British Literature, 2nd Edition

Lesson Plan Overview

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| Day(s) | Topic | Pages | Support Materials | Bible Integration |
| ***Part 1: The Middle Ages*** |
| ***Unit 1: The Old English Period*** |
| 1 | Introduction to CoursePart 1 Opener | iii2–5 |  | Introduction: Approaching the culture from a Christian worldview |
| 2 | Unit 1 Opener | 6–13 | Appendix 1-AAppendix 1-BAppendix 1-C | Opener: The proper Christian attitude toward the Middle Ages; proper understanding of Middle Ages as containing roots of Protestant Reformation |
| 3 | Bede | 14–16 | Writing Rubric 1-1: Imaginative Comparison | Application: Biblical solutions to three basic philosophical questionsThought and Discussion: Christianity on man’s origins and destiny (Gen. 1; 1 Cor. 15:22) as well as the transience of life (James 4:14) |
| 4 | *Beowulf* | 17–23 |  | Discussion: Superiority of Christian to pagan belief; use of fiction to inculcate moral and spiritual truth as in 2 Samuel 12: 1–7 |
| 5 | *Beowulf* | 23–30 |  | Application: Two errors—false heroes and no heroes; relevance of Anglo-Saxon heroic ideal to spiritual warfare todayHighlights: Beowulf’s words to Hrothgar compared to David’s words to Saul (1 Sam. 17) |
| 6 | *Beowulf* | 30–36 |  | Highlights: Comparing the composing of lays in *Beowulf* to 1 Samuel 18:6, 7 and 2 Samuel 22 |
| 7 | Riddles | 36–37 |  | Introduction: Samson’s riddle (Judg. 14:12–14)Application: Knowledge of Scripture versus understanding of ScriptureThought and Discussion: Christian viewpoint on suffering (Acts 5:41) |
| 8 | *The Anglo-Saxon Chronicle* | 38–41 | Writing Rubric 1-2: Essay |  |
| 9 | Unit 1 Review |  |  |  |
| 10 | Unit 1 Test |  |  |  |
| ***Unit 2: The Middle English Period*** |
| 11 | Unit 2 Opener | 44–52 | Appendix 2-AAppendix 2-B | Opener: Wycliffe’s spiritual remedy for society’s illsIntroduction: Practice of the two Great Commandments by Chaucer’s plowman (Matt. 22:35–40) |
| 12 | John Wycliffe | 53–56 |  | Analysis: Determining the significance of spiritual movements by the importance given to Scriptures rather than social reformApplication: Being equipped for spiritual controversy |
| 13 | Introduction to Geoffrey Chaucer and Prologue | 57–62 | Writing Rubric 2-1: Character Sketch |  |
| 14 | Geoffrey Chaucer’s Traditional Pilgrims | 62–68 |  |  |
| 15 | Geoffrey Chaucer’s Nontraditional Pilgrims | 68–81 |  |  |
| 16 | Geoffrey Chaucer’s “The Nun’s Priest’s Tale” | 81–91 |  | Application: Pilgrimage of life as a biblical concept (Heb. 11:13–16); similarities between Chaucer’s pilgrims and today’s “pilgrims”Thought and Discussion: Parallels between “The Nun’s Priest’s Tale” and man’s fall and redemption; color symbolism in “The Nun’s Priest’s Tale” and the Bible (Isa. 1:18) |
| 17 | Thomas Malory | 92–99 |  | Application: The validity of Malory’s concept of true gentility from a Christian perspective |
| 18–19 | Ballads | 100–109 |  | Analysis: No biblical justification for vengeance or vigilantism |
| 20 | Unit 2 Review |  |  |  |
| 21 | Unit 2 Test |  |  |  |
| ***Part 2: The Renaissance*** |
| ***Unit 3: The Tudor Period*** |
| 22 | Part 2 OpenerUnit 3 Opener | 112–27 | Appendix 3-AAppendix 3-BAppendix 3-C | Introduction: Biblically assessing the Renaissance framework of belief and valuesAnalysis: Elizabethan England and the national blessedness (Ps. 144:15) |
| 23–24 | Sir Thomas More | 127–31 |  | Introduction: Luke 18:25 and Sir Thomas MoreApplication: James 2:15–26 and More’s response to Tyndale’s teachings |
| 25–26 | William Tyndale | 132–38 |  | Analysis: Tyndale’s themes of the supreme authority of Scripture, justification by faith, and the right of the individual to read and interpret the ScripturesApplication: Character and learning put to effective use for God |
| 27 | *The Book of Common Prayer* | 139–42 |  | Application: Biblical perspective on marriage |
