



Good Morning & welcome to our final Westminster Seminar

- Living Faith: Everyday Ethics for Ordinary Christians
- Common Grace & Common Cause in a Pluralistic Public

<< **But first, let us pray one last time.....** >>



Let us pray the prayer I've with my sons since they were wee little toddlers

- Open Minds
- Open Hearts
- Open Hands

<< Amen..... >>



We've been looking at Christian Ethics

- First ethics in general
- And what makes ethics Christian
- Second, some specific issues
 - Justice, Order, & Peace
in a World at War
 - Autonomy & Agony at
the Margins of Life

<< Today, we wrap things up & tie them together..... >>



We'll review a bit of where we've been

- Maybe take time for some
 - Open Questions
 - Lingering Concerns
- And conclude w/ the question of
 - Whether or not
 - To what extent
 - OUR convictions as XIANS
 - Bear on our neighbors & society
 - In a pluralistic public

<<< First, let's look back at where we've been >>>



We began w/ the most basic questions

- What is “ethics”?
- What makes ethics < “XIAN” > ?

<< For our purposes, we defined things like this..... >>

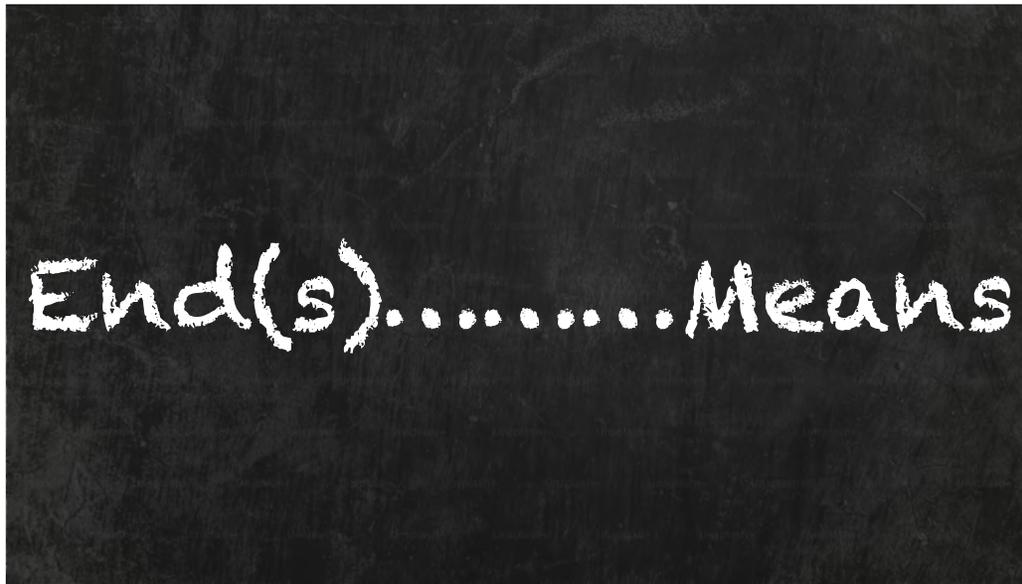


ETHICS is simply DESCRIPTION & EVALUATION of human action

XIAN ethics is description & evaluation of human action

- Based on some set of Xian beliefs & commitments
- MOSTLY impact evaluation; sometimes affect description

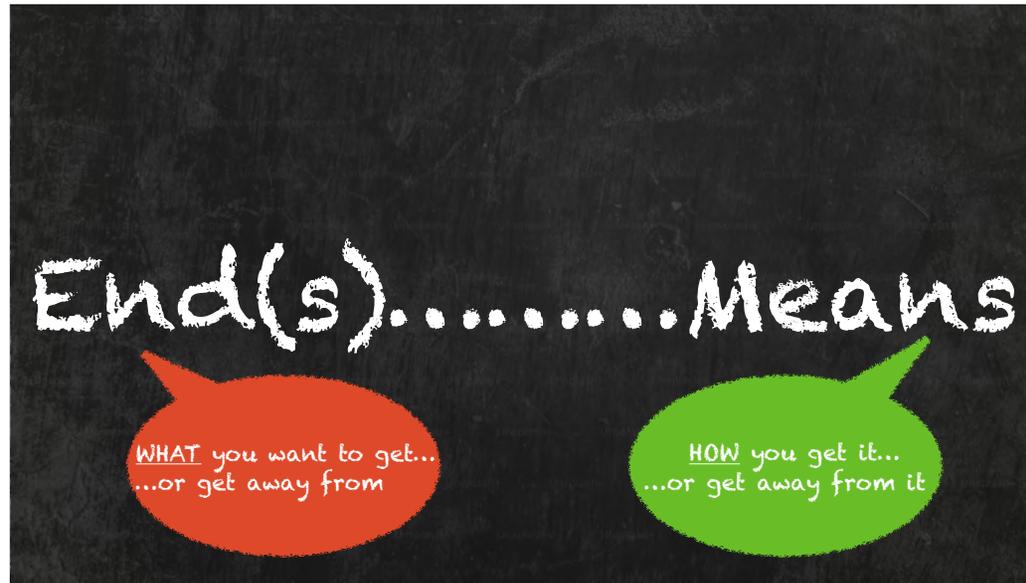
<<< We then said that the first step in description of ANY human action >>>



Is to IDENTIFY the ends & means of that action

- Whether we're looking back RETROspectively
 - At completed action
 - What WAS done
- Or looking ahead PROspectively
 - At contemplated action
 - What MIGHT be done

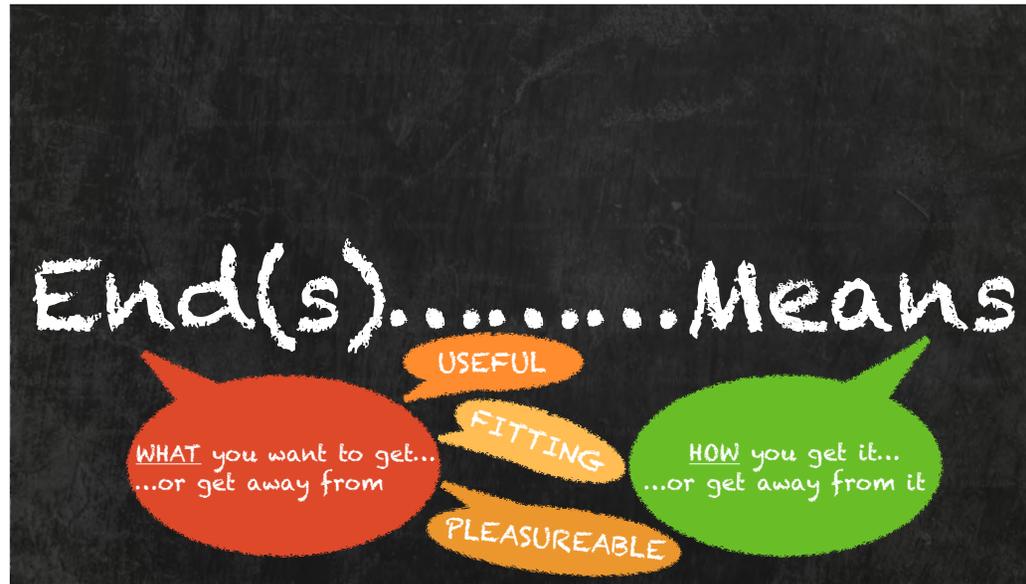
<< Whenever anyONE does anyTHING—whether familiar or strange..... >>



We can ALWAYS identify the ends & means of the action

- The < **end or ends** > are what the agent WANTS
 - **WHAT** they're trying to GET
 - And/or **WHAT** they're trying to GET AWAY from
- < **The Means** > are **HOW** they're trying to get and/or get away from it

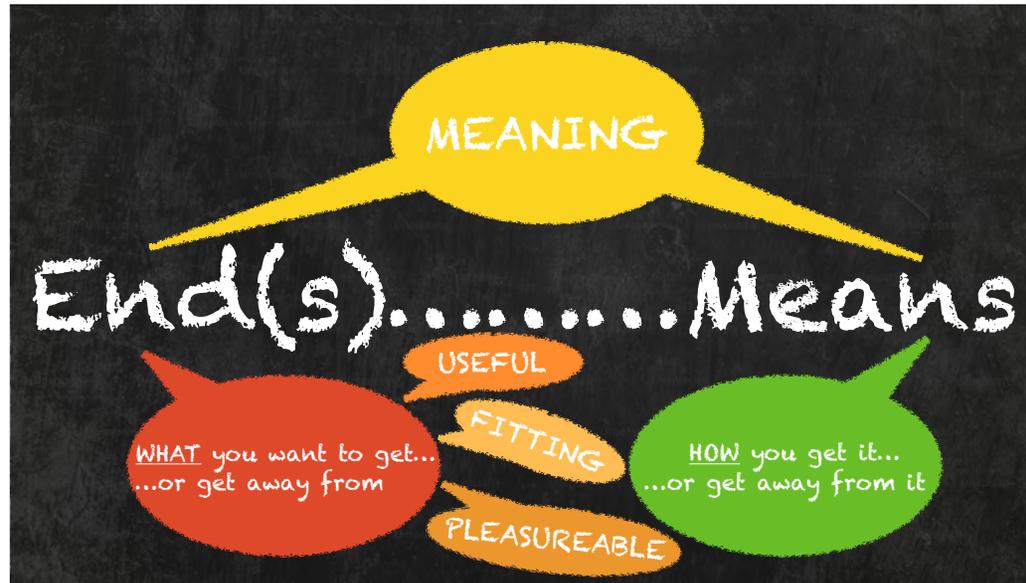
<< From Aristotle & Aquinas, we learned that..... >>



We can SPECIFY the ends of any human action in terms of

- GOODNESS
 - Practical sense
 - NOT moral sense
 - Sense of being UN/DESIRABLE
- Further SPECIFY Desirability in terms of
 - < Useful >
 - < Fitting >
 - < Pleasurable >

<< ALL this taken together..... >>>



IDENTIFYING the ends & means; SPECIFYING those ends in terms of their goodness

Lead us to our preliminary—PROVISIONAL—evaluation of an action.....

- Its < **Meaning** >
 - We start w/ what was done & how
 - WHY seen as good / desirable
- This positions to say whether action was
 - Right or Wrong
 - Good or Evil in the MORAL sense

<<< **Saying whether an action was right or wrong is EVALUATION.....** >>>



For purpose of evaluation, we introduced a bit of moral theory that

- Illuminates certain features of action
- Highlights things that are important to see
- Focuses our attention here rather than there

<<< Continuing the metaphor..... >>>



We said that \emptyset single theory alone can illuminate everything all by itself

- Light creates shadow
- It hides some things even as it reveals others

<< For that reason, we will want to employ multiple theories together >>



We started w/ ABSOLUTISM, or deontology,

- Focuses attention on commitments
- Both our personal principles & values
- As well as our social obligations & duties

Like our parents, this theory reminds us that

- Sometimes doing the right thing costs us
- We lose out, come up short, or get left behind

<<< **Just b/c it's hard or it doesn't work out in our favor doesn't mean it's NOT the right thing to do** >>>



As name suggests CONSEQUENTIALISM makes us attentive to consequences

- Results & outcomes matter
- We not only want to DO right
- We want the right outcome

For hardcore consequentialists

- Right & wrong are synonymous w/
good & bad results
- These results are defined as “good” or “bad”
 - In terms of pleasure & pain
 - More precisely, flourishing & suffering

<<< Last but not least; perhaps less obvious, but no less important >>>



Eudaimonism—also called virtue ethics—focuses on CHARACTER

- WHO is it that discerns & decides
- What kind of person are we becoming
 - When we act this way
 - Or that way
- And as we said last week
 - What sort of community or
 - Society we become through our actions

<<< Reminds us that HOW we describe & evaluate & then act depends on WHO we are >>>



NOW, each theory has its particular merits; every theory has certain strengths

- NONE can be dismissed out of hand
- Nor can ANY be sufficient in itself
 - As this image suggests
 - Use all three spotlights
 - ABSOLUTISM commitments
 - EUDAIMONISM character
 - CONSEQUENTIALISM consequences

