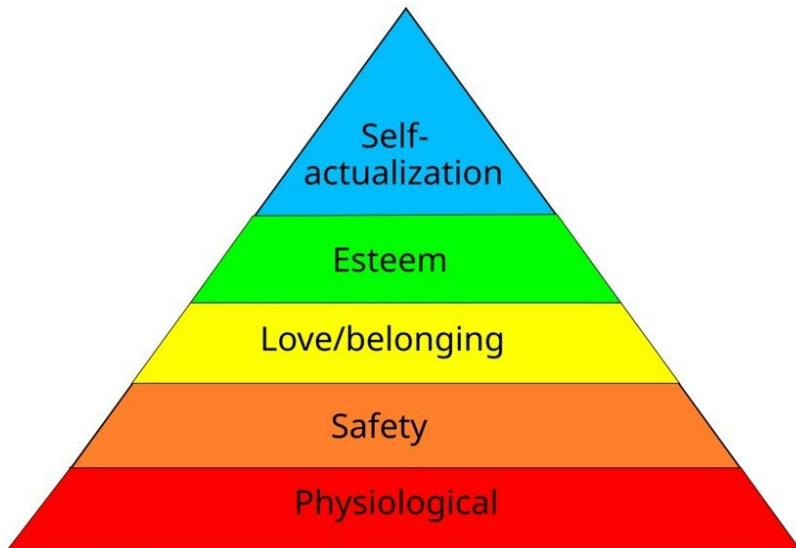|	
Philosophers	• These would rule. They would be specially trained to ensure order and justice.
Soldiers	• Defend the State.
Workers	• Produce Necessities for the State.

Talented women could be educated to serve the State as well.

Maslow's Pyramid of Human Needs

Clearly, there exists a thread of identity between and among these three pyramids:

- The Guild System
- Plato's Ideal Society
- Maslow's Pyramid of Human Need

Although he gave reference to "the gods", to Plato, the state appeared to be all important.

Abraham Maslow's concept of human needs can be met by a relationship with God; however, Maslow himself avoids that recognition and implies that man can achieve the satisfaction of his needs by self-development.

As humanism grew and developed, so did the tendency of the self to be divorced from divine instruction. Increasingly, Augustan's phrase, *believe and you will understand,* was relegated to increasingly less importance replaced with *we will experiment, discover, and then we will understand*.

Humanistic Freethinking

Human Identity and Freethinking: Having been released from the church's position, i.e*., let us explain it, so you can believe what we say*, freethinking quickly grew to full force.

These new-emerging researchers did not deny God. It can be demonstrated that they were struggling with the historically dominant expectations of faith yet were athirst with a desire to research as a way of knowing.

Humanistic Theory of Self

Basis of theory =

Power to decide our own actions

Shouldn't focus on the past

All want to fulfil our potential

Self concept - Rogers said this develops as we get older.
It's how we view ourselves

Ideal self - The person an individual would like to be

Self esteem - This is how much you value yourself and is influenced by the gap between the self concept and the ideal self and also....

Rogers said that to become our ideal selves we had to go through a process called...

Self-Actualization

Unconditional Positive Regard!!

Scientists began researching to understand their world (**Discovered Truth**):

- Andreas Vesalius: (father of modern anatomy) (1514-1564)

- Galileo Galilei (father of modern astronomy) (1564-1642)

- William Harvey (father of modern medicine) (1578-1630)

- Robert Boyle (father of modern chemistry) (1627-1691)

- Antony Van Leuwenhoek (father of microbiology) 1632-1723)

- Isaac Newton (father of modern mechanical physics, contributor to calculus) (1642-1727)

These and other individuals contributed to freethinking man.

Nicolaus Copernicus argued for a heliocentric basis of the universe; that heavenly bodies are themselves in orbit; that earth is not the center of the universe.

Johannes Kepler, Lutheran, 1616, developed a system of music representing variations in the speed of each planet when each was nearest to and farthest from the sun.

He felt the harmonies produced by these notes proclaimed the glory of God. Only two notes are presented in changes of earth's speed, Mi-Fa-Mi.

Galileo supplemented his income by selling his newly invented compass to students. He also invented the barometer.

Humanistic Galileo: Galileo, although a renowned scientist, confronted other areas of knowledge, e.g., he ousted Aristotle's interpretation of liquid and floating bodies. Aristotle had said that objects floated when they pierced the skin of a liquid and escaped from it. To Aristotle, objects possessed intent.

City fathers in Florence wanted to cast a new town bell. The old wooden mold kept rising to the surface when molten metal was added to the mold.

Galileo explained (using Archimedes/Greek/ principle) that any object must be heavier than the liquid it displaces, or it will float.

Accepting Galileo's and Copernicus' belief in a heliocentric universe was to deny the bible's description of Joshua holding up his arms to cause the sun to stand still. Organized religion could not allow his theory to continue.

Galileo and his telescope; Total News

Said Galileo:

> *I do not feel obliged to believe that the same God who has endowed us with senses, reason, and intellect has intended us to forego their use. The intention of the Holy Ghost is to teach us how one goes to Heaven, not how Heaven goes.*

Forced by the church to recant his belief, Galileo wrote in the margin of his work, *Dialogue:*

> *Who can doubt that it will lead to the worst disorders when minds created free by God are compelled to submit slavishly to an outside will; when we are told*

to deny our senses and subject them to the whim of others.

Three hundred sixty years later, 1992, Pope John Paul II declared Galileo correct…

Humanism Further Separated from Church Dominance: Galileo's confrontation had openly challenged

Revealed Truth with the reality of **Discovered Truth** and elevated the humanistic tendency of man's identity.

To a man, these early scientists believed their search gained them privileged insight into God's glory in both microscopic and macroscopic detail.

They never left the church**! The church left them.** Although the above men were professed believers, others who popularized other discoveries made God and the church, irrelevant.

Three Theological vs. Science Presuppositions:

Some interpreting/restructuring of the Revealed Truth-Discovered Truth imperatives were needed. The two apparently contradicting truths were an oxymoron, i.e., they appeared to deny each other; yet they existed for all to see.

1ˢᵗ New Theological Presupposition: God's sovereignty extended to the natural realm. Nature was governed by God-designed mathematical laws.

Christians began to strip natural phenomena of their divinity replacing it with a mathematical process. Rene Descartes (1596-1650) said *God alone is the author of all the motions in the world.* Objects had no inherent properties or drives. Not only did deity institute moral laws, it also governed laws of the natural world.

Descartes argued that because God was (is) immutable, so must be his creation (nature). Therefore, nature shared the very nature of God. Because of this shared nature, one could expect consistent results from repeated tests of the same phenomenon.