| 28–30 | John Foxe | 143–57 |  | Introduction: Enormous debt believers owe to Foxe’s workApplication: Responding to government biblically; subtle attacks on believersHighlights: Parallel between Cranmer’s final chance and Samson’s in Judges 16:23–30 |
| 31 | The Beatitudes | 158–61 |  |  |
| 32 | Sir Thomas Wyatt and Henry Howard, Earl of Surrey | 162–67 |  |  |
| 33–34 | Sir Philip Sidney | 167–73 |  | Analysis: Relating “Leave Me, O Love” with Colossians 3:2 and 1 John 2:15Analysis: Examples of biblical fablesApplication: Biblical characters exemplifying Renaissance virtues |
| 35 | Sir Walter Raleigh | 173–77 | Writing Rubric 3-1: Poem | Analysis: Physical adversity often bringing spiritual prosperityAnalysis: Biblical background in “The Pilgrimage” (Deut. 8:7–10; Isa. 12:2–3; etc.); biblical salvation; poetry’s value as a vehicle for spiritual truthAnalysis: God as more than a spectator in human lifeApplication: Developing readers’ discernment as one function of literature |
| 36–38 | Edmund Spenser | 178–92 |  | Introduction: Biblically evaluating Spenser’s worldview and the purpose of *The Faerie Queene*Analysis: Divine love the model of human love in Sonnet 68 (Eph. 5:25-33; 1 John 3:16; etc.); valuable biblical truths in *The Faerie Queene*Application: Arming against Satan’s temptations |
| 39 | Unit 3 Review |  |  |  |
| 40 | Unit 3A Test (except Shakespeare) |  |  |  |
| 41–45 | Midterm Review and Midterm Examination |
| 46 | Introduction to William ShakespeareShakespeare’s Sonnets | 193–98 | Writing Rubric 3-2: Sonnet | Introduction: Biblically evaluating Shakespeare’s major themes and worldviewAnalysis: Christians as moral idealists rather than cynicsAnalysis: The wisdom of making the body the servant of the soul; life in light of earthly transience; the fear of death (1 Cor. 15:56)Application: Applying the scriptural themes found in the sonnets |
| 47 | Introduction to *Macbeth**Macbeth* Act l, Scenes i–iv | 199–211 |  | Overview: The worthless rewards of sin (Mark 8:36–37); the play’s effectiveness due to its biblical background; the consequences of defying authority and of ingratitude (Rom. 1:21)Potential Problems: Portraying evil in a biblical way (1 Sam. 28:7–25)Analysis: Biblical view of the theme of the causes and consequences of sin (2 Cor. 10:5, Prov. 23:7); Lady Macbeth as Eve; Macbeth as Judas (John 13:27)Highlights: Scriptural pattern of usurpation and restoration seen in the plot; evil limited by God (Job 2:6); interpreting *Macbeth* in light of Deuteronomy 13:1–5 |
| 48 | *Macbeth* Act l, Scenes v–vii | 211–18 |  | Highlights: Lady Macbeth and Jezebel (1 Kings 21: 5–7, 25) |
| 49 | *Macbeth* Act ll, Scenes i–iv | 218–30 |  | Thought and Discussion: Christ’s forgiveness required to wash away guilt |
| 50 | *Macbeth* Act lll, Scenes i–iii | 231–38 |  | Highlights: Macbeth, and later Lady Macbeth, describing the futility of sin |
| 51 | *Macbeth* Act lll, Scenes iv–vi | 238–47 |  | Thought and Discussion: Macbeth’s seared conscience blinding him to the possibility of repentance |
| 52 | *Macbeth* Act lV, Scenes i–iii | 247–63 |  |  |
| 53 | *Macbeth* Act V, Scenes i–iv | 263–70 | Writing Rubric 3-3: Article |  |
| 54 | *Macbeth* Act V, Scenes v–ix | 271–77 |  |  |
| 55–58 | *Macbeth* Scene Enactment or DVD |  |  |  |
| 59 | Shakespeare Review |  |  |  |
| 60 | Unit 3B Test |  |  |  |
| ***Unit 4: The Stuart Period*** |
| 61–62 | Unit 4 Opener | 278–87 | Appendix 4-AAppendix 4-B | Overview: Suffering as a means to great spiritual and literary achievementAnalysis: The Restoration theater’s abandoning the Christian heroic worldview |
| 63 | Sir Francis Bacon | 288–92 | Writing Rubric 4-1: Essay | Introduction: Moral wisdom not a guarantee against moral failureHighlights: Self-recognition preceding repentance in salvation (Luke 15:17)Thought and Discussion: The proper use of power |
