

PHIL 525 Homework #1 (Exam #3.1) Schleiermacher Lecture Three: *On Self-Formation for Religion* and Proudfoot Ch. 4 to page 135.

Homework: Select from one of the questions below. Write an essay of approximately two (2) pages or 570-600 words. Please abide by prior guidelines (no long quotes, etc.)

1. What forms of (social - think "society") life and "religious" (i.e., pseudo-religious) life does Schleiermacher reject or criticize? Is there a connection between the two? That is, do certain social behaviors or attitudes make way for, lead to or explain, certain forms of pseudo-religious life? Do you see this phenomenon in contemporary American (or other) culture?
2. Try your hand at explaining how the following could be compatible. On the one hand Schleiermacher talks about "omnipresence", the universal, or universality in ways that signify the infinite. We know that, generally, "infinite" is his shorthand for God or at least for that which is the object of religion. One might think this means going outside one's self, i.e., seeking the infinite outside of the finite. But Schleiermacher also seems to speak about seeing the infinite *within* the everyday world, i.e., within the finite world. What do you think Schleiermacher means? Sketch out the distinctions you think exist in the terms he's using here.
3. Do you think there is a *gnostic* or *anti-gnostic* tendency in Schleiermacher's Third Lecture? Or are both elements present? (Be sure to explain what you mean by gnostic.)
4. Can religion (in Schleiermacher's sense) be "taught"? What hinders its development in persons?
5. Schleiermacher thinks that religious minds tend to be mystical. Why?
6. Schleiermacher makes a distinction between the pseudo-religious (the two "colors" of religion). The mystic who looks inward and the one who looks past infinity. Why do both of these end up being bad states of religious experience or expression?
7. What does Schleiermacher mean by the "suicide of the spirit"? How does this occur? Why? Do you think there's an aspect of contemporary culture (American or not) that leads to this?
8. Describe the three orientations of sense mentioned toward the end of the Lecture. How exactly is the third sense supposed to connect the first and the second? What is its relationship to art?
9. Explain the hermeneutic approach Schleiermacher takes with one's own personal experience of religion. One must remain true to one's own experience and sense of the infinite (my words, not Schleiermacher's), but one must also be open to the "whole". What does this mean and how do you see this working in Schleiermacher's thought?

NB: As I mentioned in class, some of these topics could easily become a doctoral dissertation! I'm just asking for 2 pages. Most of the questions have no "right" or "wrong" answers. This exercise is about your grasp of the material, yes. But it is also about your response to it.