Robert Boyl said*, nature is nothing else but God acting according to certain laws he himself fixed.*

2nd New Theological Presupposition: A distinguishing feature of science is its' mathematical nature – predictable and repeatable. Medieval thinkers would have thought ill of wedding theology to either mathematics or science.

In the medieval mind (and many modern minds), mathematics was a product of the human mind – not of God. It, math, did not provide a true description of reality – indeed useful, but not divine truth. Astronomers were assumed to trade thoughts in useful fiction, not true accounts of the cosmos.

Indeed, it was this perception in the church that led to Galileo's encounter with the inquisition. He had argued that Copernicus' mathematical account of the sun-

centered solar system was a true description of the cosmos.

Math could provide a true account of the universe only if math were accepted as more than mere human construction.

Galileo, Kepler, Descartes and Newton argued that math was a product of the divine mind; that God had created math (mankind had merely discovered it) and imposed mathematical laws on the universe.

Galileo argued that the book of nature had been created by God and that God had written the book of nature *in the language of mathematics*. In fact, Descartes cited the book of Solomon 11:20 to say that God was a mathematician, *thou hast ordered all things in measure and number and weight*.

This declaration permitted them to apply math to the field of physics.

According to Christ Armstrong's "The Christian Virtuosi," published in *Christian History Vol 21*, Anglicans and Puritans formed a Royal Society in London in 1660 to study science. They called themselves "virtuosi" (natural philosophers?) instead of scientists. The term, scientists, would not be used for another 170 years.

These "scientists", *virtuosi*, were in point of fact, Christians teaching a mechanistic universe running according to discoverable laws.

Their "rational religion" in a century became a substitute for Christ-centered teachings by third-and-fourth-level disciples of the Great Scientists.

However, Newton's scheme of universal laws (cf p 88; 103-104) had helped develop a tolerant mind in the Christian faith.

Blaise Pascal had worried that the virtuosi's argument from a God-centered design would lead to a "deist" creed serving a distant God; that is, a "clockmaker" God who wound up the universe and walked away.

Blaise Pascale, Photo

3rd New Theological Presupposition:

With the introduction of Atomic Theory, the nature of all matter was seen as a gigantic machine running smoothly all according to mathematical laws.

Just as motions among planets could be explained mathematically, so could minute particles. New scientists were arguing that all matter was made up of minute particles.

Particles did not have inherent virtues themselves but collided with each other producing heat, a fact that had once been regarded as an inherent quality of an object.

Aristotle had argued that changes in the behavior of material things came from an inherent drive they possessed to fulfill their natural function. That theory posited intent into the behavior of objects.

Sovereignty of God The entire governance of matter, not an inherent facet of objects in fact came under the jurisdiction of God.

All three Theological Ideas represented a change in emphasis on the sovereignty of God. They paralleled a change in the theology of justification. Just as scientists stripped natural bodies of their inherent causal virtues, so Protestant Reformers insisted that human virtues or behavior, alone, could not achieve or bring about one's own justification.

Humanist Growth

The release of society from ecclesial domination allowed humanists to explore their world with an energetic abandon yet face the church's constant desire to slow the discovery process.

Humanists in Florence, for example, wanted to absorb the advanced ways of the Romans. They studied Roman ruins and made attempts to copy its' culture, i.e., the use of barrel vaulting, of arches, of copper adornment in their architecture.

Other researchers were attacking commonly held beliefs as in optics, light refraction, selectivity of light rays, flat or round earth, grids as a standard unit of measure (optical theory) or end grid lines to form a globe of the earth.

Brudaleski, (Brunelleschi) 1377 New Humanist Types:

Brudaleski, an experimenter along with Toscanilli, 1397 discovered perspective allowing artists to produce paintings that reflected depth replacing their earlier "flat" appearance.

Meanwhile, the church continued its own position that we should use this life only to get ready for heaven.

Aristotle had said that things here must be placed in relation to all other things. However, pictures in churches

depicted church officials always larger than the peasants in the same pictures.

Brudaleski's concept of perspective with paintings forced the church to see all things in relation to all other things – a small change, but massive effect.

To effectuate perspective, a gridded frame, superimposed over a scene helped to get perspective.   Perspective allowed people to copy reality, a realistic view of life, not a monastic one.

In time, the complete set of structuring viewpoints gave man a more complete way to view his world.

> Perspective
>
> Harmony
>
> Balance
>
> Proportion
>
> Symmetry

With this set of viewpoints, cities could be built having geometrically balanced sets of streets. Buildings could reflect some or all of these viewpoints.

For example, colleges and universities would be laid out in a rectangular structure with the library at one end, administration buildings at the other, classrooms along one side and student housing on the opposite side.

Linaus (Linn-a'-us), in his book, *Systems of Nature*, published in 1768, argued that the whole world already was in balance, symmetry, proportion, harmony and perspective. He carefully divided plants into classes, orders, types and varieties.

Machines, a Major Humanistic Force

It was a predictable outcome of man's release from ecclesiastical control to a period of self-discovery that machines would be invented to increase production, marketing, and consumerism.

Jeremy Rifkin, in his work*, Entropy*, said precision, speed, accuracy became a notable value for man. The Machine Age ushered in a world of switches and levers, of time regulation, of travel, of sight (as with a lamp), of calculation, and even of language usage.

Man could be referred to as

>SELF-STARTERS,

>ALL WOUND UP,

>MEASURING RELATIONSHIPS,

>FRICTION BETWEEN PEOPLE.

>ELEVATOR DIDN'T GO ALL THE WAY TO THE TOP.

>DIPSTICK DIDN'T QUITE REACH THE OIL.

>ONE BRICK SHORT OF A LOAD.

This mechanical world paradigm came as a result of three men:

Francis Bacon – René Descartes – Sir Isaac Newton

The New Humanists

Francis Bacon, 1620, in his *Novum Organum*, attacked the world view of the Greeks. He said Greeks spoke about the condition of man but did nothing about man's condition. He said:

> *They assuredly have that which is characteristic of boys; they are prompt to prattle but cannot generate; for their wisdom abounds in words but is barren of works.*

Said Bacon, Greeks asked the "why" of man. Bacon was asking the "how" of man. Bacon desired to create a model of the world as it is, not as we wish it were.

Be scientific. Be objective. "Show me." "Give me facts" are all Baconian type statements.   He wanted to make philosophy something you do, not something you debate.

The Great Unsaturation: Bacon went so far as to introduce a new concept, The Great Unsaturation. It was to include a complete classification of all existing sciences. It would include a new inductive logic to provide a reliable guide to interpreting arts and sciences, a new way to interpret nature.

Collecting empirical data during experiments including a list of generalizations allowed him inductively to derive conclusions from the study of nature.

