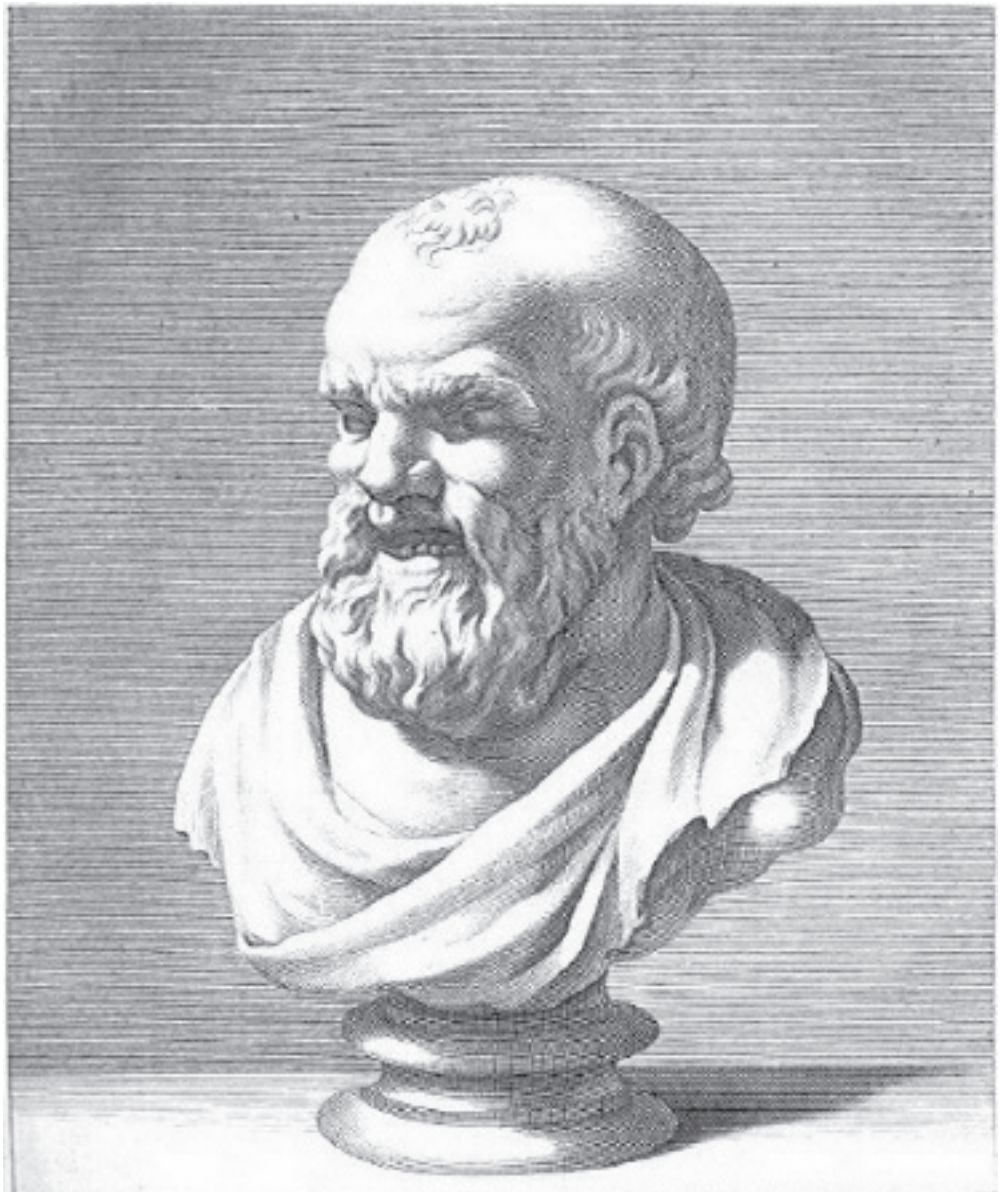
FIRST: Religious humanists regard the universe as self-existing and not created. **SECOND:** Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process. **THIRD:** Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected. **FOURTH:** Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded by that culture. **FIFTH:** Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relations to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method. **SIXTH:** We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought". **SEVENTH:** Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation--all that is in its degree expressive of intel-

ligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained. **EIGHTH:** Religious Humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion. **NINTH:** In the place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being. **TENTH:** It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural. **ELEVENTH:** Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking. **TWELFTH:** Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.**THIRTEENTH:** Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world. **FOURTEENTH:** The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world. **FIFTEENTH AND LAST:** We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from them; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.