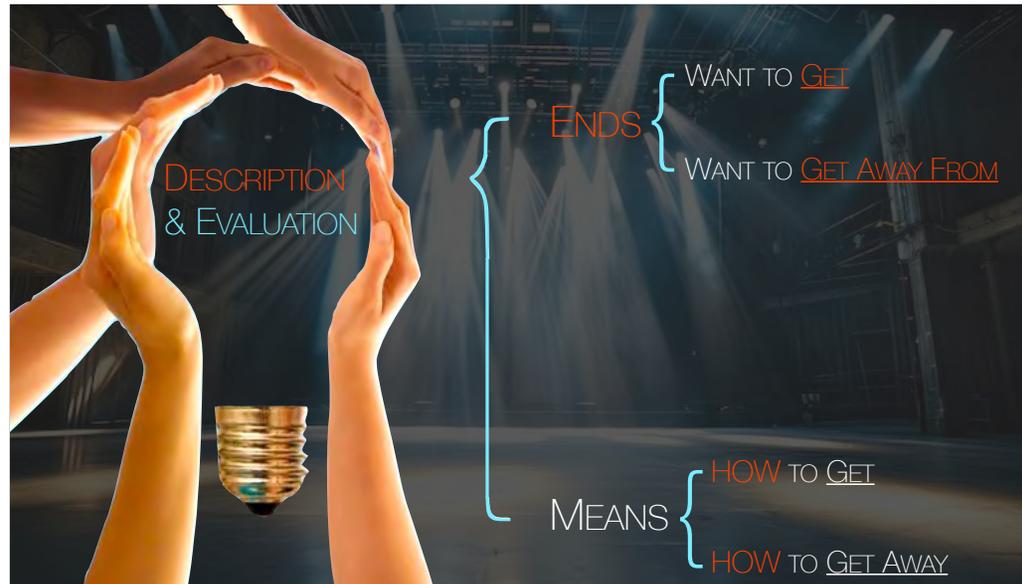
<<< Now as I said when I introduced our opening prayer..... >>>



My sons are now teenagers, when they were little, my sons loved the cartoon Phineas & Ferb

- As you may know, show about two brothers
 - Who build outlandish contraptions
 - And go on outrageous adventures
 - Along w/ pet platypus (secret agent)
- Their friend Isabella turns up almost every episode
 - And says, Hey Phineas
 - < ¿Whatcha Doin? >

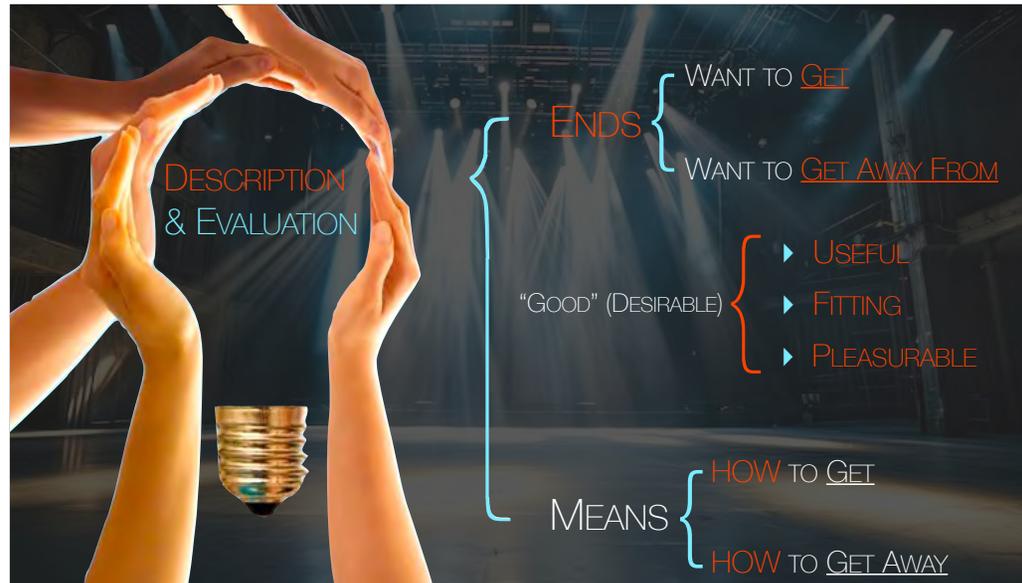
<<< THIS is THE starting point for ethics: we ask “Whatcha doin?” >>>



Let's put together the way we answer

- First \leq **description & evaluation** \geq of human action
- In DESCRIPTION we identify ENDS & MEANS
 - We identify ends as WHAT \leq **Want to Get / Away** \geq
 - And identify means as \leq **HOW to get / away** \geq

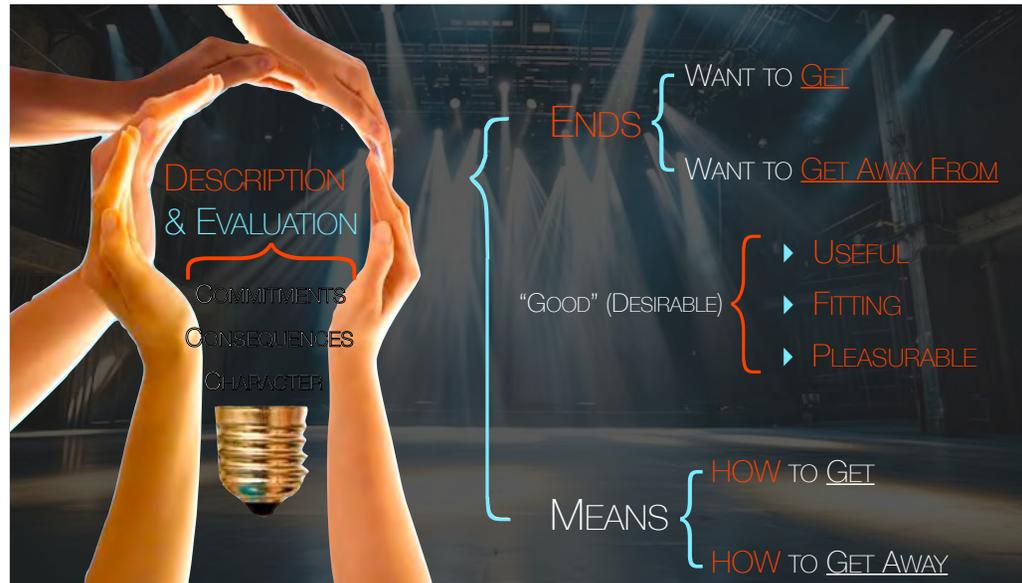
<<< We can fill out our descriptions w/ a bit more detail..... >>>



We can specify more precisely the nature of our ends & means

- In terms of their "GOODNESS"
 - Goodness in < **practical sense of "DESIRABLE"** >
 - Rather than moral sense of "Right"
- Goodness that we specify in terms of
 - < **usefulness** >
 - Or < **fittingness** >
 - Or < **pleasurableness** >

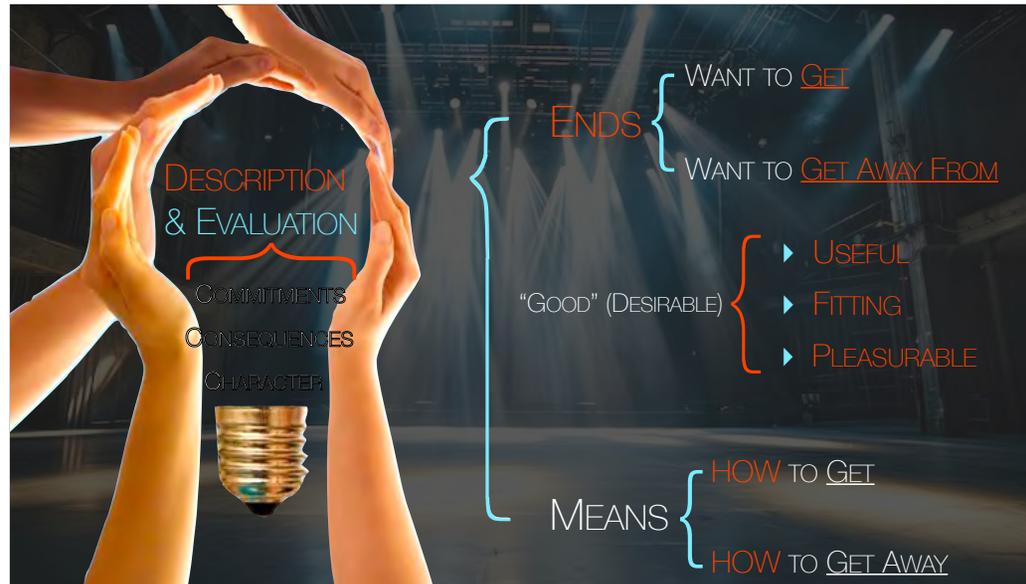
<<< With these descriptions in hand, we can proceed to evaluation..... >>>



Where, using our theories as spotlights we evaluate actions in terms of

- < **Commitments** > (obligations, duties, rules)
- < **Consequences** > (outcomes)
 - Especially flourishing &/or
 - Suffering
- < **Character** > (who we are / become)

<<< With these definitions in mind & these skills in hand we turned to some issues..... >>>



You no doubt noticed that

- We explored these issues
- We examined salient features of these actions
- And encountered different viewpoints that
 - Contrasted if NOT
 - Conflicted

<<< You also likely noticed that I didn't draw any final conclusions..... >>>



When I'm at a dinner party or social gathering

- IF I tell people I'm an ethicist
- They sometimes assume I'm
 - A smug know-it-all
 - Who tells everyone else how to behave
 - Like this chap

<<< If I then tell them I'm a Christian Ethicist, well..... >>>



They assume I'm a self-righteous know-it-all who

- Tells everyone else how to behave
- And tells anyone who disagrees that they're going to hell

Just like Dana Carvey's famous scolding Church Lady character

- In truth, there are a fair few ethicists who are moralizing know-it-alls
- In fairness, there are heaps of Christians who are chastising scolds
- Even so, I think these assumptions are mistaken

<<< And this is definitely NOT how this Seminar has proceeded..... >>>



As I see it, an ethicist is more like a referee

This is Pierluigi Colina, one of the most well-known and highly-regarded soccer officials of all time

- Colina was not just a successful referee
- He was a colorful character,
 - With his shaved head
 - And almost manically intense eyes

Like Colina, my role in this seminar has been

- To mind the boundaries of the field
- And the rules of the game
- My job isn't to play the game itself...
- ... That's your job

<<< For those of you not inclined toward sports metaphors... >>>



Just as ethics is something like playing a game w/ rules & boundaries,

- Ethics is also something like a court trial
- W/ procedures & protocols

On one hand, an ethicist is like a lawyer

- Hopefully an honest, good-natured one
 - Like the original Matlock
 - Played here by Andy Griffith
- Like Matlock, my job has been
 - To present evidence
 - And elicit testimony
 - In so doing, I made a case of sorts

<<< Even so, my role has been not solely that of prosecution or defense >>>



In this, my role was also something like a judge

Though I hope to be more serious than Judge Judy

- Even so, I hope our time together has been humorous
- Both enlightening & entertaining

Like a judge, I aimed to

- Moderate our proceedings & keep them in good order
- Guard against false testimony & erroneous evidence
- Explain the burdens of proof that weigh on these judgments

<<< But, like a courtroom trial, the verdict belongs to, you, the jury >>>



With this metaphor in mind, we might say that the trial has concluded

- The evidence has been presented
- Testimony has been recorded
- Now YOUR deliberations begin

<<< Let's review some of the evidence from the past two weeks..... >>>

{ ≈ 15:00 }



- ▶ Just Cause
- ▶ Legitimate (Competent) Authority
- ▶ Right (Upright) Intention
- ▶ Reasonable Probability of Success
- ▶ Proportionality (Greater Good)
- ▶ Last (Reasonable) Resort

- ▶ Proportionality
- ▶ Discrimination (Non-Combatant Immunity)

And give you your jury instructions, so to speak

Recall the just war criteria

- REHEARSE AD BELLUM
- IN BELLO

¿Any lingering questions or concerns about the criteria themselves?