| 64–66 | John Donne | 292–300 | Appendix 4-D | Potential Problems: Objectionable elements in Donne’s poetryIntroduction: The clear effects of Donne’s conversion on his poetryAnalysis: “A Lecture upon the Shadow” alluding to Joshua 10; “Holy Sonnet 7” alluding to Revelation 7; “A Hymn to God the Father” and 1 Cor. 15:56Analysis: God’s union of justice and mercy (Ps. 63:7)Application: Donne’s sermon techniques and sermons today |
| 67–68 | Ben Jonson | 301–4 |  | Introduction: Biblically evaluating Jonson’s worldviewAnalysis: Biblically assessing the consolation given in “On My First Son” |
| 69–71 | George Herbert | 304–10 |  | Introduction: The compatibility of high artistry and spiritual fervorAnalysis: “Redemption” as an allegory based on Scripture (Matt. 2:1–11; 13:44; 18:23–27)Analysis: Herbert’s themes of God’s loving appeal to man, spiritual preparation to serve, restoration of fellowship, and a Christian application of *carpe diem*Application: Applying the sequence of poems to one’s Christian walk |
| 72–73 | Samuel Rutherford and Richard Baxter | 311–17 |  | Analysis: Explaining the role of suffering in the believer’s lifeApplication: Writing salvation letters |
| 74 | Introduction to John Milton | 317–19 |  | Introduction: Milton’s life as an example of God’s gradual leadingAnalysis: Christianizing the epic tradition |
| 75 | John Milton’s Sonnets | 320–21 | Appendix 4-E | Analysis: Finding God’s plan for one’s life in His timeAnalysis: “Sonnet 18” and biblical allusions to the Babylon of Revelation 17–18; “Sonnet 19” and a Christian’s response to disappointments in life |
| 76–78 | John Milton’s *Paradise Lost* | 322–39 | Writing Rubric 4-2: Bible Narrative | Analysis: Individual responsibility for one’s sin; the mercy and justice of GodAnalysis (Book I): The fictional cosmology of *Paradise Lost*; evaluating Milton’s portrayal of Satan and of God (Ps. 2:4; 2 Cor. 5:21); Christians’ sure victory through God’s power (James 4:7)Analysis (Book IX): Separation from God resulting in separation from manApplication: Contemporary misrepresentations of God as the enemy of human happinessHighlights: The struggle between good and evil as basic to a Christian worldview; reconciling God’s greatness and His goodness |
| 79 | Samuel Pepys | 340–43 |  | Biography: Biblically assessing Pepys’s life; the emptiness of the world’s successes and pleasuresApplication: Pepys’s writing revealing the conflict in human nature between conscience and will (Heb. 10:19–25; Heb. 12; etc.) |
| 80 | Introduction to John Bunyan | 344–45 |  | Introduction: The spiritual value of fiction and writing in general; the possibility of literature of high artistic and spiritual valueAnalysis: A Christian’s writing growing out of suffering |
| 81–83 | John Bunyan | 345–63 |  | Analysis: The allegorical meaning of *Pilgrim’s Progress* explained; the nature of salvation; Bunyan’s honesty in portraying the difficulties of the Christian life Application: The plan of salvation in light of Bunyan’s portrayal |
| 84 | Unit 4 Review |  | Appendix 4-F |  |
| 85 | Unit 4 Test |  |  |  |
| 86–90 | Final Review and Final Examination |
| ***Part 3: The Age of Revolution*** |
| ***Unit 5: The Neoclassical Period*** |
| 91 | Part 3 OpenerUnit 5 Opener | 364–77 | Appendix 5-AAppendix 5-BAppendix 5-CAppendix 5-D | Overview: Britain’s drift from Protestantism because of an intellectual and spiritual revolutionPotential Problems: The value of studying the literature of a nation in spiritual declineIntroduction: Neoclassical rejection of Christian values and beliefs |
| 92 | John Dryden | 377–83 | Writing Rubric 6-1: Poem | Analysis: Dryden and a new faith in intellect and reasonThought and Discussion: Appropriateness of satire for a Christian’s use (1 Kings 18:27) |
| 93–94 | Daniel Defoe | 383–94 | Appendix 5-E | Analysis: The theme of man’s dependency upon his own wisdom and effort and upon GodApplication: A biblical view of nature (Gen. 1:28–30; Rom. 1:23, 25)Thought and Discussion: Emphasis on trusting in God’s providence; regret of ungrateful and complaining spirit |