DEMOCRITUS

Ex marmore antiquo apud T. C.

ABOUT THE COVER:

The text on the cover is from the Humanist Manifesto from 1933 - with the exception of the quote from Galatians 5:1 inserted in the middle.

DEMOCRITUS:

Democritus is portrayed on the inside page as well as on the Greek coin to the right. Democritus was a fifth century philosopher who is considered by many to be the "Father of Modern Science" because of his speculation about atoms. He believed that all that exists is atoms - a view that would later be associated with naturalism or atheism.

For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

-The Apostle Paul (Galatians 5:1)

The topics tackled within these twenty words contained in this one verse have puzzled thinking men and women throughout the ages. In order to gain a better understanding of this passage we must recognize its immediate context, as well as, its historical context in philosphical thought.

A definition:

In order to be free we must possess the **ability**, **opportunity** and **desire** to do what would bring us the **greatest joy**.

Theologian and pastor John Piper describes it this way, "Full freedom is what you have when no lack of opportunity, no lack of ability, and no lack of desire prevents you from doing what will make you happiest in a thousand years."

My premise:

We cannot have true freedom apart from a Creator God who is both Transcendent and Immanent.

In the following pages I will outline several quotes from various authors to illustrate my premise. I will offer only little commentary here in print. This is intended to be a supplmental handout to accompony our discussion on Galatians 5.


G.K.C.
1874-1936

"For we must remember that the materialist philosophy (whether true or not) is certainly much more limiting than any religion. In one sense, of course, all intelligent ideas are narrow. They cannot be broader than themselves.

A Christian is only restricted in the same sense that an atheist is restricted. He cannot think Christianity false and continue to be a Christian; and the atheist cannot think atheism false and continue to be an atheist.

But as it happens, there is a very special sense in which materialism has more restrictions than spiritualism…The Christian is quite free to believe that there is a considerable amount of settled order and inevitable development in the universe. But the materialist is not allowed to admit into his spotless machine the slightest speck of spiritualism or miracle…For instance, when materialism leads men to complete fatalism (as it generally does), it is quite idle to pretend that it is in any sense a liberating force.

It is absurd to say that you are especially advancing freedom when you only use free thought to destroy free will. The determinists come to bind, not to loose.

They call their law the "chain" of causation. It is the worst chain that ever fettered a human being. You may use the language of liberty, if you like, about materialistic teaching, but it is obvious that this is just as inapplicable to it as a whole as the same language when applied to a man locked up in a madhouse.

You may say, if you like, that the man is free to think himself a poached egg. But it is surely a more massive and important fact that if he is a poached egg he is not free to eat, drink, sleep, walk or smoke a cigarette.

-G.K. Chesterton from Orthodoxy published in 1908.

DR. BERNARD IDDINGS BELL

Dr. Bell, whom Time calls "that brilliant Maverick", combines in his lectures an incisive and clear analysis, tolerant spirit, a gay willingness to face facts, and a sense of humor. He is especially good at the question period or discussion time which he likes to have follow his talks.

He has lectured at Oxford, Harvard, Yale, Columbia, Princeton, Chicago (William Vaughan Moody lecturer), Vassar, Tulane, Smith, Williams, Lafayette. He has spoken in Westminster Abbey, in almost every Cathedral in England, and in the principal public schools there.

Dr. Bell is the author of eighteen books, chief of them being "Beyond Agnosticism", "The Church in Disrepute" and "God Is Not Dead". He has contributed twenty-one articles to the Atlantic Monthly, and written for Harper's, Collier's, The New York Times, The Criterion, Scribner's and other magazines.