<<< As we said in week two, things are fairly straightforward in Ukraine..... >>>



- ▶ Just Cause
- ▶ Legitimate (Competent) Authority
- ▶ Right (Upright) Intention
- ▶ Reasonable Probability of Success
- ▶ Proportionality (Greater Good)
- ▶ Last (Reasonable) Resort

- ▶ Proportionality
- ▶ Discrimination (Non-Combatant Immunity)

But in ISRAEL, things are more complicated & conflicted

- After withdrawing from Gaza in 2006
 - Including dismantling settlements
 - And forcibly evicting settlers
- Based on an accord reached w/ Palestinian National Authority
 - Sharm el-Sheikh 2005
 - Ended Second Intifada

<< There had been a tenuous peace for almost two decades..... >>



Until the attacks of October 7 & October 8 2023

- By Hamas & Hezbollah respectively
- Initiated the most recent conflict

Given these circumstances, the jus ad bellum questions are fairly straightforward

- At least in its initial phases
- War of self-defense
 - Eliminate hostile forces
 - Recover hostages
- Restore status quo ante
 - Order, Peace, Justice
 - Sovereignty & Security

<<< However, now, some two & a half years later >>>



- ▶ Just Cause
- ▶ Legitimate (Competent) Authority
- ▶ Right (Upright) Intention
- ▶ Reasonable Probability of Success
- ▶ Last (Reasonable) Resort

- ▶ Proportionality (Greater Good)
- ▶ Proportionality (Necessary Means)
- ▶ Discrimination (Non-Combatant Immunity)

There are questions about at least the later phases of the war

- Hamas has been decimated
 - At least at the level of its leadership
 - And its military capability
- Yet, what remains of Hamas
 - Continues to refuse surrender
 - Stalls on cease fire negotiations
 - Retains some 48 hostages (\approx 1/2 live)

<< So there are open questions on current operations in Gaza >>



- ▶ Just Cause
- ▶ Legitimate (Competent) Authority
- ▶ Right (Upright) Intention
- ▶ Reasonable Probability of Success
- ▶ Last (Reasonable) Resort

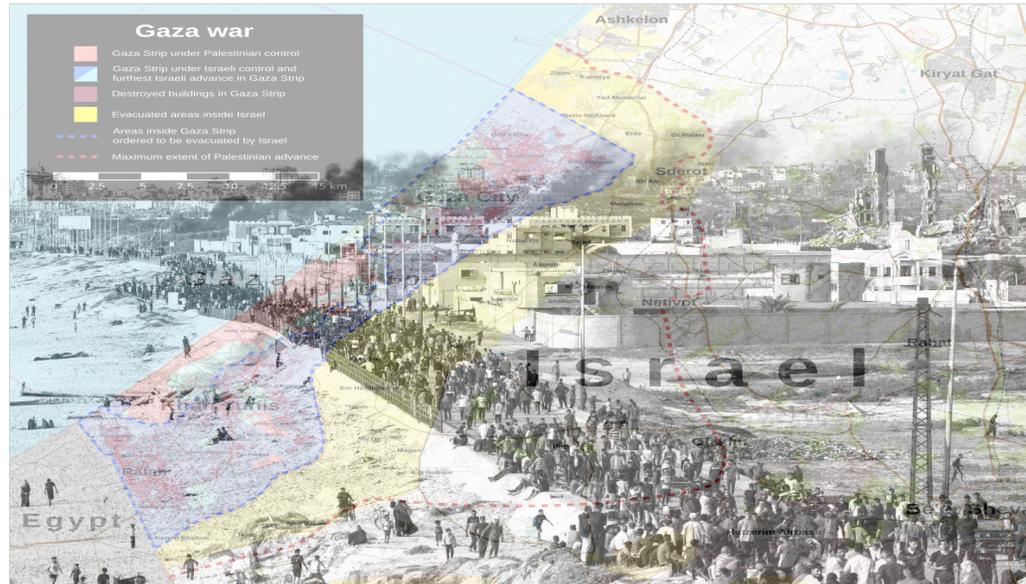
- ▶ Proportionality (Greater Good)
- ▶ Proportionality (Necessary Means)
- ▶ Discrimination (Non-Combatant Immunity)

With respect to BOTH dimensions of Proportionality

- Whether or not, on balance, at the MACRO level
 - The goods yet to be achieved (ENDS)
 - Outweigh the tragedies of urban warfare (MEANS)
- Likewise, whether the force used in these operations
 - Is proportionate at the MICRO level
 - To the legitimate military objectives
 - NAMELY 2,000-3,000 Hamas fighters

<<< Along w/ both senses of proportionality comes questions of noncombatant immunity..... >>>

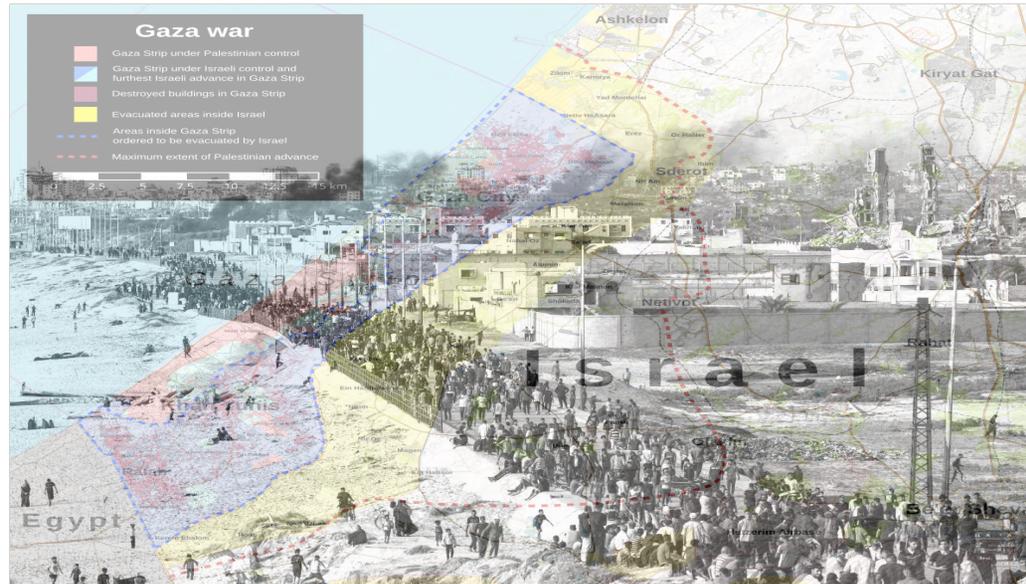




The overall question you need to answer is

- Whether combat operations in Gaza w/ their
 - Attendant civilian casualties
 - Unavoidable collateral damage
- Are proportionate in the consequentialist MACRO sense
 - Of being “worth it”
 - To eliminate Hamas once & for all
 - Reboot Palestinian society & eventual sovereignty
- As well as in the absolutist MICRO sense
 - Of being necessary means
 - To legitimate ends of eliminating last 2-3k

<< And also who is responsible for this collateral damage >>



Israel or Hamas

- Israel b/c of combat operations
- Hamas for hiding amongst civilians
 - In hospitals & schools
 - Not surrendering

<< In other words, whether the war in general, or at least in its final stages >>



Is more like the atomic bombings of Hiroshima & Nagasaki

- Willful & deliberate
- Direct & intentional
- Attack of civilians

<<< Or whether they are more like our hypothetical example..... >>>



Of a munitions factory that also houses workers and their families

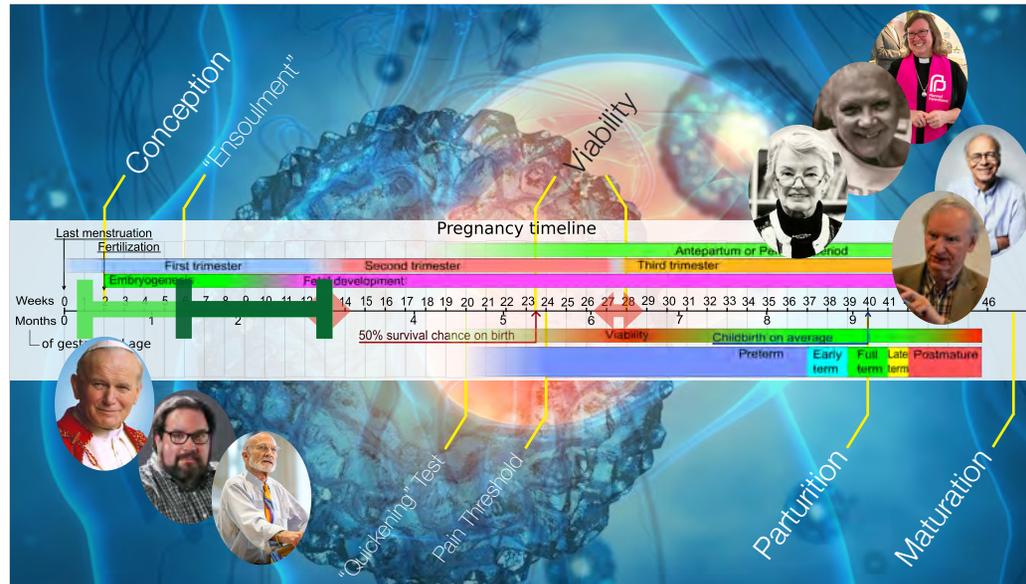
- Combining military & civilian infrastructure
- Commingling combatants & non-combatants

This, in effect, is the charge to you the jury

- ¿Final questions?
- ¿lingering concerns?

<<< Let's turn to jury instructions for the margins of life >>>

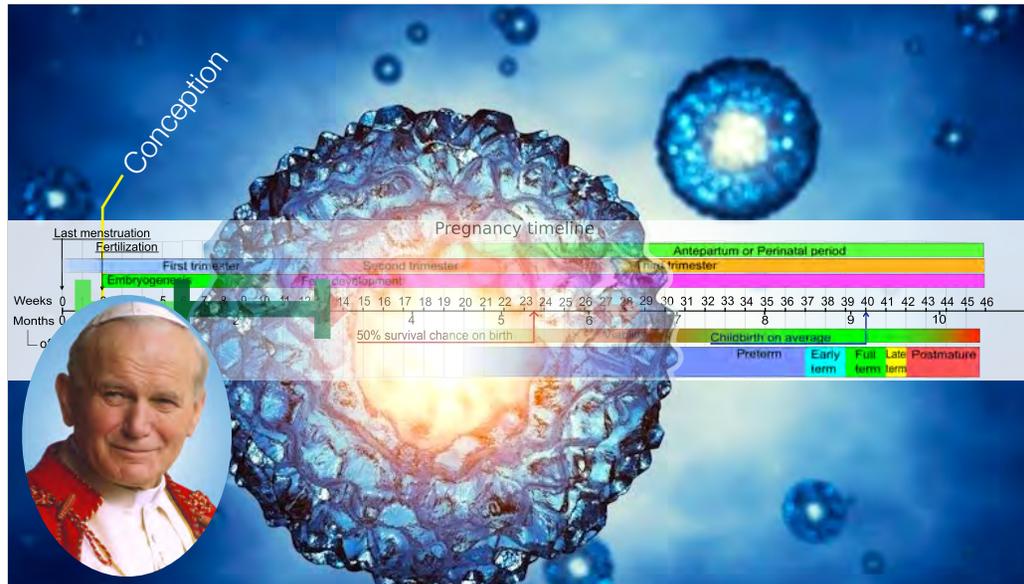
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When it comes the margins of life at the beginning, you have two descriptive deliberations

- IF the gestate is or becomes a person
- And IF so, WHEN

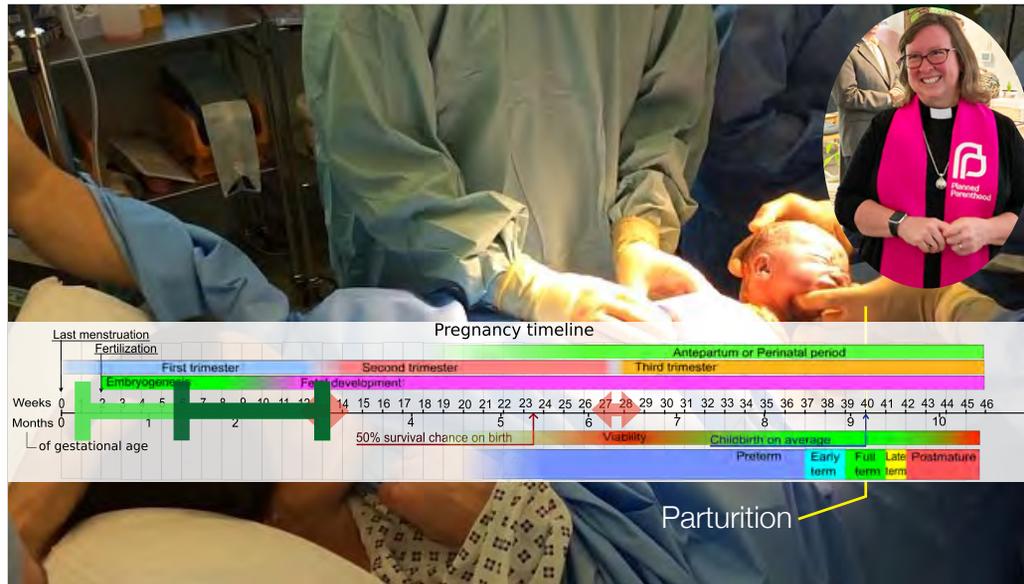
<<< On one end of the gestational spectrum & on the pro-life side of the political aisle..... >>>



We find, for example in the traditional social teaching of the Roman Catholic Church

- Especially as articulated by JP II
- In Evangelium Vitae
- Then the Gestate is ALWAYS a person
 - Life & Personhood are coeval
 - Begin at moment of CONCEPTION

