## RRCT C 47 Fortmann

Henricus Fortmann, "Primitive Man: The Poet and the Believer" p 21 '.. our society is "worlds" away from that of ancient cultures, and not even so much in time as in plain quality.

50

1... consider how many ways of thinking that were obvious for ancient man have simply become impossible for us. We simply cannot see a goddess in the moon -- and this not only since Lovell's Christmas journey. Nor can we see more than a fairy takle in an Indian story from Colombia which begins like this: "A boy and a girl went into the forest and began to fast in order that they might soon learn their language of the owls." Today if Boy Scounts and Brownies go into the woods to ± study the life of the owl, they don't have to fast. And while the owl may still always have something mysterious about it for poetical natures because of its wide-open eyes and the soundless beat of its wings, it nevertheless remains an owl and nothing but an owl, a mighty interesting creature, but all the same an object of study.' p 22 .... 'The decisive factor in this change is that for ancient man the landscape was "animated," both the cover and the revelation of invisible powers which could be called"supernatural" on concidtion that this word means something different from what it means in Christ ian theology. In the mind of the anciment peoples the "Supermatural" is "of this world, though invisible, dangerous, or at least incalKulable. It shows itself war when something striking or out of the ordinary disturbs the daily round of events. You have to watch out if a black crow comes swooping down from your left. Whitole cultures were based on this kind of "supernatural" manifestation. In establinshing its power, the Roman Empire was always guided by augurs and auspices, and in this way generals were instructed how to cope with these capricious numinous powers. There was no need to believe in these numinous NAMEXX powers, because they daily experienced as a reality. It is true that among the people somewere more rationally inclined and others more religiously (P R din), but on the whole ancient society took the "supernatural" very seriously and as a matter of course." The montscheism of the Bible caused the world of the old p 23 religions to crack wide open The same thing had already happened in the philosophy of the prc-Socratic thinkers. То describe this event we use various words which all come down to the same thing: secularization, demythologization, disenchantment, neutralization. The numinous is no longer the hidden, extraordinary,

0

.

O

0

## Formtmann

unpredictable, and dangerous aspect of **xhings** earthly things. It is no longer on "this side" (diesseitig) as the old gods and goddesses were. The divine is above, not within, things. This "Above" must not be understood in space but existentially, as Augustine in his <u>Confessions</u> says the divine light "above himself:" "Not as oil drifts on top of the water, or as the sky is ambove the earth: the light was 'above' me because it had made me **mm** and I was below because I was made by the light." (VII x 16)

51

'When this viewpenetrates, the eatrth becomes definitely neutralized; it is secularized. No wonder that doubt begins begins to surround the divinity itself.... Monotheism and science, turning the world into an object, seem to have deprived man of a vital way of knowledge through which the people of the ancient world saw more in things than the real nature of these things. If there is a God, he is distant, above. The world itself consists of facts, it just as man finds facts in himself."

'... Yet this process of secularization took a long time to mature. One cannot simply impose a new structure on the human consci ousness. The old norms and standards persited for a long time. The gods were replaced by miracle-wpriking saints; holy wells; and holy wounds gave rise to places of places of pilgrimage, and to this day astromlogy still holds its own.'

p 24 'Obviously, these saints were not to be called gods. Both Rome and the Reformation objected to that. Nevertheless 1 the history of Catholic Christianixty is one vast effort to keep the distant God in the vicinity. The simple people did that in the way 11 the 1 great ones did among the pagans did it. In the northern countries we ay say that by now this effort has been broken. From Erasmus and the philosophers **ENNARE** of the **ENSI** Enlightenment onward this archaic mentality suffered one defeat after another. The Bible (in its essence), the Church leaders (in their more enlighten its can no longer go on.'

Yet I remain stuck with the problem of Lovell and his edifying story (Gen I) and with Augustine who saw the divine light.... Is there some intolerable dissonance when a scientist comes home in the evening, forgets his formulas and microscopes, and faches reaches /25/ for an anthology of poetry? Our knowledge proceeds

G

p 25 on more than one line.... Even primitive man already lived in two worlds, that of the gods and that of primitive technology. He listens to the secret of things and at the same time he goes on building his cance with subtle technical expertise. Things are both themselves and transparent, pointing to something else.'

'But it is possible to have a faith which has the qualities of experience. It may perhaps be compared with the love between a husband and a wife which has grown throughout the years...

'It is probably in this direction that we shall have to look for the basis of a faith that has the quality of experience.'

RESACRALIZATION: FROM PAGAN TO CHRISTIAN SACRALIZATION

George Ever, "Sacralization and Secularization in the East and West in the First Millenium after Christ" pp 27-38

Micel Meslin,"Ecclesiastical I<sup>N</sup>stitutions and Clericalization from 100 to 500 A. D." pp 39-54

Yves Congar, "The Sacralization of Western Society in the Middle Ages" pp 55-71

HANSXBARHAWASSERYXRSKAKAXANAXRSIXKIGSXIRNMXKNEXNEMAKKKKAKAKKKKK X KNEXREENSEXXIJKXANEXXEEXIX

## NESAGNALIZATIONXANDYSEGNEANXAATION

KNEXNNYXNYYEEI (XKENDXYYENI AKXXYEXNYXXXXYEEIIKEXYY

SECULARIZATION

O

Hans Bornewasser, "State and Politics from the Renaissance to the Frecnch R\_volution" pp 73-91

FROM SECULARIZATION TO SECULARISM

Enrique Dussel, "From Secularization to Secularism: Science farom the Renaissanace to the Enlightenment" pp 93-119

0

GAlileo Galilei 1564-1642 pp 107-113 Richard Simon 1638-1712 pp 113-117

By conceiving desacralization as heresy the Church made secularization become secualarismá. p 107.