| 95 | Joseph Addison and Richard Steele | 394–403 |  | Application: Comparison of Addison’s ode with part of Psalm 19 |
| 96–97 | Jonathan Swift | 404–18 |  | Highlights: Echoes of 2 Kings 6:24–31 in *A Modest Proposal*Application: Comparison of Swift’s satire in *Gulliver’s Travels* to the message of the gospel |
| 98–99 | Alexander Pope | 419–25 |  | Analysis: Comparing Milton’s and Pope’s attempts to “vindicate the ways of God to men”Application: Effect of moral qualities on writing style; examples of parallelism in Psalms and other Old Testament booksThought and Discussion: Flaws in Pope’s philosophyHighlights: Representing vice in literature; parallel between 1 Corinthians 8:2 and *An Essay on* *Criticism* |
| 100 | Isaac Watts | 425–31 |  | Introduction: Watts’s spiritual legacyAnalysis: Qualities essential to a good hymn; effect of true religion on happiness; strength from God available on the journey to heaven; escaping the Day of Judgment through Christ |
| 101 | James Thomson | 432–36 |  | Analysis: The might and wisdom of God displayed in *Winter*Application: Response to a natural disasterThought and Discussion: Allusion to Christ’s stilling of the waters in Mark 4:39 |
| 102 | John and Charles Wesley | 437–53 | Appendix 5-F | Introduction: The value of a broad liberal-arts education in the service of Christ; the possibility of making a difference for God in a spiritually dark cultureAnalysis: Theme of the power of God; Wesley as an example for ChristiansAnalysis: Kinds of hymns; the Wesleys’ contributions to hymnody; assurance of salvation found in ScriptureHighlights: Modeling discernment in critiquing secular writers and theaterApplication: Scriptural lessons drawn from Wesley’s *Journal*Thought and Discussion: Visible changes in community resulting from revival; Wesley as example in midst of trials |
| 103–4 | Samuel Johnson | 454–62 | Appendix 5-G | Introduction: Johnson’s neoclassicism and Christianity, and their effect on his worksAnalysis: The value of discipline in the Christian life; a Christian view of and purpose for literatureHighlights: Victory over the fear of death (Heb. 2:14–15)Application: Biblically critiquing one’s favorite fiction and entertainment to discover lessons taught |
| 105 | James Boswell | 462–72 |  | Analysis: The moral purpose and careful artistry in *The Life of Samuel Johnson*Application: Biblical passages employing physical details to imply emotion or to reveal character |
| 106 | Thomas Gray | 473–79 |  | Application: A Christian’s view of and practices concerning death |
| 107 | Oliver Goldsmith | 480–89 | Writing Rubric 5-1: Paragraph |  |
| 108 | William Cowper | 490–96 |  | Introduction: Cowper’s poetry as a reflection of his efforts to serve God and resist depressionAnalysis: Spiritual hope and stability despite depression; biblical allusions in Cowper’s hymns; biblical passages echoed in “The Castaway” (Luke 9:25; Rom. 11:1–2; etc.)Highlights: Demonstrating sacrificial love to Christian brothers (Rom. 15:1)Application: Using hymns to encourage othersThought and Discussion: Obstacles to a closer walk with God; God’s sovereign will accomplished; solution for an overwhelming sense of despair |
| 109–10 | Robert Burns | 496–503 |  | Introduction: Burns as a religious, moral, and social rebel |
| 111 | Unit 5 Review |  | Appendix 5-H |  |
| 112 | Unit 5 Test |  |  |  |
| ***Unit 6: The Romantic Period*** |
| 113 | Unit 6 Opener | 504–15 | Appendix 6-AAppendix 6-BAppendix 6-C | Overview: Contrasting neoclassicism and romanticism and assessing their effect on ChristianityHighlights: The effects of philosophical idealism on Christianity; the shift in meaning of *create* to reflect romantic thinking; romantic primitivism and a reversion to paganism; the biblical reply to uniformitarianism (2 Peter 3:4–9) |