As a result, Bacon was accused of giving lip service to religion. He seemed to argue that religion without science was **impotent.** Bacon was thought of as believing religion could be followed only as it was confirmed by science.

Descartes, 1596-1650, believed the world's secrets could be discovered through the use of math.

> *As I considered the matter carefully, it gradually came to light that all those matters only are mathematics in which order and measure are investigated, and that it makes no difference whether it be numbers, figures, stars, sounds, or any other object that the question of measurement arises.*
>
> *I saw consequently that there must be some general science to explain that element as a whole which gives rise to problems about order and measurement.*
>
> *This, I perceived was called universal mathematics. Such a science should contain the primary rudiments of human reason, and its province ought to extend to the electing of true results in every subject.*

By his death in 1650, his mathematical view of nature had been accepted by the best minds in Europe. He had said, *give me extension and motion, and I will construct the universe.*

While Descartes saw the Greek world as unfolding chaos, his world was not. Being neatly ordered, it contained no pathos.

To Descartes, the Christian world was little better than the Greeks. Thought Descartes, "how could we know the workings of natural order with its precision if a personal God kept interfering with the affairs of man."

If we could clearly "know" what we are doing is wrong, it would be impossible for us to sin.

Said Descartes, *Cogito ergo sum; I think, therefore I am.*

Sir Isaac Newton, 1727, provided man with the tools to unravel the truths of the world; discovered a mathematical method for describing mechanical motion. He postulated three laws of motion:

Law # 1: A body at rest remains at rest, and a body in motion in a straight line unless acted upon by an external force.

Law # 2: The acceleration of a body is directly proportioned to the applied force and is in the direction of the straight line in which the force acts.

Law # 3: For every force there is an equal and opposite force in action.

Bacon, Descartes and Newton understood the world in terms of mathematics. Together, whether intentionally or not, they had separated and eliminated qualities of life from the divine quantities of which they were a part.

From this vantage point, it was a short step to move from this world of pure matter to one of materialism and humanism. If people acted erratically or governments failed, it was because they were not acting in accord with the natural laws of the universe.

It seemed: **Seeking salvation for some was, at this point, largely pointless.**

Natural Law vs. Human Behavior

John Locke, 1632-1704, focused on bringing the workings of government into line with the new world machine paradigm. Locke influenced some of the thinking of Thomas Jefferson and the American Declaration of Independence.

Said Jefferson, man should choose who governs him favoring freedom of thought and religion. Government should exist to protect lives, liberty, property.

Different from Jefferson, Lock thought man's continued chaotic life was due to his violating the Natural Laws of

Society. Social order had been premised on a Theocentric universe.
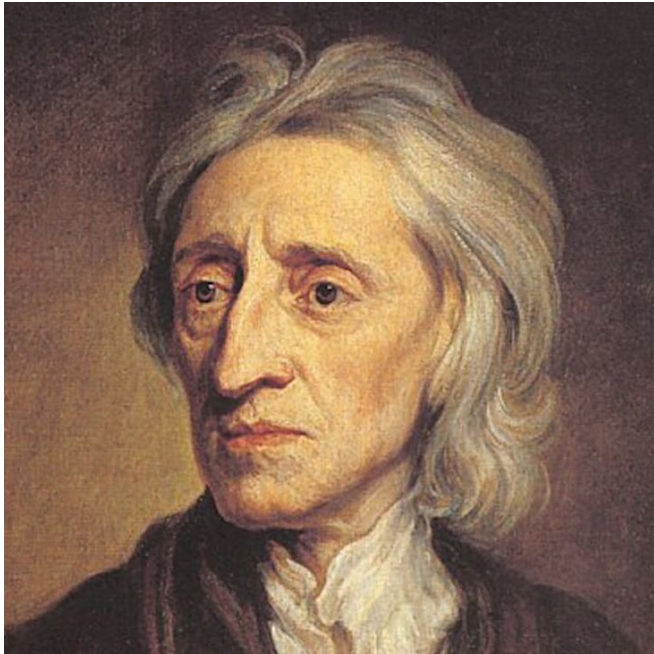
John Locke; Biography.com

Too, God could not be the social foundation because God was not knowable. Religion could be a personal concern but was not worthy of being a public act.

Therefore, humanistically, for those outside the church, Locke had removed God from man just as Bacon had removed God from nature.

Average Human Seems to be Adrift: At this point in human history, man became alone in the universe – no better or worse than plants or animals. Man had now to create his own identity. Like plants and animals, man was responding to the laws of nature.

His purpose according to the modern humanist:

> To protect and oversee the property of man.

> Self-interest is the sole basis for running the state.

> Society: is materialistic. Reason leads us to exist solely to amass personal wealth.

> *He who applies reason best will amass most.*

> *Land that is left wholly to nature . . .is called, as indeed it is, waste.*

Then, as a **Secular** Humanist, and outside the church, man has a right – a duty – to amass wealth. There should be no value judgments, only self-interest. True identity is focused mostly in possessions.

Government's duty became to allow people to seek their wealth. Scarcity of material leads to evil behavior. Man has no evil nature. He's inherently good. As material increases, so does man's material wealth.

Aristotle had said that at some point, property becomes a barrier to happiness. Lock said, **NO!**

Adam Smith, 1723, did for economics what Locke had done for social order. Said Smith, as heavenly bodies conform to the laws of motion, so economics conforms to

social order. Government regulations, by their nature, violate these natural laws of economics.

Regulations keep natural expansion of wealth stifled. Laissez-faire was Smith's theory. Don't condemn selfishness by erecting social barriers.
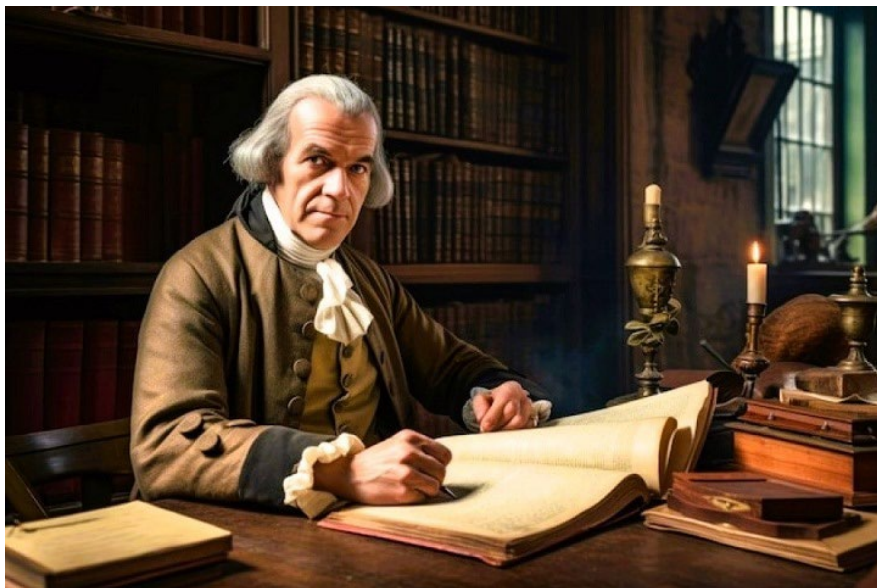

Adam Smith: freepik.com

Smith felt virtue starts with narcissism. Sympathy is the basis for judgments stemming from social propriety. Propriety, in turn, is based on situation variables. Therefore, each person is his own best judge of self-interest. Reason alone is the central basis of virtue, not supernatural force.