He is free from any desire in his lectures to promote sectarian enterprises. He lectures under Catholic, Protestant, Jewish or secular auspices with equal ease.

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Happily I knew, even then, that what a man disbelieves is of no moment to anyone. It is only his convictions that matter. At one time I rested content for a few weeks in scientific mechanism; but even my adolescent mind was shrewd enough to see that the inevitable end of that way of looking on life is cynical despair. How to avoid that despair became the absorbing task of my inner and intellectual life.

The great minds in science know physics deeply enough to perceive the need of metaphysics. But the great scientists are few, and they are reticent people. Meanwhile the air is vocal with the noise of the hangers-on, the laboratory technicians, the merely engineers, the cocky young instructors. And it is mostly such as they who do our undergraduate teaching. It is they who write for the papers. It is they and their followers who have established in the popular mind certain beliefs and certain despairs which set the bias of the moment. Under their leadership we proceed scientifically to examine matter. There can be no doubt that the result is apt to be devastating to the courage of all of us.

The universe had seemed to us, when fools, to be a fairylike panorama of hill and sea and sky, of snow and slanting rain, of blazing sun or cool moon and stars, of lights tempered by passing clouds; full of living realities, beautiful or terrible, or horrible; its crown and its control, a race of men on quest for something.

But we undergo what passes current for 'the scientific discipline,' and we come to believe that the whole of that vast and poetic variety is only a congeries of indestructible protons and electrons moving in an invariant mathematical combinations. It is a wonderful discovery; and a most depressing one.

I, even I, my body, my brain - the body and brain of my beloved – the body and brain of my enemy – all are, in the last analysis, mere whirling energies. Have I a mind, a soul? Can there be any real future before me and my fellows?

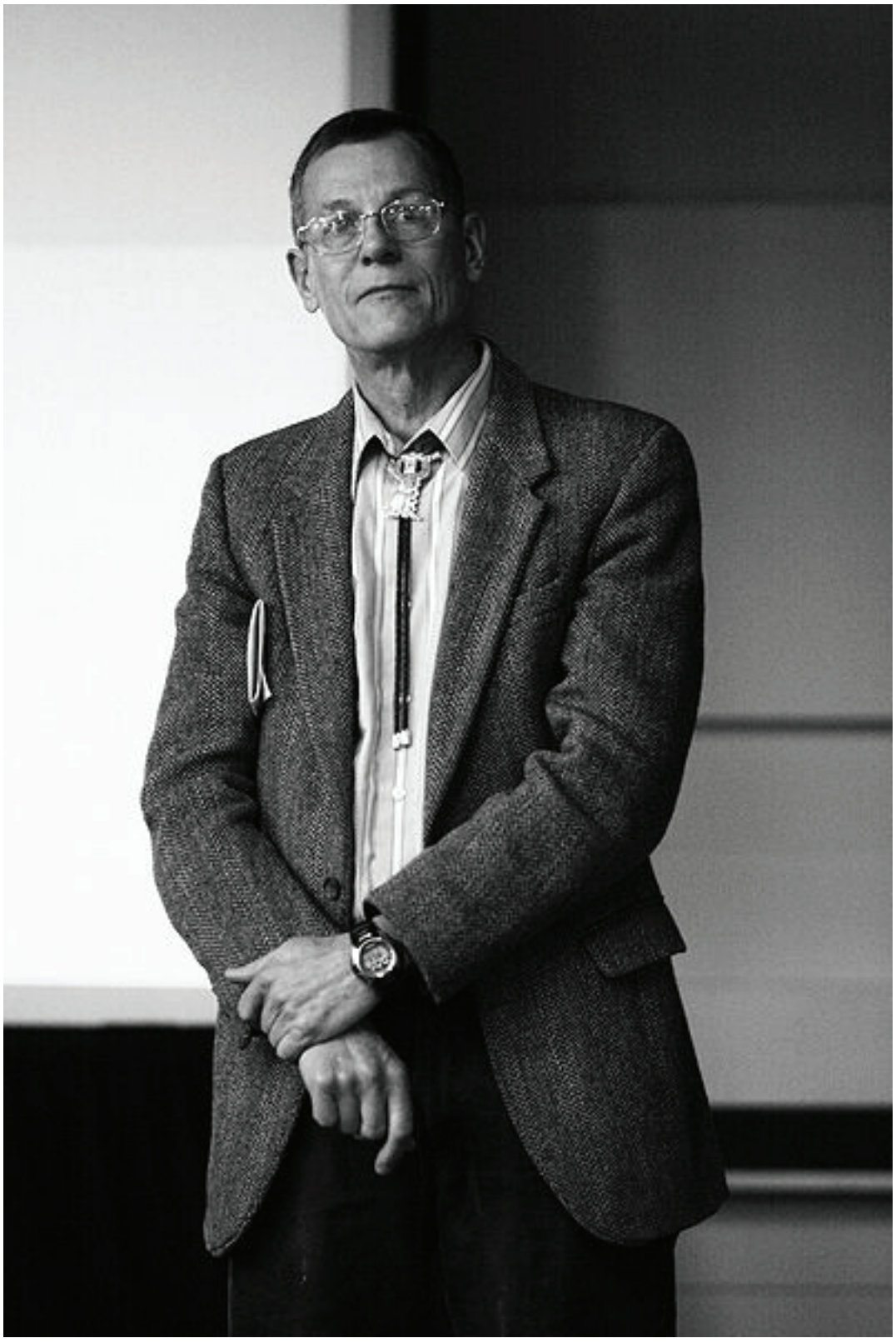
Are we not mere manifestations of a blind and relentless mechanism? Biology taught our fathers that men are but beasts a little more intelligent; we accept it without question; and our children on the basis of it sometimes act like nothing more.