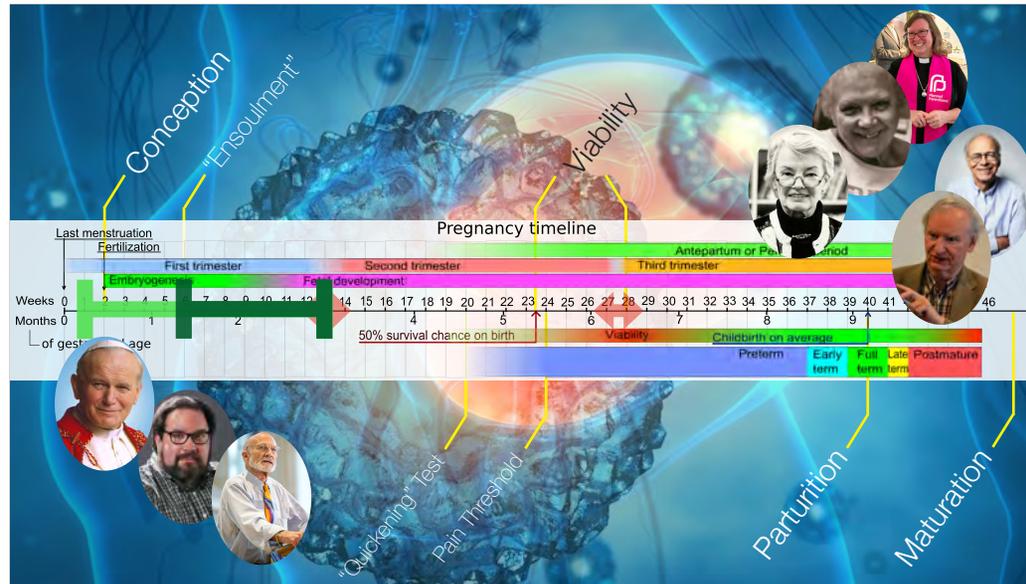
<<< At the other end of the spectrum & on the opposite side of the aisle >>>



We find the pro-choice reproductive justice view of Rebecca Todd Peters

- That the gestate; what she calls the “prenate”
- Is NOT a person until becoming a neonate
 - That is until full live birth
 - Even at the moment pictured here
 - 20 seconds & 20 centimeters
 - Before the final push
 - We are looking at a prenat
 - Who is not a person
 - Whose abortion is not even killing

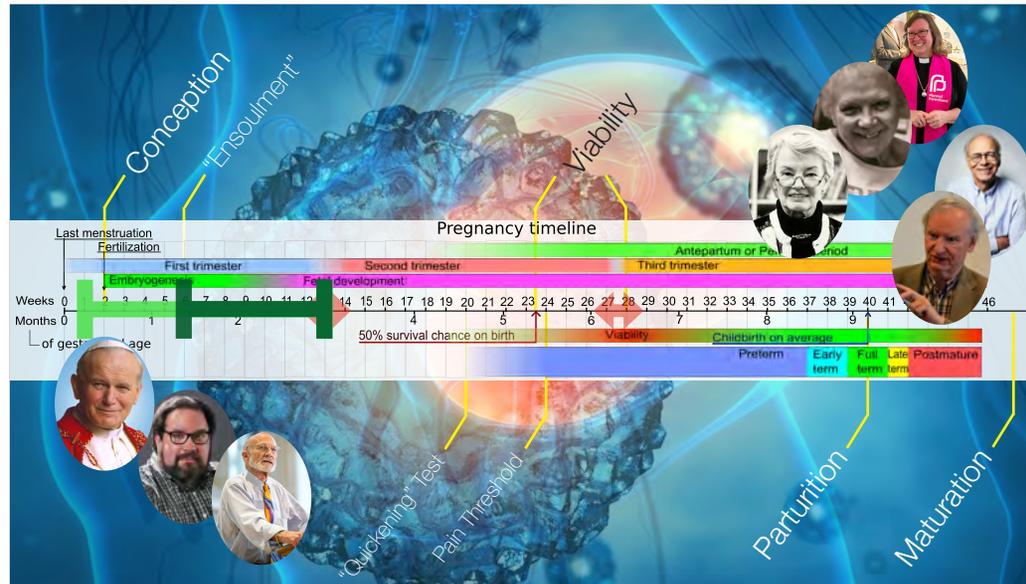
<<< These descriptive decisions have evaluative implications >>>



Though they might not be as straightforward & obvious as they first seem

- Short of accepting Peters' radical view that
 - The gestate is NEVER a person until born
 - ONLY the neonate becomes a person
- Thus ANY & ALL abortion for whatever reason
 - Is not even killing
 - And therefore not even a moral question

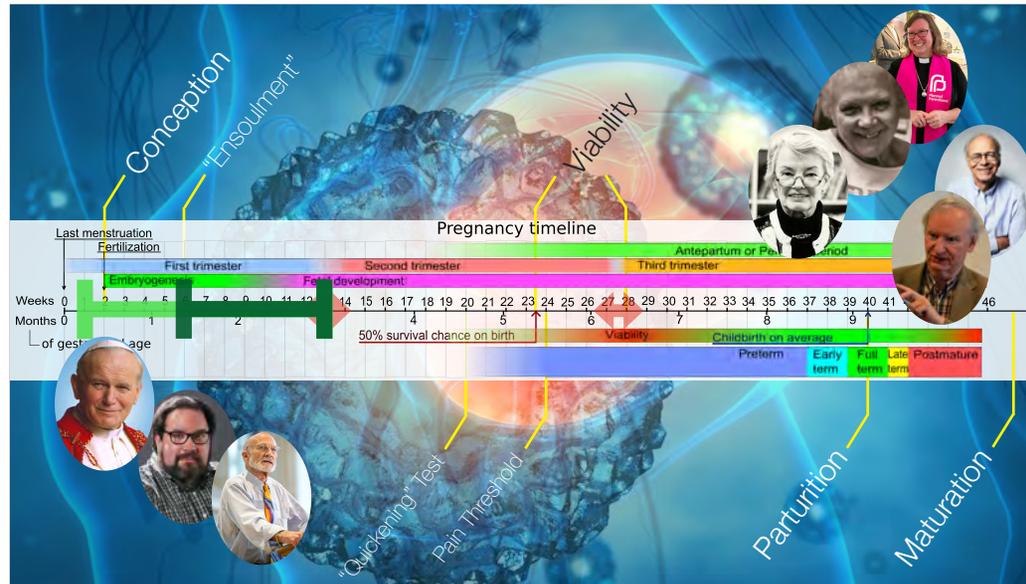
<<< It remains an open question, for you the jury..... >>>



IF fetal personhood

- Whether from conception or
- Some later developmental threshold
- Issues in prohibitive implications

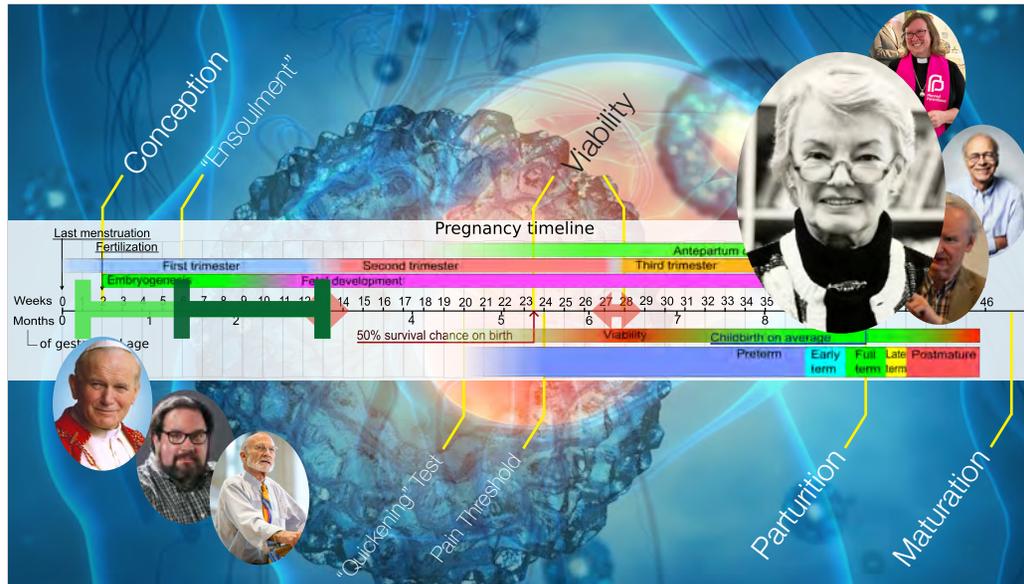
<<< For traditional Catholic Social Teaching, and pro-life views more generally..... >>>



It is assumed that fetal personhood issues in an absolute prohibition of abortion

- If the fetus, from whatever
 - Earlier or later point
 - Is a PERSON
- Then abortion is KILLING
- Since the fetus is an INNOCENT person
 - Having committed no wrong
 - To forfeit their right not to be harmed
 - Killing them is MURDER

<<< **HOWEVER**, others hold that this conclusion is not as obvious as it might first seem..... >>>



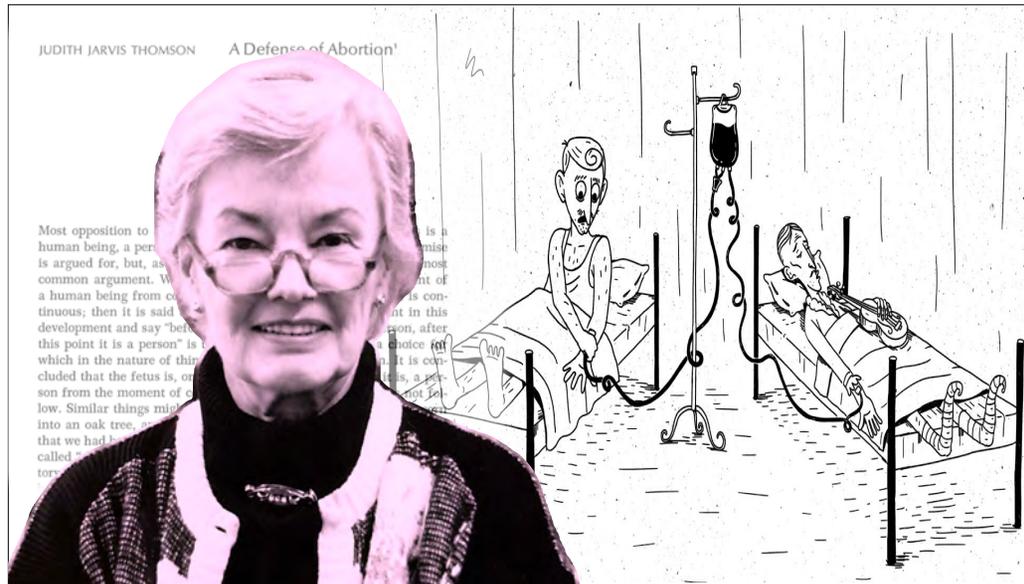
Pro-Choice proponents, including Judith Jarvis Thompson propose that

- Even IF we describe the gestate as a person
- That just means we have TWO persons in view
 - Mother &
 - Child

Thus, at LEAST to the point of viability

- They have offsetting rights & competing interests
- And the child has no valid right to mother's body

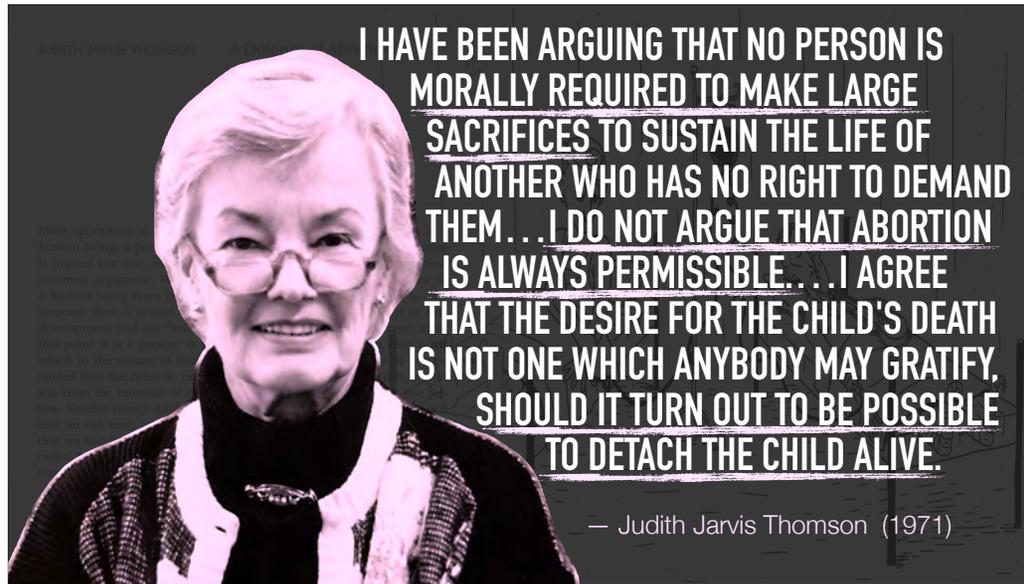
<<< ¿Has anyone seen or heard her famous argument here? >>>



It's incredibly novel & rather imaginative

- She proposes a strange hypothetical analogy
 - Imagine you wake up in hospital
 - Not knowing how you got there
 - Medically connected to a famous violinist
 - OR maybe a cellist
 - Yo Yo Ma
 - Doctors tell you that
 - If you disconnect
 - Yo Yo Ma dies
 - But good news, he only needs you for 9 months
- NO ONE would think you were obliged to do THIS

<<< She concludes her 1971 “Defense of Abortion”..... >>>



Saying, **QUOTE**

- < **Morally required sacrifice** >
- < **NOT** always permissible >
- < **NOT** after viability >

<<< **So it's up to you, dear jury, to evaluate** >>>



IF & WHEN

- Rights of In Utero Person
- Offset / override those of Woman

<<< Now for the margins at the end of life >>>



With euthanasia we drew some descriptive distinctions right from the start

- Passive euthanasia: pulling the plug
- Active euthanasia: pushing the drug

<< **With passive euthanasia.....** >>



We noted that the CRUCIAL descriptive element is

- MATERIAL cause of death
- Namely the underlying PATHOLOGY
 - Once treatment is withdrawn or withheld
 - Patient succumbs to illness or injury
- Just so, passive euthanasia
 - Is NOT killing
 - Therefore CANNOT be murder

<<< We then observed that the description of ACTIVE Euthanasia >>>



Is rather different, & importantly so

- Here the cause of death is
 - Action rather than
 - INaction
- Material Cause: PHARMACOLOGY
 - The drug
 - Its lethal effects
- ACTIVE euthanasia
 - IS killing
 - As a matter of DESCRIPTION

<<< Which means it requires **MORAL** evaluation >>>



But the customary answers are fraught

- Most basically, the answer is that it is voluntary
 - You can't murder someone
 - Who wants to die
- Except that we do not allow people
 - To kill themselves
 - Or have themselves killed
 - For financial reasons
 - To dissolve debt
 - Or collect insurance
 - For their families

<<< Volition alone does not seem adequate to the evaluative task of justification..... >>>

End of Life Choice Bill

Purpose
This Bill gives people with a terminal illness, a grievous and irremediable medical condition the option of requesting assisted dying.
The motivation for this Bill is compassion, to allow people who are eligible under this Bill, to end their lives in peace and dignity.