Charles Darwin, in his Origin of the Species, supported the mechanical thesis of the world. His Natural Selection argued that some must die for the good of all. However, modern science opposes natural selection by trying to keep

all animals (Darwin would have included man) alive so long as possible.
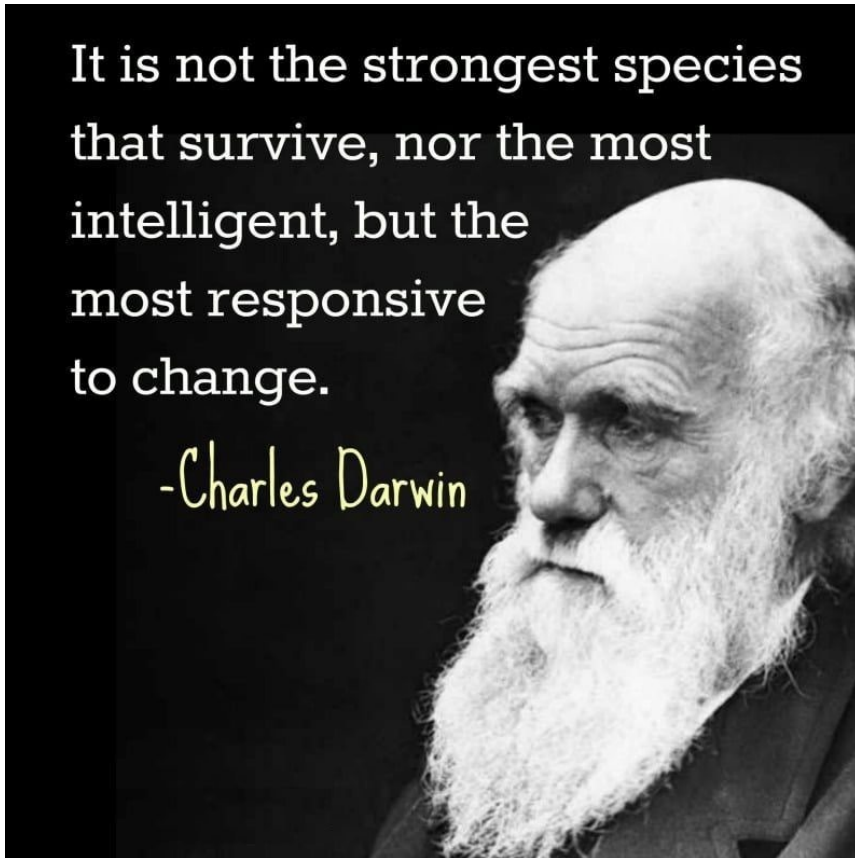
Charles Darwin: Best Quotes – NSF News Magazine

In brief, Darwin assumed that acting contrary to instinct, i.e, the need for some to die for the good of the group, creates moral guilt. Altruism, then, by Darwin's reasoning, is caused by moral guilt, i.e., actions contrary to animal instinct.

Evolution, then, became "proof" of the progressively improving state of man.

Assumptions Underlying Bacon, Descartes, Newton, Locke and Smith

1. There is a precise mathematical order to the universe that can be deduced by observing heavenly bodies.

2. Most things in their primal state are chaotic and must be arranged.

3. Our job is to rearrange things to approximate the natural order (a seriously conflicting concept).

4. We do our "rearranging" by amassing more wealth.

5. Science is the tool with which we work toward this goal.

Mass Production and Humanism

Mass production involving power, banking, and the rise of industry resulted from the ideas of the aforementioned men.

Slavery: Slavery was a form of mass production. The average slave lived seven years upon landing in the British Jamaica sugar plantations. The owners' self-defense was that profits turned back into investments raised the standards of living – for the owners.

Getting and having possessions was quite important. John Locke had argued that people should have a social contract with the government so that the government would protect individuals in their pursuit of self-interests.

In England: In England, dissenters organized Irish workers to build roads. They built 500 miles of roads in ten years. This, to transport goods from mountain-based textile mills to the lowlands. Roads permitted them to carry 400 times as much as pack horses.

Dissenters also built canals in the lowlands with locks to move goods in the lowlands when roads (unpaved) were too wet and muddy. They moved coal for 1/16th of its' cost and sold it at nearly original pre-canal prices.
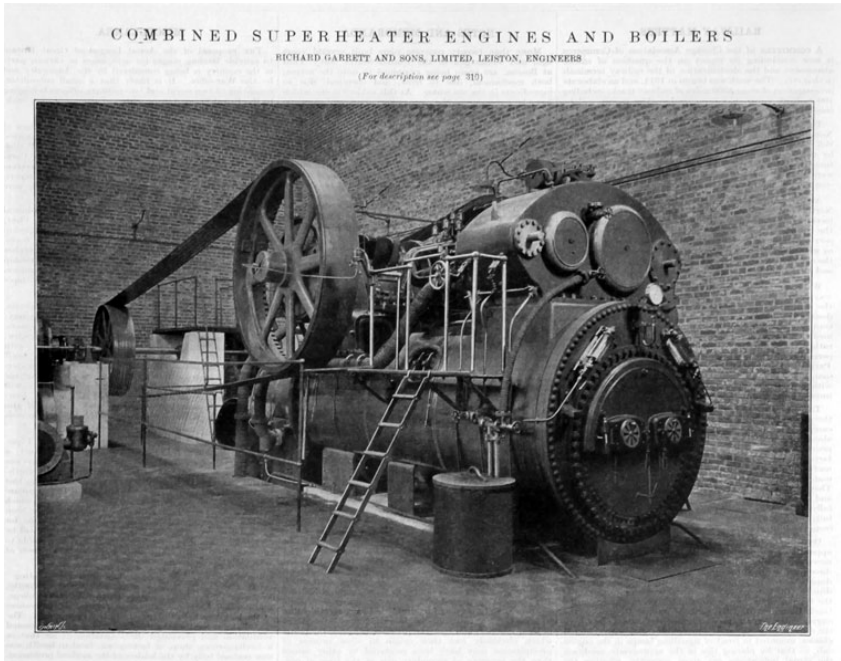
Research conducted on scotch whiskey turning water into steam and back into liquid again raised interest in the power of steam.