But vastly more upsetting than 'evolution' ever was, for the twentieth century man, are physical chemistry and what claims to be its firstborn child, behavioristic psychology, which assure us that we are not even animals in any sense that makes an animal a thing of dignity, but after all only fields of intercleaving elements: our thoughts merely 'reactions,' our hopes illusory, our love quite nonexistent, our dreams a madness, our destiny a final dissolution.

-B.I. Bell from Beyond Agnosticism: A Book for Tired Mechanists published in 1929.

“If God exists and we are made in his image we can have real meaning, and we can have real knowledge through what he has communicated to us.”

-Francis Schaeffer



William Provine
Distinguished Professor
at Cornell University

"But it starts by giving up an active deity, and then it gives up the hope of life after death. When you give those two up the rest of it follows pretty easily. And then you give up the hope that there is an immanent reality. And finally there is no human free will. If you believe in evolution you can't hope for there to be any free will. There is no hope whatsoever of there being any deep meaning in human life."
-Excerpt from interview with Ben Stein on movie 'Expelled.'

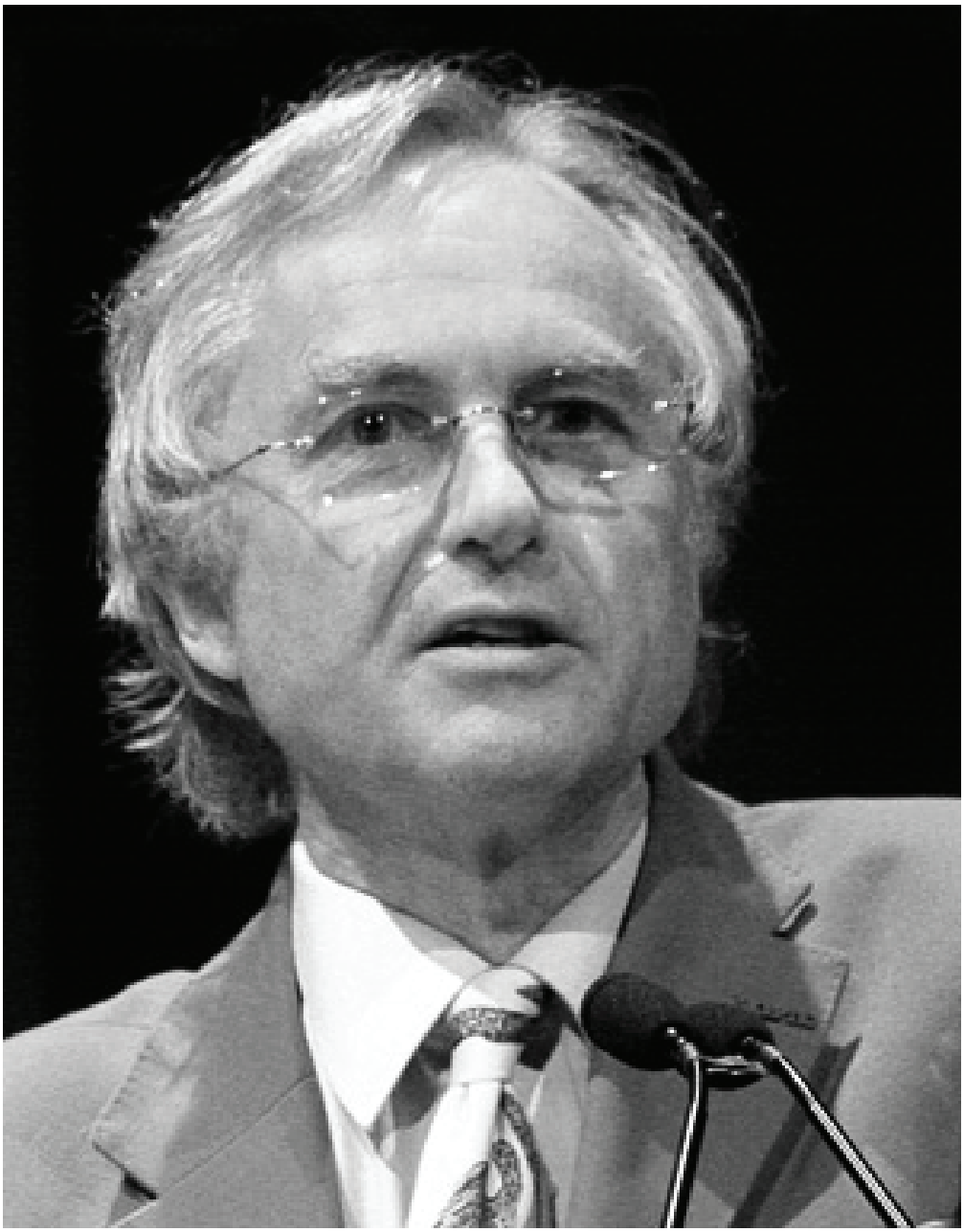
Implications Darwin saw in evolution:
• Argument from design fails…no intelligent designers are visible in the natural world.
• When mammals die, they are really and truly dead.
• No ultimate foundation for ethics exists.
• No ultimate meaning in life exists.
• Free will is a human myth.
(taken directly from one of his presentation slides from debate)

There is no free will for humans either. What an unintelligible idea. Christian humanism has a great deal going for it. It's warm. It's kindly…the bad part is that you have to suspend your rational mind.

"Now atheistic humanism has the advantage of fitting rational minds trying to understand the world. But it has the disadvantage of very little cultural problem. And that's a real problem. So the question is, 'Can atheistic humanism offer us anything?' Sure, it can give you intellectual satisfaction. I'm a heck of a lot more intellectually satisfied now that I don't have to cling to the fairy that I believed when I was kid.

Now life may have no ultimate meaning but I sure think it can have lots of proximate meaning. Free will is not hard to give up because it's a horribly destructive idea to our society. Free will is what we use as an excuse to treat people like a piece of crap if they do something wrong in our society . . ."

- From debate between William B. Provine and Phillip E. Johnson at Stanford University, April 30, 1994.



Richard Dawkins
Former Professor for Public Understanding of Science at Oxford University

The following transcribed excerpt comes from a radio debate between Richard Dawkins and David Quinn on RTE, an independent radio station in Dublin, Ireland. Ryan Tubridy is the moderator.

Tubridy: Back to the original question, have you any evidence for me?