Background
Bills relating to assisted dying have been introduced in New Zealand Parliament. The first time was in 2012, when the Government introduced the End of Life Choice Bill. The Bill carefully defines those eligible for assisted dying, details a comprehensive set of provisions to ensure this is a free choice, made without coercion, and outlines a stringent series of steps to ensure the person is fully capable of understanding the nature and consequences of assisted dying.

Part 4 Related matters
10 Prescribing terms
11 The Council may, by Order in Council, make regulations prescribing the terms of this Act.
12 Status not affected
13 Nothing in this Act affects a person's rights to—
(a) refuse to receive hydration; 15
(b) refuse to receive medical treatment; 16
(c) refuse to receive life-sustaining medical treatment. 17
(2) Nothing in this Act affects a medical practitioner's duty to alleviate suffering in accordance with standard medical practice. 18

25 Effect of death under this Act
A person who dies as a result of the provision of assisted dying is taken for all purposes to have died as if assisted dying had not been provided. 20

26 Immunity in civil or criminal proceedings
A person is immune from liability in civil or criminal proceedings for acts or omissions in good faith and without negligence in providing or intending to provide 25

Callout 1 (top right): Gives people with terminal illness or grievous irremediable medical condition option of requesting assisted dying

Callout 2 (middle left): A person who dies as result of provision of assisted dying is taken for all purposes to have died as if assisted dying had not been provided

Callout 3 (below 1): Motivation for this Bill is compassion

Callout 4 (below 2): Details a comprehensive set of provisions to ensure this is a free choice without coercion

IF we look at the NZ End of Life Choice Bill we find other reasons

- COMPASSION or mercy
- To relieve suffering

<<< But these reasons raise as many questions as they answer..... >>>



As we discussed last time, & as the disability community reminds us every time one of these laws comes up for debate

- These laws & the court cases that follow from them
 - Stipulate conditions & situations
 - Which we, as a society, find intolerable
 - Inhumane
 - Subhuman
- We establish criteria & conditions that warrant fatal relief
 - Above all else LOSS of Autonomy
 - And unbearable Agony

But persons in the disability community live w/ these same every day

- Their everyday lives & ordinary existence
- Are characterized by conditions that we say
- Make life not worth living

<<< We—YOU, as jurors, must reckon with that..... >>>



You also have to reckon with the problem of limits & restrictions

- As the experience of the Netherlands reveals
- Who have the laws earliest
- And most permissive euthanasia laws

<<< As this case illustrates..... >>>



Assuming we find our way to an account of active euthanasia that is killing but NOT murder

- Assuming we reckon w/ implications for disability community
- What, THEN, are the limits & strictures
 - Mental competence
 - Moral independence
 - FREE CHOICE
- THEN what
 - Terminal or congenital
 - Imminent or protracted
 - Grievous / intolerable

<<< For example, what rules out a case like this..... >>>



29-year-old Zoraya ter Beek

- Pictured here in arms of her longtime partner
- In the home they shared for many years
- Just before she committed PAS May 2024
 - Lifelong mental illness
 - Anxiety & depression
 - Trauma

<<< As this case illustrates..... >>>

In 30 years, the Netherlands has moved from euthanasia of those who are terminally ill, to euthanasia of those who are chronically ill; from euthanasia for physical illness, to euthanasia for mental illness; from euthanasia for mental illness, to euthanasia for psychological distress or mental suffering—and now to euthanasia simply if a person is over the age of 70 and “tired of living.”

AND as recent article in CURRENT ONCOLOGY observes

- Netherlands has three decades experience
- Ever widening cases / relaxing constraints
 - < **TERMINALLY ill** >
 - < **CHRONICALLY ill** >
 - < **MENTALLY ill** >
 - < **MEntal Distress** >
 - < **ELDERLY tired of living** >
 - < **ANYONE suffering from life** >

<<< This is how things stand..... >>>



These are the questions we must ask ourselves

- As individuals
- As families
- As families of faith

There are NO easy answers

- But I hope you now have
- Some terms & tools
- And some sense of the moral territory surrounding these issues

<<< NOW for one last issue, & some related questions >>>



¿Can someone tell us what we see here on the screen, or **WHERE** we see?

- Good, DC
- White House w/
 - Washington &
 - Jefferson Memorials
 - OEOB
- And steeple of St Johns Episcopal Church
 - Overlooking Lafayette Park
 - Site of Trump's Bible photo Op

<< **NOW** for one last issue, & some related questions >>



This image signals our final issue of

- Common grace & common cause
- In a pluralistic public

<<< Whether & to what extent..... >>>



Christian Convictions bear on public life

- Whether through social custom & convention
- Or legal statute & governmental policy

¿SHOW OF HANDS?

- ALL
- NONE
- SOME

<<< How do we know & decide the SOME: which & how far >>>



Well, there are a variety of possibilities

- What we can get away with
 - Ballot Box
 - Legislature
 - White House
- What's fair
 - Persuade & Convince
 - For their own reasons

<<< Which returns us to the beginning >>>



Recall our very first exercise in description & evaluation

- Me & my evil twin Erik
- Getting coffee & teaching
- REVIEW

WE NOTED, importantly, what his bad motives & poor intentions

- Cannot do
- Assuming he IS a good teacher & DOES a good job
 - His students still LEARN WELL
 - They can get a GOOD EDUCATION

<<< This gives us a way of finding common ground & common cause >>>



Namely, by recognizing rightful differences

- B/t proximate ends
 - Awakeness & alertness
 - Teaching well
- FINAL ends
 - God & neighbor
 - Fame & fortune
- And that we need not have everyone
 - Share our final end
 - To share proximate ends

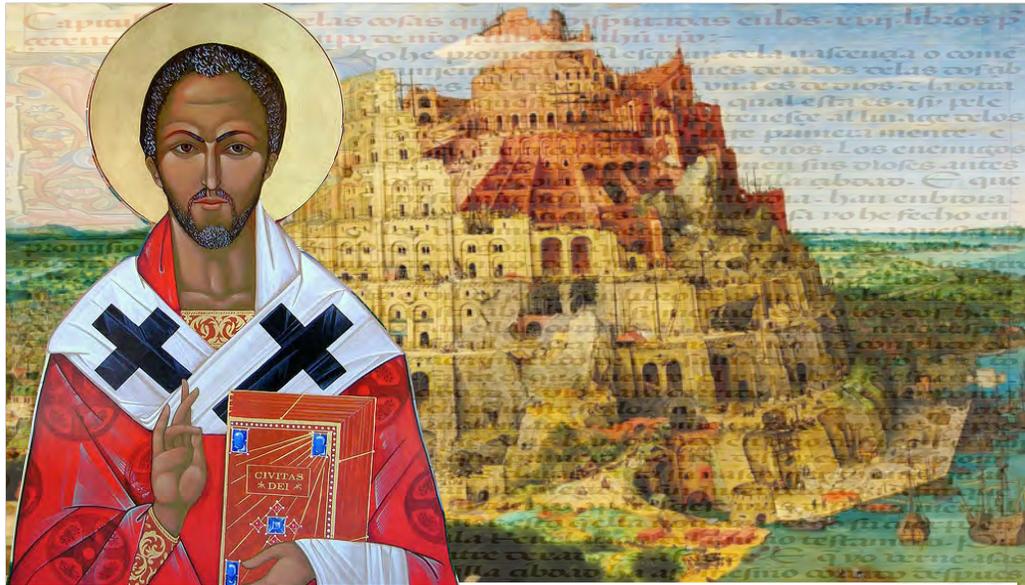
<<< Moreover & more importantly..... >>>



We can find common cause with unbelieving & otherwise-believing neighbors on PROXIMATE ends

- Even when we might not KNOW their final ends
- AND even when we DO KNOW & DISAGREE
 - I'm Erik's twin
 - I know who & what he is
 - But I can work w/ him
 - B/c his BAD final ends
 - Don't taint his GOOD proximate ends
- This is particularly important in politics & public life
 - When candidates & elected officials
 - MOSTLY care about themselves & reelection

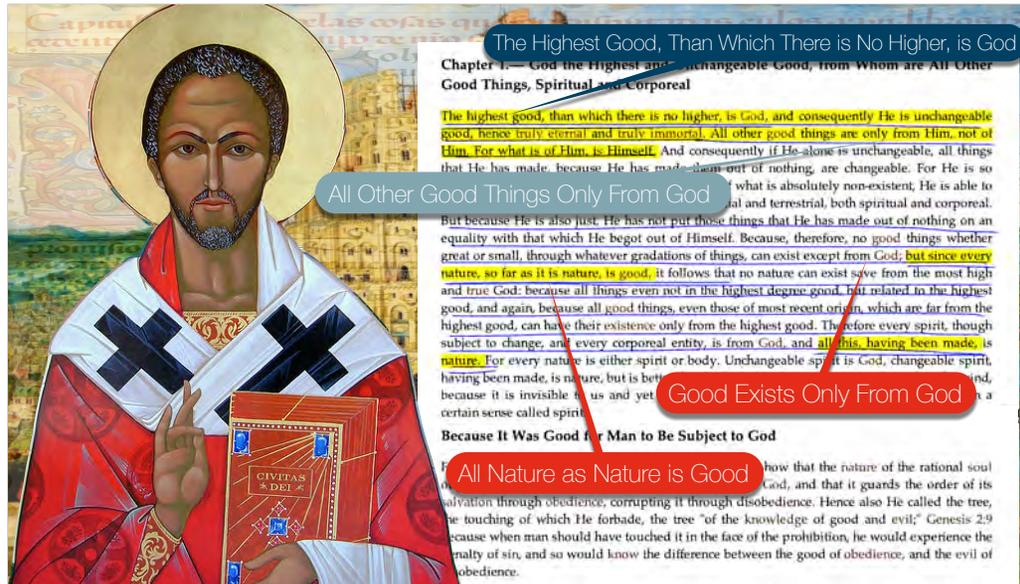
<<< This takes us back to our old friends Augustine & Aquinas >>>



Augustine tells us in his book Concerning the Nature of the Good

- That, despite sin & depravity
- The good that God made the world remains

<<< His Doctrine of Creation gives us three integral principles..... >>>



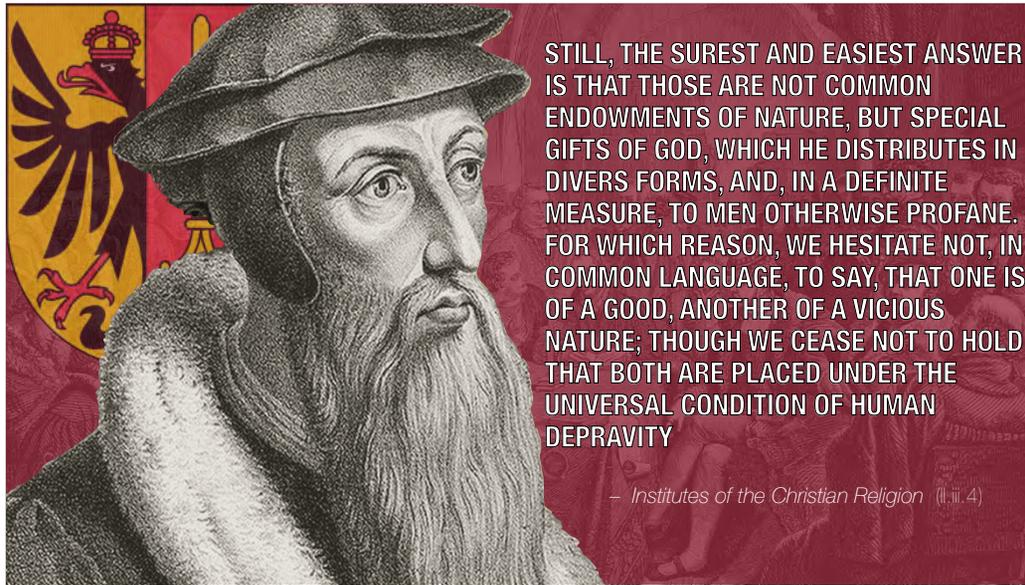
This, again, means that we do NOT need our neighbors & fellow citizens

- To know & affirm this Highest Good
- To acknowledge where lower & lesser goods come from

If & insofar as they care about SOME created good

- They are caring about something given by God
- We can care about it TOGETHER
 - For our THEOLOGICAL reasons
 - For their WHATEVER reasons

<<< As Aquinas reminds, & as we reminded ourselves throughout >>>



We talk about this as not only our common Nature but as COMMON GRACE

- Calvin describes it like this
 - NOT common endowments of nature
 - Or NOT ONLY endowments of nature
- BUT special gifts of God
- So any person, regardless of faith
 - May be virtuous
 - When they are, we can
 - Link arms
 - Shoulder to shoulder
 - Work for Common Good

<<< FIN >>>



LIVING FAITH: EVERYDAY ETHICS FOR ORDINARY CHRISTIANS
COMMON GRACE & COMMON CAUSE IN A PLURALISTIC PUBLIC



Let's begin with an image

Does anyone know what this is?