Watt used steam to push-pull a piston forming a steam engine. Robert Owens took the steam engine to power mills to produce goods even faster and to power boats.

The results were:

- Regular wages came to be

- Shift work came to be

- Repetitious work came to be

- Workers often came to live in most unspeakable Surroundings.

A 100 hp steam engine in 1800 did the work of 800 men and powered 50,000 spindles.

COMBINED SUPERHEATER ENGINES AND BOILERS
RICHARD GARRETT AND SONS, LIMITED, LEISTON, ENGINEERS
(For description see page 319)

100 HP Steam Engine 19th Century
(Alamy)

19th Century Factory
(Ar.inspiredpencil.com)

THE LATHE AND TOOL SHOP.
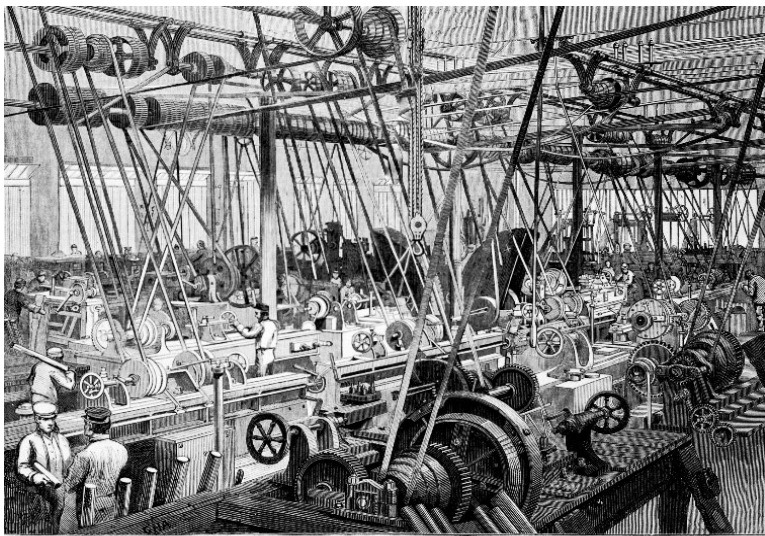
In America: Some dissenters, Quakers, Congregationalists, Unitarian's, *et.al.* came to America to escape persecution. In America, they set up 18th century schools including Harvard for business. Academy graduates formed their own business networks.

Some researchers discovered how to turn coal into coke and to use its' increased power to smelt metal – to make cast iron.

They used cast iron to make houseware, tools, etc. Waterpower was used to manufacture textiles.

The more people learned and discovered, the more they desired to learn and discover.

New roads were created. Eventually horse-and-buggy paths were paved facilitating more rapid movement. People began marrying mates from faraway places, a development that reduced the incidents of "the village idiot" that had resulted from family intermarriage.

Local village provincial thinking broke up. Local dialects weakened. In earlier times, many local villages' dialects, especially in England, were so different from nearby villages that they could barely understand each other.

One traveler to a nearby village was jailed as a spy until a runner could verify his identity in his home village.

Conflict: Secular Humanism vs. Faith

American settlements reflected England's history. In England, Divine Rights of Kings had been under attack since 1215. The average citizen was not thought able to understand government, hence, kings assumed a divine right to govern.

In religion, for example, the average person was not thought capable of understanding GRACE. It was reasoned, therefore, salvation was reserved for the "elect." The upper classes assumed they were the "elect."

John Wesley, then of Oxford University (1700s), said GRACE WAS FOR ALL. This, as workers are receiving a modicum of mass education – and wanting more.

Anabaptists, rebaptizers, were growing in number and influence at about the same time that the King James bible was being translated for the common man to read.

Puritans came to America to escape England's forced religion; the Anabaptists came, too.

Meanwhile, in America, individualism, born in part of freedom from English domination, was vital. Americans desired a theory of government that would work.

Some were investigating the concept of the social contract. Thomas Paine published his essay, *Common Sense*. Ralph Waldo Emerson published an essay, *Compensation*.

Jefferson, authoring the American Constitution, further defined the American identity. The Bill of Rights, following the Constitution, added to their identity.

Even today, Americans debate civil rights of the individual vs corporate needs. Organized religion contends with this individualism/humanism vs the abstractions of faith.

People of faith want to live by facts – not entirely by "Revealed Truths. What they desire is a lifestyle that unites both Revealed and Discovered Truths.

Some thoughtful people struggle to repair the pieces of religious identity fractured at the beginning of the Middle Ages, and becoming a widened fracture with the New Humanists, the Freethinkers, and the Machine Age.

Faith at Risk:

 Half of the world is committed to individualism and self-determination, with humanism implied. For too many, religion is at risk of becoming only an individual mode of "knowing."

One medical doctor, a recent medical school graduate, was heard to say:

I go to church because my family insists that I go. I don't need God. I can write prescriptions!

Human reason with its' scientific mentality has become the master of nature. Revealed Truth is increasingly focused on the assumption that God is in all nature; that to interact with nature is to interact with God. God is present in more ways than in church on Sunday morning.

In daily life the role of the "minister", for too many, has been assigned to the scientist. Scholastic philosophy and human reason for them is superior to "irrational" revelation.

Francis Bacon's axion has been elevated:

The goal of knowledge is utility, the amelioration of human life and the service of human comfort.

Rene Descartes' axiom, too, has been elevated:

The laws of nature are invariable and immutable.

For too many, the search for faith has led to fantasy, demonology, allegory, supernatural pilgrimages, and hero worship.

Some argue that God spent most of the creation week creating the heavens and the earth; that at the end of the weeks work, God created man.

The Church spends most of its' time thinking about man as completely separate from the rest of God's creation. With minimal help the believer is left to contend with:

Faith vs. Science

Faith vs. Philosophy

Logical Positivism

Relativism

Existentialism

Emotionally experiencing faith as a logical outcome

Straddling: Religion and Humanism

Straddling Two Worlds: Secular Humanism, Faithful Worship, and the Search for Meaning

In an age where science promises cures and technology reshapes daily life, humanity finds itself caught in a peculiar bind, praising the teachings of religion while turning to humanistic solutions for tangible problems like medical illnesses.

This duality reflects a deeper struggle: the faithful worship a God they revere as creator and sustainer, while increasingly leaning on secular tools to navigate the material world.