Quinn: Well I will say the existence of matter itself. I will say the existence of morality. Myself and Richard Dawkins have a clearly different understanding of the origins of morality. I would say free will. If you're an atheist, if you're an atheist logically speaking, you cannot believe in objective morality. You cannot believe in free will. These are two things that the vast majority of humankind implicitly believe in. We believe for example that if a person carries out a bad action, we can call that person bad because we believe that they are freely choosing those actions. … And just quickly an atheist believes we are controlled completely by our genes and make no free actions at all.

Tubridy: What evidence do you have, Richard Dawkins, that you're right?

Dawkins: I certainly don't believe a word of that. I do not believe we are controlled wholly by our genes. Let me go back to the really important thing that Mr. Quinn said.

Quinn: How are we independent of our genes by your reckoning? What allows us to be independent of our genes? Where is this coming from?

Dawkins: Environment for a start.

Quinn: Well hang on but that also is a product of if you like of matter. Okay?

Dawkins: Yes but it's not genes.

Quinn: What part of us allows us to have free will?

Dawkins: Free will is a very difficult philosophical question and it's not one that has anything to do with religion, contrary to what Mr. Quinn says…but…

Quinn: It has an awful lot to do with religion because if there is no God there's no free will because we are completely phenomena of matter.

Dawkins: Who says there's not free will if there is no God? That's a ridiculous thing to say.

Quinn: William Provine for one who you quote in your book. I mean I have a quote here from him. "Other scientists, as well, believe the same thing… that everything that goes on in our heads is a product of genes and as you say environment and chemical reactions... that there is no room for free will." And Richard if you haven't got to grips with that you seriously need to because many of your colleagues have and they deny outright the existence of free will and they are hardened materialists like yourself.

Tubridy: Okay. Richard Dawkins, rebut to that as you wish.

Dawkins: I'm not interested in free will what I am interested in is the ridiculous suggestion that if science can't say where the origin of matter comes from theology can. The origin of matter… the origin of the whole universe, is a very, very difficult question. It's one that scientists are working on. It's one that they hope eventually to solve. Just as before Darwin, biology was a mystery. Darwin solved that. Now cosmology is a mystery. The origin of the universe is a mystery; it's a mystery to everyone. Physicists are working on it. They have theories. But if science can't answer that question then as sure as hell theology can't either.

The following is an excerpt from an 2006 article by Richard Dawkins published 2006 for Edge: The World Question Center.

Retribution as a moral principle is incompatible with a scientific view of human behavior. As scientists, we believe that human brains, though they may not work in the same way as man-made computers, are as surely governed by the laws of physics. When a computer malfunctions, we do not punish it. We track down the problem and fix it, usually by replacing a damaged component, either in hardware or software...

Concepts like blame and responsibility are bandied about freely where human wrongdoers are concerned. When a child robs an old lady, should we blame the child himself or his parents? Or his school? Negligent social workers? In a court of law, feeble-mindedness is an accepted defence, as is insanity. Diminished responsibility is argued by the defence lawyer, who may also try to absolve his client of blame by pointing to his unhappy childhood, abuse by his father, or even unpropitious genes (not, so far as I am aware, unpropitious planetary conjunctions, though it wouldn't surprise me).

But doesn't a truly scientific, mechanistic view of the nervous system make nonsense of the very idea of responsibility, whether diminished or not? Any crime, however heinous, is in principle to be blamed on antecedent conditions acting through the accused's physiology, heredity and environment. Don't judicial hearings to decide questions of blame or diminished responsibility make as little sense for a faulty man as for a Fawlty car?

Why is it that we humans find it almost impossible to accept such conclusions? Why do we vent such visceral hatred on child murderers, or on thuggish vandals, when we should simply regard them as faulty units that need fixing or replacing?

"So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task."

- Final paragraph of Humanist Manifesto

"I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him."

- Jesus (John 14:6-7)

FOR FREEDOM CHRIST SET US FREE

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This booklet was developed as a supplement
to a sermon on Galatians 5 to be preached at
the campus church.
If you have questions or comments about the
content please email me at: ddewitt@sbts.edu.

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thecampuschurch.info

"We exist to generate a movement of the gospel on
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transforms lives, builds community and advances
the Kingdom of God."