| 114–15 | William Blake | 516–22 |  | Potential Problems: Blake as a negative example of Christian beliefs and valuesOverview: Blake’s pernicious moral viewpoint and the sources from which it is drawnAnalysis: Blake’s rejection of traditional social institutions and of the Christian theology underlying many of them; a biblical view of love (Matt. 5:3–12; 6:19–21)Application: Biblically evaluating Blake’s philosophy and influence, particularly his dualism |
| 116–18 | William Wordsworth | 523–32 | Appendix 6-DWriting Rubric 6-1: Poem | Introduction: Wordsworth’s poems as vehicles of a new, subversive philosophical and religious viewpointAnalysis: Nature and moral education; comparing Wordsworth’s consolation for death to the scriptural viewApplication: Pitfalls of Wordsworth’s philosophyThought and Discussion: Fallacy of the happy pagan |
| 119–20 | Samuel Taylor Coleridge | 532–53 |  | Analysis: Fusion of transcendental journey and Christian allegory in *The Rime of the Ancient Mariner*Application: Contrasting Coleridge’s wedding guest and the unwilling wedding guests of Luke 14:16–24; unity-of-life theme in light of Scripture (Prov. 12:10; Matt. 10:29–31) |
| 121 | Charles Lamb | 554–60 | Writing Rubric 6-2: Familiar Essay | Application: Comparing Elia’s and Bridget’s viewpoints with biblical values |
| 122–23 | George Gordon, Lord Byron | 560–65 |  | Introduction: Inoculating against Byron’s melancholy hero-rebelAnalysis: Byron’s lifestyle rooted in spiritual rebellion; the biblical remedy for Byronic despair (Eze. 33:10–11)Application: A sense of defeat and wounded pride corrected by consecration to duty; the attractiveness of moral purity |
| 124–25 | Percy Bysshe Shelley | 565–73 | Appendix 6-EAppendix 6-F | Application: Applying the book of Proverbs to Shelley; biblical prediction of a short life and an untimely death for the rebel (Exod. 20:12; Prov. 29:1) |
| 126–28 | John Keats | 573–89 | Appendix 6-G | Potential Problems: The purity of Porphyro’s intentions toward MadelineIntroduction: Biblically evaluating Keats’s worldviewApplication: The literary pleasure as well as the spiritual instruction and correction in the Word of GodHighlights: Christians’ belief in God’s orchestration of events in their lives |
| 129 | Unit 6 Review |  | Appendix 6-H |  |
| 130 | Unit 6 Test |  |  |  |
| 131–35 | Midterm Review and Midterm Examination |
| ***Part 4: The Age of Reform*** |
| ***Unit 7: The Victorian Period*** |
| 136–37 | Part 4 OpenerUnit 7 Opener | 590–604 | Appendix 7-AAppendix 7-BAppendix 7-C | Overview: The “social gospel” as a substitute for the real gospel; encouragement of spiritual complacency by physical prosperityAnalysis: The seeking of new foundation for morality; errors of Darwinism and Marxism |
| 138 | Thomas Carlyle | 604–8 |  | Introduction: Carlyle as transcendentalist mystic, offering an alternative to Christianity and rationalismAnalysis: Evaluating Carlyle’s attitude toward Christianity Application: Carlyle’s acquaintance with and rejection of Christian truthHighlights: Comparing Carlyle’s philosophy of truth with Matthew 9:16; divine vocation and providence (Ezek. 22:30); allusion to 1 Kings 18, Leviticus 9:24, etc. |
| 139 | John Henry Newman | 609–12 |  | Introduction: Evaluating Newman’s worldviewAnalysis: Newman’s belief in religious principles as guideApplication: Comparing Newman’s and Carlyle’s spiritual beliefs to Scripture |
| 140–42 | Alfred, Lord Tennyson | 613–36 | Appendix 7-DWriting Rubric 7-1: Monologue Poem | Introduction: Evaluating Tennyson’s religious conservatismAnalysis: Biblically evaluating Tennyson’s treatment of the themes of progress, religious doubt, and death; discerning between his transcendentalism and ChristianityApplication: Discussing the weakness of *In Memoriam* from T. S. Eliot’s assessment |
| 143 | Robert Browning | 637–41 | Appendix 7-EWriting Rubric 6-1: Poem | Biography: Biblically evaluating Browning’s religious beliefsHighlights: Browning’s leaning toward theistic evolutionApplication: Contrasting Tennyson’s pessimism, Browning’s optimism, and a biblical view of life and death |