- External pulpit
- Princeton University Chapel

Once upon a time—in the primitive & medieval eras in particular, but even into early modern era—an external pulpit was <<< a **standard feature of church architecture** >>>



Sometimes these pulpits are rather grand, as in the neo-gothic architecture of the Princeton Chapel & the renaissance architecture of the San Stefano Cathedral (top right).

Other times, they are very humble, as in the vernacular architecture of the Finnish church (bottom right).

Whether grand or simple, what function do you suppose these pulpits served?

In an increasingly secular culture like ours do we even need exterior pulpits?

- Put directly, does the Church have anything to say to the public?
- Is anyone in the public listening?

<<< Or are our exterior “public”-facing pulpits more like this >>>

<<< This brings us to our first attempt at a definition of public theology >>>



We see here an exterior pulpit, but it's facing an enclosed interior courtyard

- This is the courtyard just down the block at ELPC
- It captures, I think, something of the present state of public theology
- Even when Christian communities have something to say about our common life
 - Our audience doesn't reach beyond our own walls
 - Our influence extends to those already in the community

<<< This brings us to the definition of public theology >>>

Gaza war

"All the News That's Fit to Print" **The New York Times**

THE ALARM
Telling the story of the war in Gaza, the Times has been a leading voice for the world's most vulnerable people. See the full story on Page B1.



NYTimes Communications
@NYTimes

We have appended an Editors' Note to a story about Mohammed Zakaria al-Mutawaq, a child in Gaza who was diagnosed with severe malnutrition. After publication, The Times learned that he also had pre-existing health problems. Read more below.



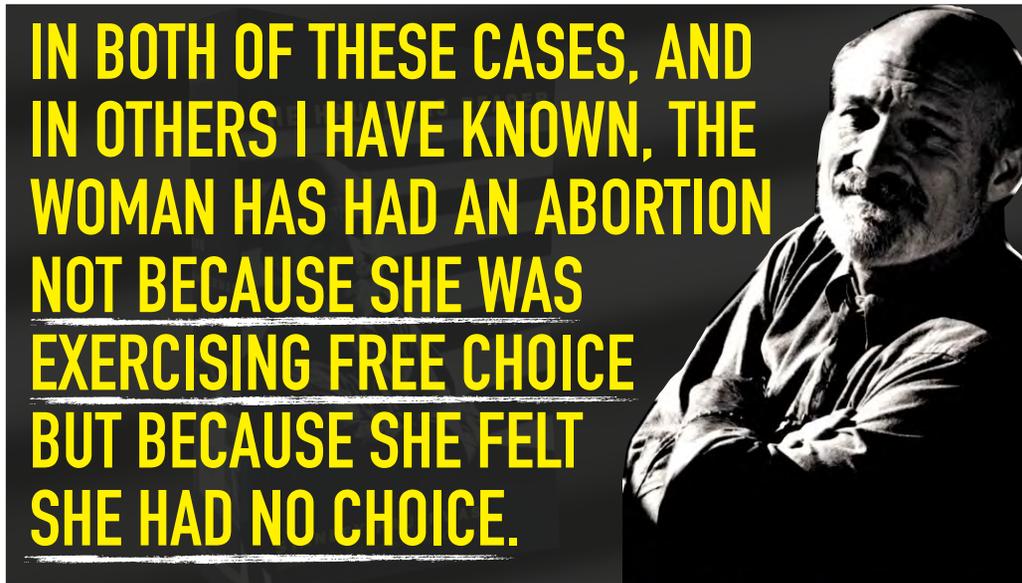
"Children in Gaza are malnourished and starving, as New York Times reporters and others have documented. We recently ran a story about Gaza's most vulnerable civilians, including Mohammed Zakaria al-Mutawaq, who is about 18 months old and suffers from severe malnutrition. We have since learned new information, including from the hospital that treated him and his medical records, and have updated our story to add context about his pre-existing health problems. This additional detail gives readers a greater understanding of his situation. Our reporters and photographers continue to report from Gaza, bravely, sensitively, and at personal risk, so that readers can see firsthand the consequences of the war."

— A spokesperson for The New York Times

The New York Times

Egy

Young, Old and Sick Starve to De

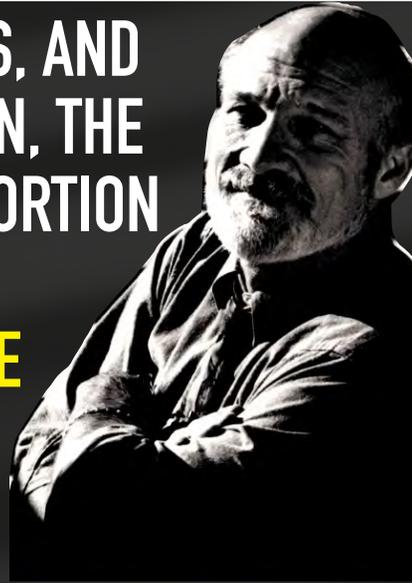


Hauerwas observes, w/ his characteristic sarcasm that this is an irony & an absurdity b/c

- He reflects on the experiences of two women
- Saying < **QUOTE** >
 - < **NOT Free Choice** >
 - < **NØ CHOICE** >

<<< The irony, tragic & perverse though it may be, >>>

**IN BOTH OF THESE CASES, AND
IN OTHERS I HAVE KNOWN, THE
WOMAN HAS HAD AN ABORTION
NOT BECAUSE SHE WAS
EXERCISING **FREE CHOICE**
BUT BECAUSE SHE FELT
SHE HAD **NO CHOICE.****

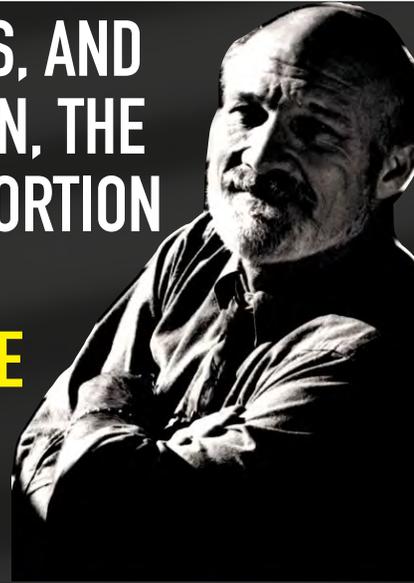


Is that ALL research & data, including Rebecca Todd Peters tell us

- That the single most decisive factor
- Biggest reasons for abortion
 - MORE THAN medical necessity
 - And, ABOVE ALL, financial exigency
 - Can't afford a child
 - Can't afford ANOTHER child

<<< Far from reflecting FREE choice, the actual reasons for abortion..... >>>

IN BOTH OF THESE CASES, AND
IN OTHERS I HAVE KNOWN, THE
WOMAN HAS HAD AN ABORTION
NOT BECAUSE SHE WAS
EXERCISING **FREE CHOICE**
BUT BECAUSE SHE FELT
SHE HAD **NO CHOICE.**



Reasons that, following Peters we can construe as

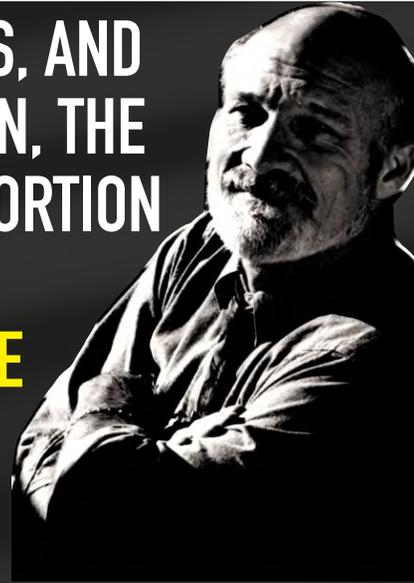
- Motivations
- Rather than justifications
- Have more to do with necessity than liberty

Peters interviews & research tell us that

- 40% unplanned pregnancies end in abortion (60% birth)
- 75% of abortions (30% unplanned) are ELECTIVE
- 73% of ELECTIVE (21.9% unwanted) are FINANCIAL
- Of the 60% of those who carry to term
44% go on public assistance w/in a year

<<< Far from reflecting **FREE** choice, the actual reasons for abortion..... >>>

IN BOTH OF THESE CASES, AND
IN OTHERS I HAVE KNOWN, THE
WOMAN HAS HAD AN ABORTION
NOT BECAUSE SHE WAS
EXERCISING **FREE CHOICE**
BUT BECAUSE SHE FELT
SHE HAD **NO CHOICE.**



In the lived experience of women, in their own words

- Abortion is NOT necessarily a free choice
- Although it often is a welcome option
- It is rather a force majeure
 - A last resort
 - No other option

<<< Strange as it might be to imagine..... >>>



Hauerwas & Peters < **converge** > in similar aspirations, albeit with very different motivations

- Each want the deficits & defects of American life
 - That force women into abortion
 - Often as a last resort & necessity
- To be overcome
 - Accessible & affordable < **contraception** >
 - < **Pre/Neo-Natal healthcare**
 - < **Child care & Preschool** >
 - < **Economic Support** >
 - Living Wage
 - Subsidies
 - < **Family Leave** >
 - < **Abundance & love** >

<<< This, I think is welcome & encouraging news..... >>>



Because it shows, concretely, that there is COMMON GROUND

- Despite theological & ideological differences
- Despite rather oppositional temperaments & approaches

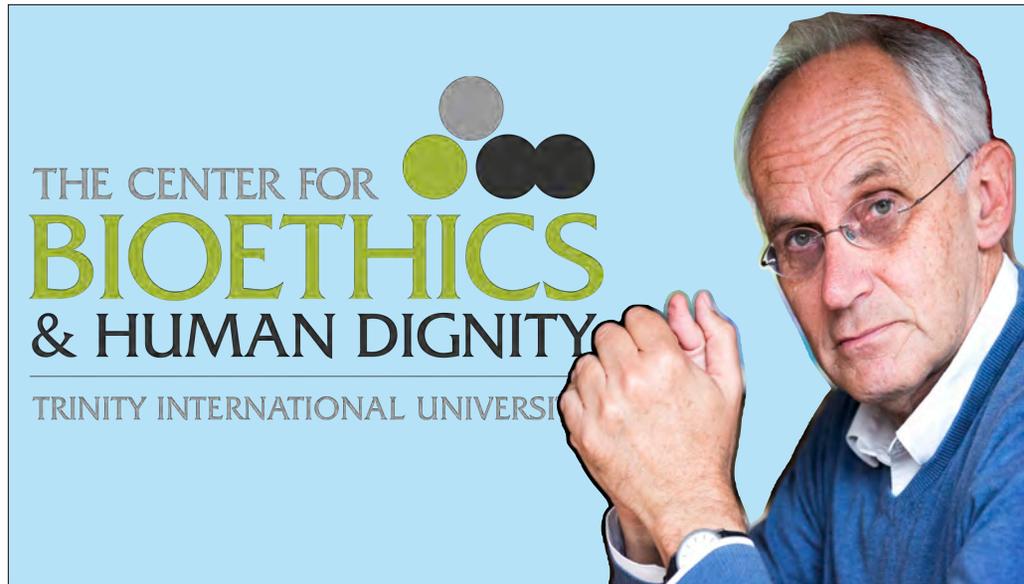
There are things Christians & citizens can work on TOGETHER

- W/O FIRST coming to agreement or consensus
- That admit of a plurality & diversity of convictions
- Even as they create UNITY on practical measures