Secular humanism, with its emphasis on reason, evidence, and human agency, offers a framework to address suffering without invoking the divine.

Meanwhile, religious traditions provide moral grounding and existential hope, urging believers to trust in a higher power. Many live with one foot in each camp, torn between

the comfort of faith and the pragmatism of a godless worldview.

This tension isn't new, it echoes a historical shift from theological to psychological understandings of existence. It is a transition illuminated by figures like Sigmund Freud and Carl Jung, whose ideas reveal both the allure and the limits of these competing paradigms.

The faithful often extol religion's teachings (love, redemption, submission to God) as timeless guides. A cancer diagnosis, however, rarely sends them solely to prayer. They seek chemotherapy, consulting specialists, and trust in clinical trials, often embodying secular humanism's faith in human ingenuity.

Yet, in the pews, they sing of divine healing and providence, suggesting a reluctance to fully abandon the sacred canopy.

This straddling reflects a practical compromise but also a philosophical unease. Secular humanism excels at solving "how" questions, how to treat a disease, or how to extend life, but stumbles on "why" questions:

Why do we suffer? Why do we exist? Religion, conversely, offers answers to the "why" through stories of creation and salvation, yet its prescriptions can feel distant when the body fails. Humans, it seems, crave both: the concrete relief of medicine and the transcendent solace of God.

This ambivalence has roots in a profound intellectual shift, where explanations of existence moved from the divine to the human, a process crystallized in the work of Freud and Jung.

Their psychological frameworks didn't just challenge theology, they reshaped how we perceive God and ourselves, offering insights into why we might cling to faith while embracing secular solutions.

From Theology to Psychology: Freud, Jung, and the Reimagining of God

The shift from theological explanations of human existence to psychological perspectives marks a profound transformation in how we understand ourselves and our relationship with the divine.

Where traditional religion once framed existence as a covenant with an external God (a Creator who shaped the world and judged its inhabitants) pioneers like Sigmund Freud and Carl Jung turned the lens inward, locating the origins of such beliefs in the human psyche.

The Greek term for soul is *psuche* (pronounced soo-kay). In English, its pronunciation is, *psyche,* the root term for psychology. The term implies a humanistic intrusion into the church's message regarding the human soul and its need for redemption.

The human mind, beliefs, human essence has from time immemorial been the undisputed province of the church. With Freud and Jung, that province has been invaded.

Their contributions not only challenged religious interpretations but also redefined the concept of God, moving it from the heavens to the labyrinths of the human mind.

While Freud dismissed the divine as an illusion born of weakness, Jung embraced it as a vital symbol of self-discovery, evolving our understanding of a God or Creator in ways that continue to resonate.

Freud: Freud, the architect of psychoanalysis, approached religion with a skeptical, materialist eye. In works like *The Future of an Illusion* (1927), he argued that belief in God stemmed from a psychological need, a projection of the father figure onto the cosmos to soothe existential fears.
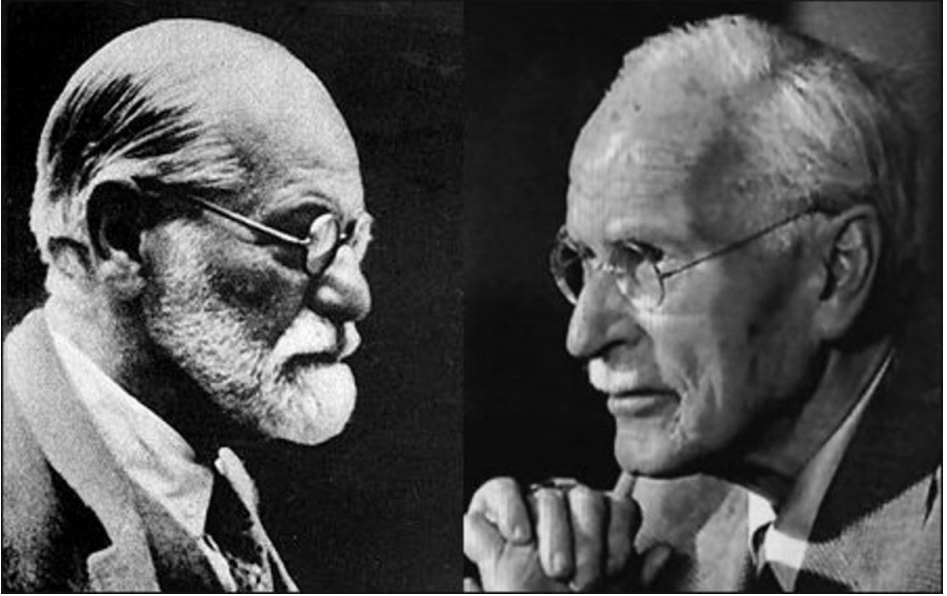
Freud, (L); and Jung, (R)

For Freud, the idea of a Creator was a comforting myth, a response to the helplessness of childhood carried into adulthood. He saw human existence as governed not by divine will but by the interplay of unconscious forces: the id (raw desires), ego (rational self), and superego (internalized moral codes, often shaped by religious upbringing).

Religious doctrines, in his view, resembled neurotic symptoms; coping mechanisms that shielded us from life's harsh realities (death, suffering, chaos) but ultimately hindered rational maturity.

God, as a transcendent judge or benevolent deity, was an illusion to be outgrown, replaced by the analyst's couch where repressed truths could be unearthed.

Freud's framework secularized existence, stripping away the soul's dialogue with a Creator and offering instead a psyche shaped by biology and experience.

Jung: Carl Jung, initially Freud's disciple before charting his own path, took a markedly different stance. Rather than rejecting God as a delusion, he reimagined the divine as a profound archetype within the collective unconscious, a shared reservoir of universal symbols and experiences.

In texts like *Psychology and Religion* (1938) and *Aion* (1951), Jung posited that God wasn't merely a father projection, as Freud claimed, but a manifestation of the "Self," the psyche's striving for wholeness. This internalized Creator wasn't a literal being who fashioned the universe but a psychological reality, encountered in dreams, myths, and symbols like the mandala, which Jung saw as images of divine unity.

Human existence, for Jung, involved individuation, a process of integrating opposites (conscious and unconscious, good and evil) to become one's true self, where the God archetype served as both guide and goal. Unlike theology's external deity demanding faith, Jung's God invited introspection, evolving with humanity as we matured.

Jung's evolution of the God concept went further. He analyzed religious symbols across cultures (Christianity's God, Hinduism's Brahma, the Gnostic Demiurge) noting their shared themes of creation, authority, and duality.