| 144 | Matthew Arnold | 642–44 |  | Introduction: Arnold’s views on ChristianityAnalysis: Arnold’s prose works a combination of religious skepticism and moral earnestness; “Dover Beach” an expression of late-Victorian religious pessimism and agnosticismApplication: The subtle techniques used by educators who scorn Christian beliefs |
| 145 | Christina Rossetti | 644–46 |  | Introduction: Rossetti as example of Christian devotion and personal sacrificeAnalysis: The relationship between spiritual vitality and artistic creativity; Rossetti’s worldviewApplication: Comparison of Rossetti’s faith with Arnold’s skepticism |
| 146–47 | Lewis Carroll | 647–56 | Writing Rubric 6-1: Poem |  |
| 148–50 | Thomas Hardy | 656–73 |  | Introduction: The effect of Hardy’s conversion from religious orthodoxy to agnosticism on his themes and styleAnalysis: Hardy as victim of Victorian rationalism; illustrations in poetry of the lingering pain of rejecting Christianity and accepting higher criticism |
| 151–52 | Gerard Manley Hopkins | 674–76 | Appendix 7-F | Introduction: The affirmation in Hopkins’s poetry of the existence and visibility of GodAnalysis: Romanticism and the irregular beauty in God’s creationApplication: The uniqueness of each person in God’s creationThought and Discussion: Biblically assessing Hopkins’s portrayal of God’s nature (James 1:17); analyzing Hopkins’s moral tone in contrast to Arnold’s and Hardy’sHighlights: Biblical allusions in “God’s Grandeur” |
| 153 | A. E. Housman | 677–80 | Writing Rubric 7-2: Quatrain | Introduction: The effects of religious skepticism seen in Housman’s poetryApplication: Analysis of Housman’s viewpoint with the viewpoint expressed in Romans 1–2 |
| 154 | Francis Thompson | 680–82 |  | Analysis: Biblical assessment of “The Kingdom of God”Application: A proper attitude toward addiction and the addicted |
| 155 | Rudyard Kipling | 682–85 |  | Application: Biblical assessment of Kipling’s worldview; morality as a scant refuge against life’s tragedies |
| 156 | Unit 7 Review |  |  |  |
| 157 | Unit 7 Test |  |  |  |
| ***Unit 8: The Modern Period*** |
| 158–59 | Unit 8 Opener | 686–94 | Appendix 8-AAppendix 8-BAppendix 8-C | Overview: Marxism and Freudianism in literature; spread of existentialism through philosophy, theology, and the arts; the valuable lessons learned from a biblical evaluation of modern literature |
| 160 | William Butler Yeats | 694–96 |  | Introduction: Biblical evaluation of Yeats’s worldview, including his romanticism and Irish nationalismAnalysis: The effects of the Fall on writing (Gen. 3:17–19) |
| 161–63 | James Joyce | 696–702 | Writing Rubric 8-1: Familiar Place | Introduction: Biblical evaluation of Joyce’s disillusioned cynicismApplication: Discussion of the cynicism undergirding Joyce’s writing; the biblical solution to disillusionment |
| 164–65 | D. H. Lawrence | 703–5 |  | Potential Problems: Biblical reasons for studying Lawrence despite his objectionable philosophyApplication: Biblically assessing Lawrence’s worldview assumptions |
| 166–68 | Virginia Woolf | 705–8 | Appendix 8-D | Introduction: Biblically evaluating Woolf’s theme of the tragic absurdity of life |
| 169–70 | Katherine Mansfield | 708–12 |  |  |
| 171 | Robert Graves | 712–14 |  | Application: Biblically assessing Graves’s conservative views and his ideas on the essence of life and poetry |
| 172 | Louis MacNeice | 715–17 |  | Introduction: Parallel between *Solstices* and prodigal son (Luke 15:11–24); challenge not to have to learn wisdom through experienceApplication: MacNeice’s experience and his poetry as reflection of wisdom of Proverbs (Prov. 1:8–9) |
| 173 | Philosophies of Modern Authors |  |  |  |
| 174 | Unit 8 Review |  |  |  |
| 175 | Unit 8 Test |  |  |  |
| 176–80 | Final Review and Final Examination |