<<< If that's the margin at the beginning of life..... >>>

{ ≈ 35 minutes }

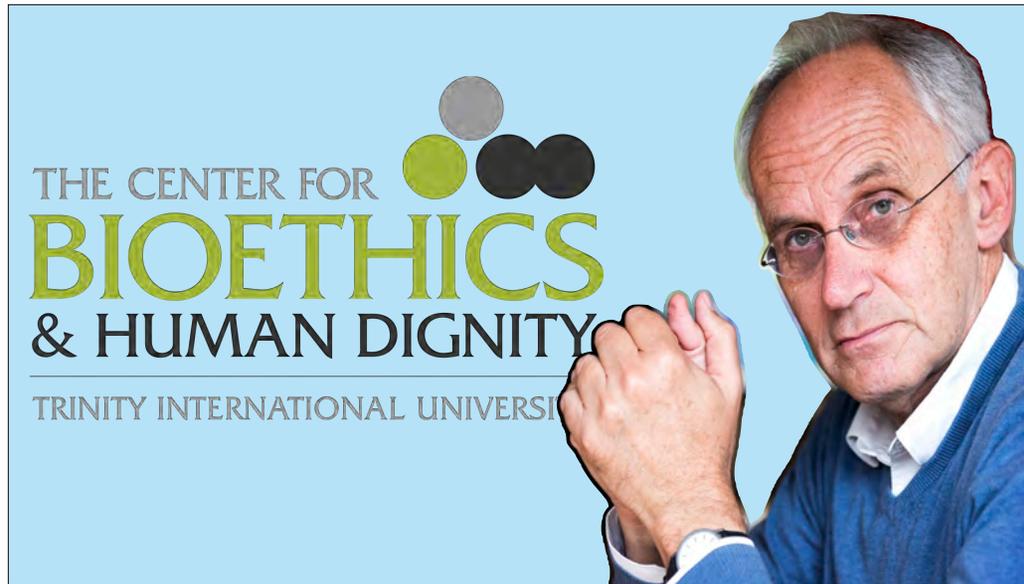




Where, first euthanasia, & more recently, physician-assisted suicide have been legal

- Since 1995 &
- 2002 respectively
- Theo Boer a Theological Ethicist at
 - Center for Bioethics & Human Dignity
 - Introduces us to these practices
 - As well as recent scholarly analysis thereof
 - One stop shopping to survey literature

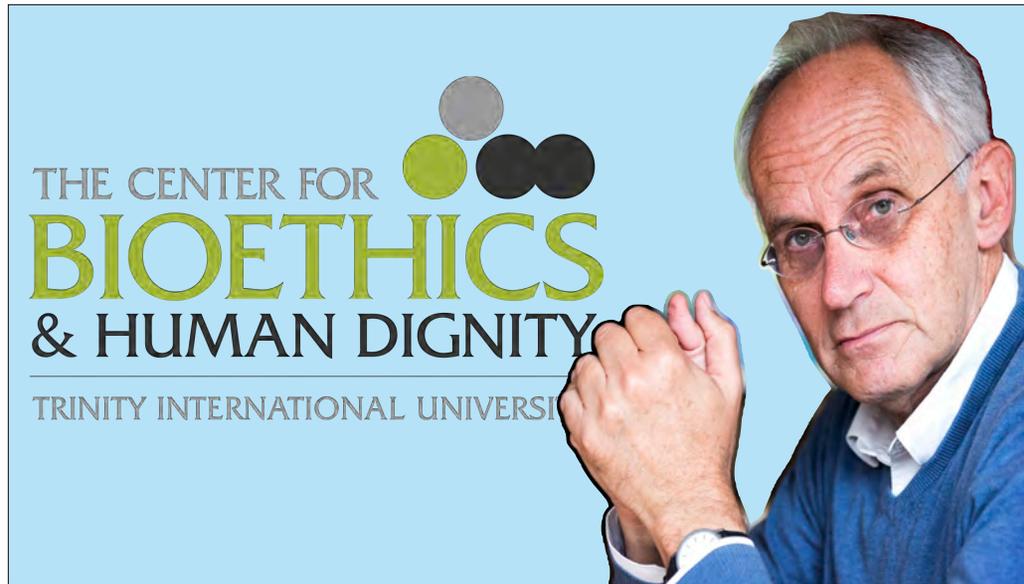
<< What most of this analysis has in common is anxiety about these laws & practices..... >>



Expressed as slippery-slope arguments

- ¿Someone remind us, what is a slippery slope argument?
- ¿How do they work?

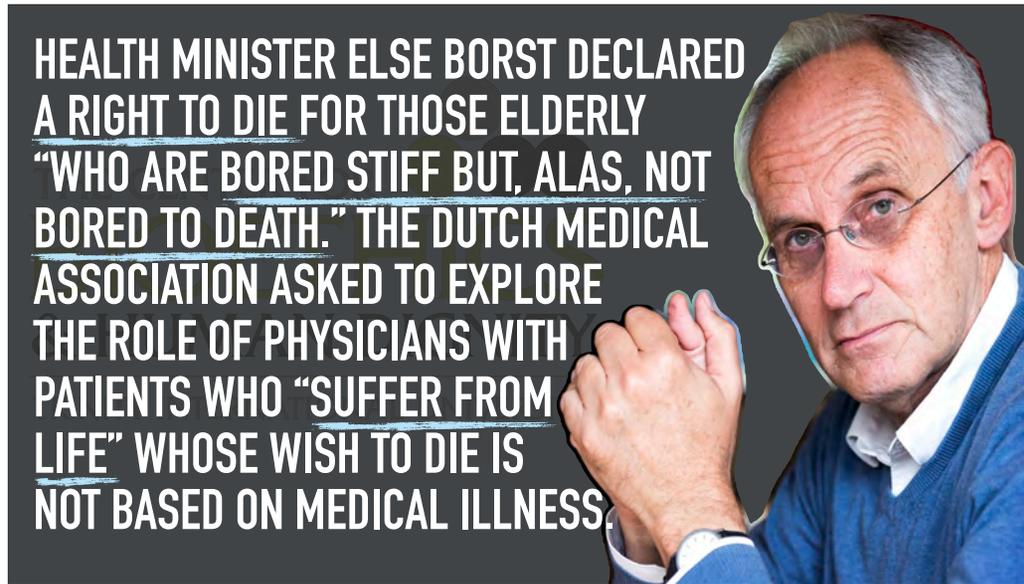
<<< Slippery slope arguments are claims of the form: give an inch & you'll lose a mile..... >>>



In the case of the Netherlands

- What began as narrowly drawn & highly regulated practice
 - Terminal illness
 - Imminent death
 - Intractable pain
- Now is widely available & almost unregulated
 - “Unbearable Suffering”
 - Any kind; any age

<<< On page 549 Boer reports that, as early as 2001..... >>



Just after legalization: **QUOTE**

- < **RIGHT TO DIE** >
- < **Bored stiff...not to death** >
- < **Suffer from life** >

<<< **This is vividly illustrated by.....** >>>



Anna Elsner & her coauthors raise this concern in the context of Canadian law & policy

- Essay “Language Matters”
- Legislative & policy language of “Assisted Dying”
 - NOT unique to Canada
 - Used in NZ “End of Life Choice”
 - While at Otago
 - Recommended Reading
 - ALMOST standard in bioethics texts +/-10 yrs

<< ¿What is the worry about this talk of “assisted dying” >>



¿What questions & objections to they put to this terminology?

- OBSCURE moral inflection of killing
 - Euthanasia
 - Suicide
- DENY efficient cause of death
 - In ACTIVE Euthanasia
 - Pharmacology NOT Pathology
 - NZ Death Certificate “natural causes”

<<< This terminology neutralizes & normalizes description of the action >>>

**NORMALIZATION OF THE ACRONYM “MAID”
[MEDICAL ASSISTANCE IN DYING] AS A WAY
OF REFERRING TO THE PROVISION OF
ASSISTED DYING IN CANADA, TOGETHER
WITH THE POSITIONING OF THE
PRACTICE AS MERELY ANOTHER CARE
OPTION AT THE END OF LIFE, HAS
CLEARLY CONTRIBUTED TO THE
PROCEDURE’S ACCEPTANCE.**

— Anna Elsner, et al (*“Language Matters,”* 5)



Without offering a justification of ACTIVE Euthanasia

- Elsner & her coauthors write
- **QUOTE**
- **< Merely another care option >**

<<< This observation & objection notwithstanding..... >>>



THESE TERMINOLOGICAL DIFFERENCES THEREBY ALSO REFLECT PERSISTENT DIFFICULTIES IN REACHING BROAD AGREEMENT ABOUT EXACTLY WHAT IS AT STAKE: NOT ALL PATIENTS AND THEIR FAMILIES EXPERIENCE ASKING FOR HELP IN DYING AS “SUICIDE”; NOT ALL CITIZENS CAN ACCEPT THAT RECEIVING HELP TO END ONE’S LIFE IS ANYTHING BUT “SUICIDE.” PART OF THE CHALLENGE FOR POLITICAL ACTORS IS THEREFORE CHOOSING LANGUAGE THAT ATTENUATES, RATHER THAN AGGRAVATES, THESE DIFFERENCES.

— Anna Elsner, et al (*“Language Matters,”* 6)

Elsner & her coauthors also say this:

- **QUOTE**
- **< Terminological Differences >**
- **< Choosing language >**

<< Take a moment to reread these sentences >>



THESE TERMINOLOGICAL DIFFERENCES THEREBY ALSO REFLECT PERSISTENT DIFFICULTIES IN REACHING BROAD AGREEMENT ABOUT EXACTLY WHAT IS AT STAKE: NOT ALL PATIENTS AND THEIR FAMILIES EXPERIENCE ASKING FOR HELP IN DYING AS “SUICIDE”; NOT ALL CITIZENS CAN ACCEPT THAT RECEIVING HELP TO END ONE’S LIFE IS ANYTHING BUT “SUICIDE.” PART OF THE CHALLENGE FOR POLITICAL ACTORS IS THEREFORE CHOOSING LANGUAGE THAT ATTENUATES, RATHER THAN AGGRAVATES, THESE DIFFERENCES.

— Anna Elsner, et al (*“Language Matters,”* 6)

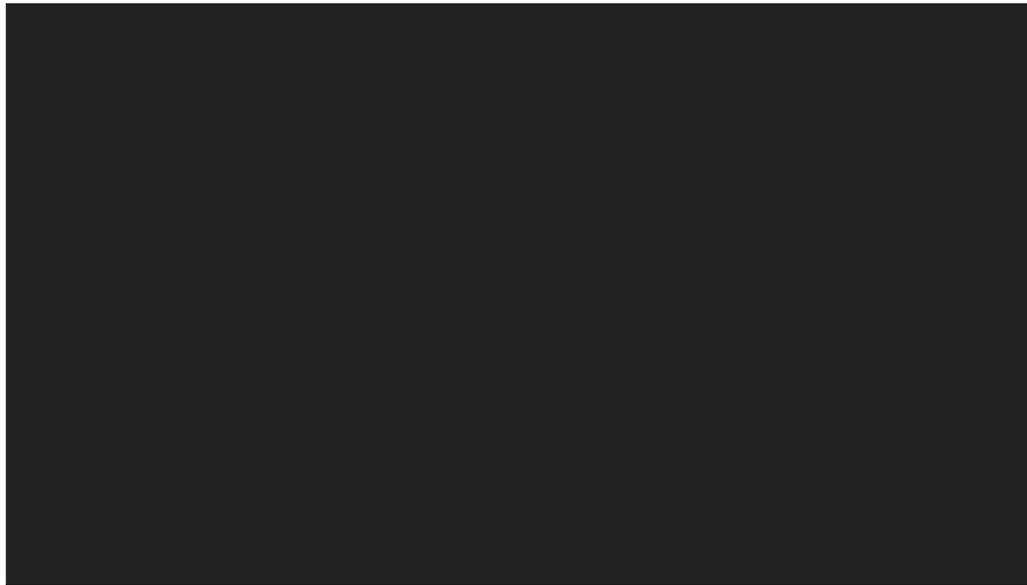
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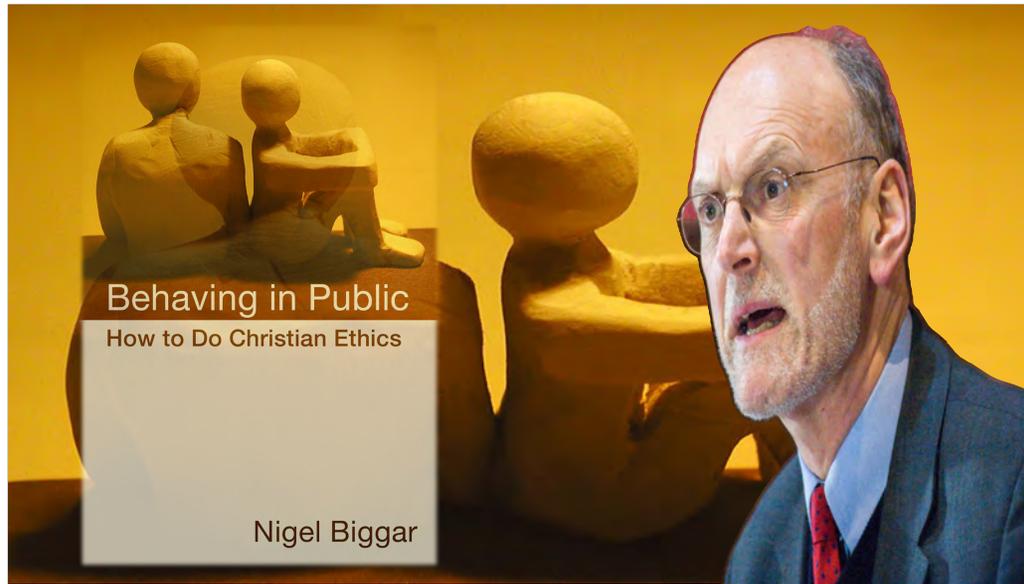
- Take a moment to take it in
- Take it down in your notes if you like

