

social life.¹⁸ Somewhat like Radhakrishnan, philosopher and former president of India, Mahadevan pushes the mystical and ethical side of Hindu consciousness and its possibilities for social and political life.

Like Africa, but over a longer period of time, India has been undergoing a secularizing and "historicalizing" of a great classical culture. The transition in historical consciousness was well illustrated by Gandhi's continuing faith in "the great cosmic drama of Time" combined with his ability to move a great body of people to peaceful protesting and to planning for the independence of India in 1948.

Significance and Fulfillment: A Christian Approach to Time.

Here again we can only suggest the main characteristics associated with classical and modern versions of Christian historical consciousness. Augustine and Tillich will serve as examples.

As the founding father of a Christian philosophy or theology of history Augustine set forth a view radically different from the two we have just considered. *The City of God* (431 AD) begins with the tenet that God created the world "with time" (XI, 6) and that he continues to relate himself to its processes by showing concern for mankind. Beginning with the historical framework of the Old and New Testaments he shows how God has been acting at first primarily through his covenant people Israel and then, with the incarnation of his Son, through all those who in faith are members of the "City of God" while still being within the "City of Man." Although Augustine believes that God's providential activity can be most clearly seen among those who profess a love for him, God is the Lord of all history and hence is far from indifferent toward the secular city. The interrelations between the two cities now are ambiguous but the ultimate vision is that given to John at Patmos of an eschatological fulfillment in a "City" -- the New Jerusalem -- which symbolizes the end of historical time as we know it and the consummation of God's eternal purposes.

In contrast to the African image, it is here presupposed that history is "going" somewhere and that individual men, the Church, and various cultural groups may be active agents to that end. Time is not simply the "moving image of eternity" in the Platonic or Brahmistic sense. Time achieves its overarching significance within the Christian historical consciousness not only by having a dramatic beginning and end but through a "middle" event. Christ is the transforming Center of history, the point which is eternally pivotal for all previous and subsequent human history. It is in this context that Augustine gives his famous rejection of the Stoic model of recurring cycles and strongly affirms the Christian assumption of the directedness and meaningfulness of time. Rather than supposing that "the same periods and events are repeated." the Christian interprets history in the light of the central event; "For once Christ died for our sins: and rising from the dead. He dieth no more" (*City of God*, XII. 13).

Paul Tillich would essentially agree with what we have stressed in this brief outline of the "classical view." He is an "existentialist" interpreter in the sense that, like Heidegger, he is fundamentally concerned with an