These, he argued, weren't revelations from above but expressions of a universal human need to grapple with existence. In *Answer to Job* (1952), he explored the biblical God's shift from wrathful to loving as a mirror of our own psychological growth, suggesting that the Creator archetype changes as we do.

Jung also confronted the "dark side" of God (evil, suffering, chaos) insisting that the archetype encompassed both light and shadow, a complexity traditional theology often sidestepped. This ambivalent deity, far from the all-good Creator of many faiths, reflected the messy reality of the human condition.

The contrast with religious interpretations is clear. Theology, such as in Christianity, casts human existence as a relationship with an objective, transcendent God who authors reality and offers salvation or damnation.

Freud outrightly rejected this, replacing divine authority with the analyst's insight into unconscious drives. Jung, while more sympathetic, stripped God of metaphysical certainty, recasting the divine as a tool for self-understanding rather than a literal truth.

Where faith once looked outward to a Creator's plan, Freud and Jung turned inward to the psyche's hidden depths; Freud to dismantle illusions, Jung to mine them for meaning.

Their differences are as telling as their shared departure from theology. Freud's reductive lens saw religion as a

problem, a symptom of immaturity to be overcome, while Jung's mystical approach celebrated it as a source of insight, even if he stopped short of endorsing its literal claims.

Together, they shifted the discourse on existence from divine origins to human psychology. Freud gave us a godless world where meaning emerges from mastering our instincts.

Jung offered a spiritual one where the Creator lives within, a symbol of our potential. This pivot not only birthed modern psychology but also reshaped how we conceive of God; not as a distant maker, but as a reflection of our deepest selves.

The Two Camps and the Human Struggle

Freud and Jung's ideas illuminate the modern predicament of living between secular humanism and faithful worship.

Freud's dismissal of God aligns with the humanistic impulse to solve problems like illness through science; antibiotics don't need prayer to work. His view empowers us to take control, to see suffering as a challenge for human reason rather than a test from a Creator.

Yet, his rejection of the divine leaves a void where faith once offered hope, especially when medicine fails or death looms.

Jung, by contrast, bridges the gap. His God archetype validates the religious instinct (not as literal truth, but as a psychological necessity) while still allowing for secular exploration.

A believer might pray for strength during chemotherapy, finding in Jung's framework a way to honor both the doctor's skill and the soul's yearning.

This duality plays out daily. A devout Christian might thank God for a successful surgery, yet credit the surgeon's training, a nod to both camps. A secular humanist might dismiss miracles but meditate on life's mysteries, echoing Jung's archetypal spirituality without naming it faith.

Medical illnesses, in particular, expose the tension: science can mend the body, but only religion or its echoes address the dread of mortality. Humans straddle these worlds because neither fully suffices. Secular humanism delivers results but lacks transcendence; faith provides purpose but falters in the face of empirical demands.

Integration: The challenge, then, is integration. Can we praise religion's moral teachings while embracing humanistic answers? Freud might scoff, urging us to shed childish illusions. Jung might encourage us to see the divine within our quest for solutions, whether through prayer or a scalpel.

Living with one foot in each camp isn't hypocrisy; it's the human condition, a testament to our refusal to settle for

half an answer. As we navigate this divide, Freud and Jung remind us that the struggle itself, between God and self, faith and reason, is what defines us.

The Struggle's High Price

Following the publication of Darwin's *Origin of the Species*, having read and believed the sub-thesis: *Survival of the Fittest*, three governments assumed the imperative of using it humanistically to improve on God's creation – man.

Bolshevik Revolution: The Soviet Union following the leadership of Karl Marx, Lenin *et. al.,* began a program of collectivism where the state was superior to the individual.

Service to God became whatever the government tolerated. *Their intent was, through social engineering, to create the perfect culture*. The 1917 Russian Bolshevik Revolution changed the way citizens of the Soviet Union identified themselves.

US Business: In the United States, business in homage to Darwin, created a business structure where the fittest business survived. It is said that in the 21st Century, nine of every ten new business attempts fail.

Nazi Germany: In Germany, Hitler announced that he would, through social engineering, create the "Master Race". In service of that goal, he would eliminate humans he declared unworthy of life.

He succeeded in eliminating the mentally ill, persons with infectious diseases, some Gypsy families and eleven million Jews in his Final Solution. God was outside the paradigm of Hitler's plan.

Many devout individuals in organized religion, perhaps out of fear of reprisal, followed Hitler's harangues. Others took the practice of their faith underground.

Bonhoeffer, a German Lutheran pastor, orthodox theologian and ardent anti-Nazi, opposed Hitler's Secular Humanistic attempt to control Germany and the whole of Europe.

His followers, a remnant of minister-theologian-philosopher men, openly opposed Hitler. Called the Confessing Church, many were eventually arrested under spurious charges, imprisoned and in many cases, executed.

Bonhoeffer, one of those arrested, was charged with plotting to assassinate Hitler. He was executed.

Dietrich Bonhoeffer's Thoughts

Dietrich Bonhoeffer, in Bonhoeffer's *Letters and Papers from Prison*, editor Eberhard Bethage, 1953, put to pen mature advice for those contending with faith vs humanism.

Dietric Bonhoeffer

(Allemagne – Musee)

The picture above was reportedly taken of Bonhoeffer while he was in prison.

A founding member of the "Confessing Church", he opposed Hitler's secular program of euthanasia against the Jews as well as against all individuals deemed by Hitler to be "unworthy" of life.

Bonhoeffer's book, *The Cost of Discipleship*, is considered a modern classic. His father, a psychiatrist and neurologist, was noted for his criticism of Sigmund Freud. Paula

Bonhoeffer, his mother, was a teacher and granddaughter of the Protestant theologian Karl von Hase.

Bonhoeffer was quite involved with ecumenism and was involved with The World Alliance for Promoting International Friendship through the Churches, a forerunner of the World Council of Churches.

At one point in his career, he was one of three European Youth Secretaries. It was at or about this time that Bonhoeffer sensed a theological/social conversion.

His revival was from the intellectual side of Christianity to becoming a man of deep personal faith. His dedication became to carry out the precepts of Christ as revealed in the Gospels.

Bonhoeffer paid a high price for his commitment to interfacing the best of theology with man's secular humanistic commitment to human ability at the expense of divinity.

On April 9th, 1945, accused and convicted of plotting with the German Military Intelligence Office to overthrow Hitler, and as the Nazi empire was collapsing, Bonhoeffer was hanged.

Eberhard Bethage, one of Bonhoeffer's students and a close friend, witnessed the execution.

Led to the area of the gallows, Bonhoeffer knelt and prayed, then led up the gallows steps, he prayed again a short

prayer. He was said to have been the most entirely submissive to God's will of all men possible.

In brief, Bonhoeffer "knew what he had been talking about."

Here, in paraphrase, are some of Bonhoeffer's thoughts abstracted from his *Letters and Papers from Prison*. He was faithful to the end.

1. Whatever we dislike in another person will likely be found in ourselves.

2. It is best to regard others less by what they do or omit doing and regard them more in reference to what they suffer.

3. We will most likely find God in what we know more than in what we do not know. Realize God's presence more in solved than in unsolved issues.

4. Our generation's task should be less, to "carry our most prized possession out of a burning building" and more to preserve our souls out of the developing chaos that surrounds us.

5. My personal, and incessant question is to know what Christianity really is, who Christ really is, today!

6. It may be preferred to share one's own distress than to speak smooth words about it.

7. In every event however untoward, there is always access to God.

8. In faith, there is more to be learned than self-knowledge.

9. Regarding religiosity, one should have some fear and distrust. Remembering the Israelites never uttering the name of God leads me to think I can better understand God in a simple "daily walk."

10. Confronting daily stresses and strains, one should develop the consciousness of having been born into a tradition that has weathered the tests of time.

11. What will result from my time here [meaning his prison time] I cannot know. Maybe something good will come of it.

12. Thirty-plus of my students have already fallen. Most of them were my very best. . .

    • The best thing for him [Bonhoeffer himself] to do is to take a cold shower of common sense and humor; this, to avoid losing one's sense of proportion.

    • In that condition is where Christianity may be more rightly understood.

13. Orienting one's thoughts and behavior always for the coming generation; being always ready to go at any time and without fear or anxiety is the proper spirit in which we Christians are forced to live.

It is not easy to be brave and keep that spirit alive, but it is imperative.

Faith Can Find A Way

Total commitment either to science or faith can lead either searcher to a sense of despair. The two seem incompatible to the casual observer. Such a separation, however, is a false dichotomy.

God did not make man first. He created first, the heavens and the earth. Eventually, He created man. The struggle, if any, should focus on finding *détente* with the goal in mind of establishing an agreeable union of the two issues. God did not separate science from faith – man did! God created science. Man discovered it.

A few suggested principles:

1. Structured discovery was never intended either to prove or disprove God. Rather, initially, it was and is a noble effort to understand the realities of Gods' world.

2. The absence of structured discovery is not a logical *cause célèbres* for faith. Nor is faith's purpose to exclude structured discovery.

3. At its' best, structured discovery is agnostic, i.e., contrary to some dictionaries of theology, it is not inherently atheistic. Secular Humanism is!

- Science is structured to ask questions and seek answers to those questions.

- Any reasonable individual would conclude that discovery has not found all answers to all questions. In fact, every responsible structured research effort has a conclusion called Indications for Further Research.

4. At its' best, theology should ask questions of faith, of God. Just as structured discovery does not require faith as its' *raison d'etre,* so salvation should not require structured discovery as its' *raison d'etre.*

   - As with structured discovery, faith has not found complete answers. God's omniscience, omnipresence, omnipotence is enormous beyond human reason. That is one reason so many denominations, both Catholic and Protestant exist. If all answers had been found, there would be a single denomination on earth.

   - In effect, each denomination says to its' followers, "this is what we **believe** about God."

   - Both structured discovery and revealed truth should continue seeking answers to questions. Allow their *cause célèbres* to differ from each other.

- Assuming, in the beginning, God created both the heavens and the earth, then, the honest structured researcher is researching God as is the theologian.

5. Consider the analogous Truth Bag suggested by Jamie Haslam Jenson of BYU.

   - Present to a researcher a bag filled with Lego bricks having been used to construct an object. The scientist is only allowed to reach in the bag and feel, not see, the form of the object.

   - With a second pile of Lego bricks he is instructed to create an object matching what he feels in the other bag.

   - He will feel the form, discuss his finding with other researchers, reach a consensus, construct his matching item, and declare his task complete. He will be almost perfectly accurate.

   - Ask him if the colors of the two objects match. He will have no idea.

   - His functional information is woefully incomplete.

6. People of faith, like structured researchers, cannot look into the Bag of Faith. They lack "search engines" to draw exacting conclusions. They rely on the bible,

studies with other believers, prayer, interaction with other people of faith.

- Asked a searching question, they, like the structured researcher, will be equally lost to answer. Each, faith and the researcher, is functioning with incomplete data.

- The apostle Paul exclaimed, in John 3:2-

  Behold what manner of love the Father has given us, that we should be called children of God. And that is what we are! The reason the world does not know us is that it did not know Him.

  *Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when Christ appears, we will be like Him, for we will **see Him as He is** (emphasis added).*

- 1 Cor 13:12 Now we see but a dim reflection as in a mirror; then we shall see face to face (reminiscent of Plato's Allegory of the Cave). *Now I know in part; then I shall know fully, even as I am fully known.*

- To argue that nothing is knowable outside structured research is naïve. To argue that nothing

is knowable of God outside a specific theology is equally naïve.

- The wise person will reserve judgment, remain patient, keeping in mind that both structured research and faith are asking questions while applying two distinctly different sources and types of evidence.

7. Both sides are functioning with incomplete knowledge both of the other side and of their own side.

- Therefore, each side should learn as much as they can both of the other side and of their own side. Become engaged with both Revealed Truth and Discovered Truth.

- They should not be accepted as incompatible. God created them both, Revealed and Discovered Truth. They should coordinate with each other.

- People of faith should study their bible, study their church's doctrine; refuse to be content living with truisms, generalization's, pleasant platitudes. Develop a genuine spiritual curiosity about God.

8. Both people of Revealed and Discovered Truth share a core value seeking to heal the world around them.

* They each share a *Shalom,* Hebrew for peace.

- The industry of each is to interfere with the human condition bringing healing to all who will accept it.

- In each case, the stronger tend to help the weaker seeking a measure of peace for their colleagues.

Note: Advocates, both, of Revealed and Discovered Truth are using Search Engines – but not the same Search Engines. They ask different questions and therefore receive answers different from each other.

Remember: Dialogical Rhetoric is a counterpoint to persuasion.

Paraphrased: **TALK TO EACH OTHER!**

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Notes on Usage

- **Freud and Jung's Works**: The article directly references their ideas (e.g., Freud's *Future of an Illusion* for his illusion thesis, Jung's *Answer to Job* for the evolving God archetype). These are primary sources where their theories are most explicitly laid out.
- **Secondary Sources**: Works like Palmer's *Freud and Jung on Religion* and Rieff's *The Triumph of the Therapeutic* provide scholarly synthesis and cultural context, though I didn't quote them verbatim.
- worship, especially the medical illness example, but are more thematic than directly cited.