¿What are they saying about **POLITICS & LANGUAGE?**

- Politics is art of possible
 - Aims for consensus
 - Polarization is obstacle to overcome
- ¿Christian language?
 - Aim for consensus
 - Insist on rigorousness

<<< Gil Meilander, whom we read earlier in week three >>>

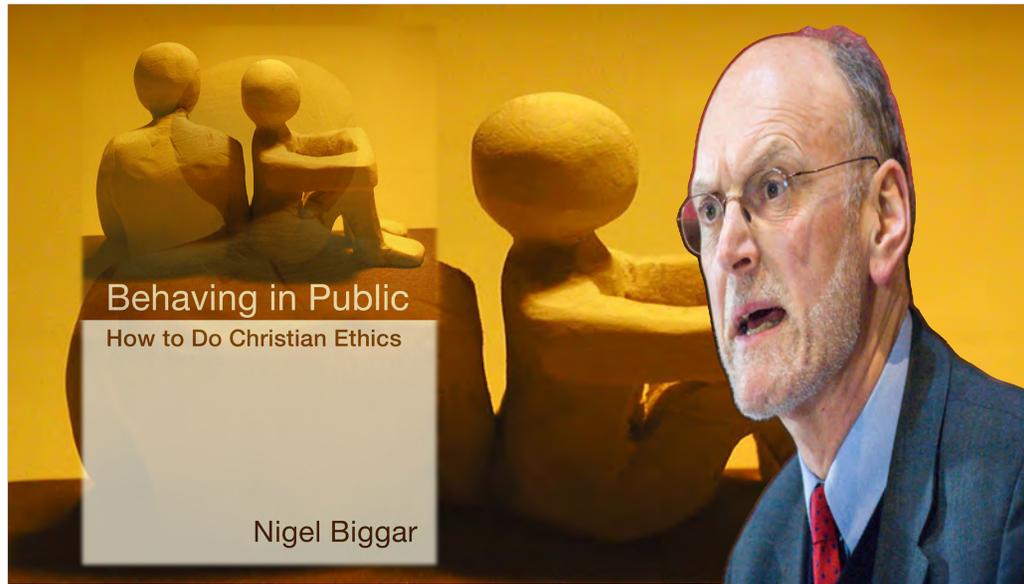




From the beginning & at every stage along the way our focus has been on language

- Words & the worlds they create
- Descriptions & the evaluations they generate

<<< So too at the end of the course, our focus is once more on language >>>



But, with Nigel Biggar, we now ask questions about place of Christian language in public discourse

- So far, we've just been talking & thinking about
 - Description & evaluation of human action
 - Based on biblical & theological criteria
 - FOR XIANS
- Now, we ask if, & how far
 - Those descriptions & evaluations
 - Should be FOR OTHERS

<<< When we we “go public,” so to speak, three questions arise >>>

A photograph of Nigel Biggar, a man with glasses and a beard, wearing a suit and tie, speaking. The background is blue with faint silhouettes of people.

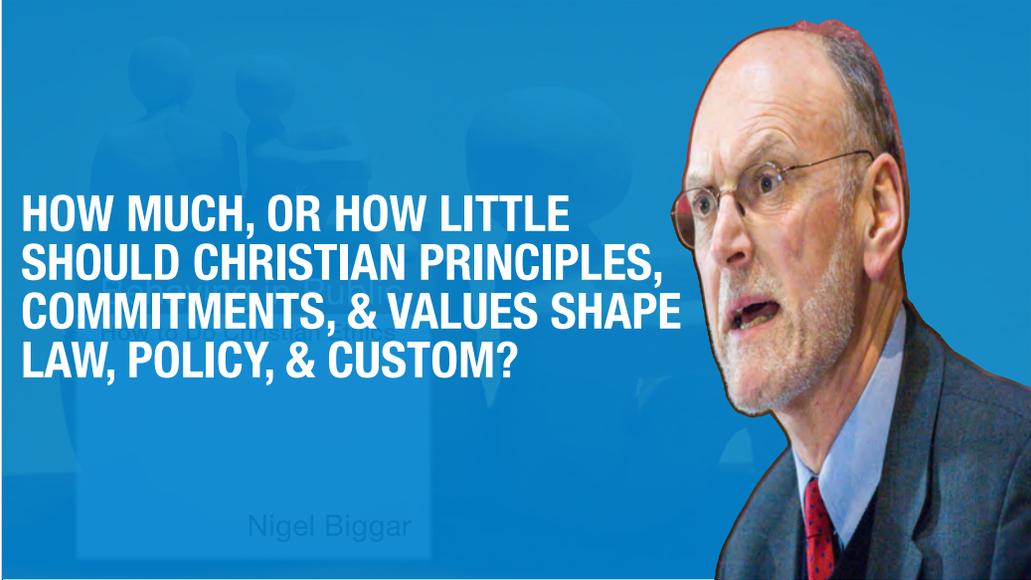
HOW MUCH, OR HOW LITTLE SHOULD CHRISTIAN PRINCIPLES, COMMITMENTS, & VALUES SHAPE LAW, POLICY, & CUSTOM?

Nigel Biggar

First, how much or how little should

- Christian judgments & commitments
- Shape law, policy, & custom
 - Think, for example, of Blue Laws
 - No booze sales on Sundays
 - Some Jersey Shore towns are dry
 - Or, more significantly
 - How Roman Catholic
 - Evangelical Protestants
 - Worked for the reversal of R

<< On one end of the spectrum..... >>



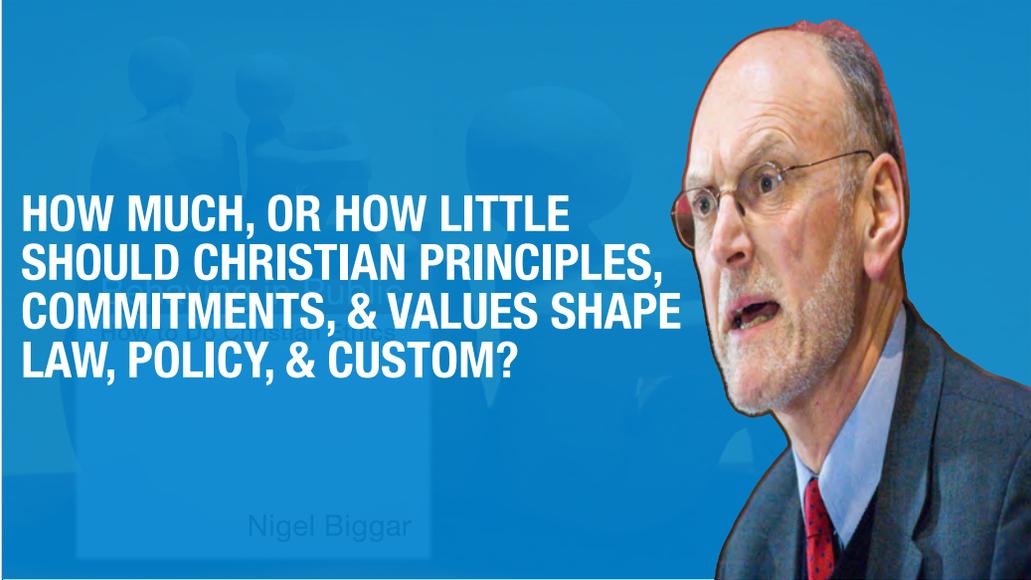
HOW MUCH, OR HOW LITTLE
SHOULD CHRISTIAN PRINCIPLES,
COMMITMENTS, & VALUES SHAPE
LAW, POLICY, & CUSTOM?

Nigel Biggar

Theocrats, Theonomists, & Integralists

- Think Xian principles, commitments, & values
- Should be the law of the land
 - Whether by force of argument
 - At the ballot box &
 - In the legislature
 - Or by force of arms
 - Whether metaphorical in culture wars
 - Or actual in wars of religion

<< On the other end of the spectrum..... >>



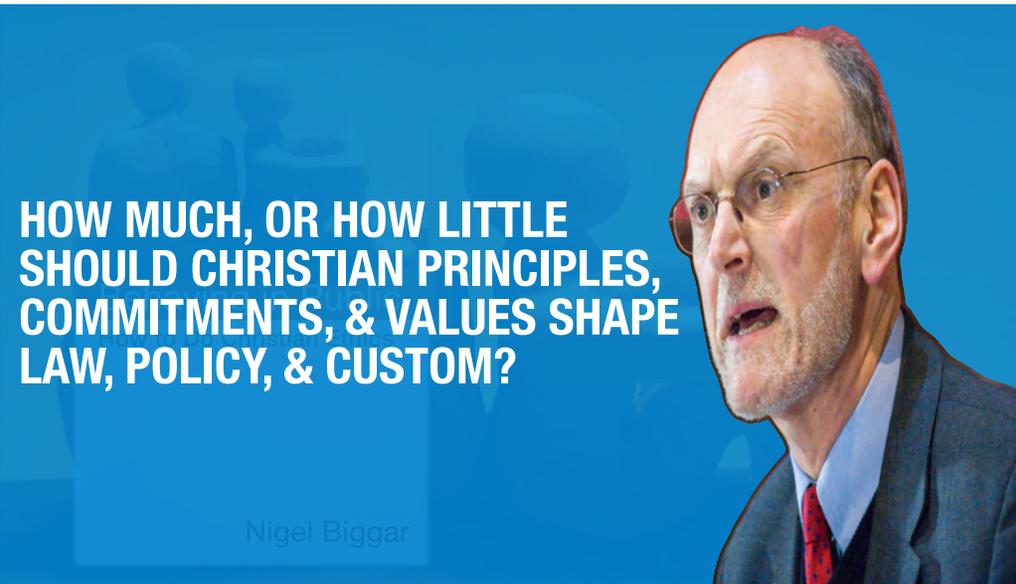
**HOW MUCH, OR HOW LITTLE
SHOULD CHRISTIAN PRINCIPLES,
COMMITMENTS, & VALUES SHAPE
LAW, POLICY, & CUSTOM?**

Nigel Biggar

Some Christians, including christological pacifists

- Think Xian at least SOME principles, commitments, & values
- CANNOT be the law of the land
 - First, because to hold them requires conversion
 - Second, because they cannot be imposed by force
 - Whether rhetorical
 - Or physical

<<< Most Christians are somewhere in between..... >>>



¿Where do you see yourself & your community?

<<< Most Christians are somewhere in between..... >>>



.....

<<< This raises our second question..... >>>

**HOW MUCH, OR HOW LITTLE,
SHOULD CHRISTIANS USE
DISTINCTIVELY THEOLOGICAL
LANGUAGE IN PUBLIC
DISCUSSIONS ABOUT LAW,
POLICY, AND CUSTOM?**

Nigel Biggar



¿How much or how little?

- Distinctively theological language
- In public discourse

<< Again, we find a range of answers, even among our authors this term >>

**HOW MUCH, OR HOW LITTLE,
SHOULD CHRISTIANS USE
DISTINCTIVELY THEOLOGICAL
LANGUAGE IN PUBLIC
DISCUSSIONS ABOUT LAW,
POLICY, AND CUSTOM?**

Nigel Biggar



¿How should Christians “behave in public” as Biggar puts it?

- All God-talk all the time
- Quote scripture chapter & verse
- No God-talk at anytime

<<< ¿What do you make of this? >>>

**HOW MUCH, OR HOW LITTLE,
SHOULD CHRISTIANS USE
DISTINCTIVELY THEOLOGICAL
LANGUAGE IN PUBLIC
DISCUSSIONS ABOUT LAW,
POLICY, AND CUSTOM?**

Nigel Biggar



Christian theologians & ethicists like Stanley Hauerwas & Richard Hays

- Think Xians can ONLY use God-talk
- Straight no chaser
- That to do otherwise is compromise

Secular political philosophers like Richard Rorty & John Rawls

- Think NOT AT ALL
- Religion is a “conversation stopper”
- Christians have use secular language
 - That is accessible &
 - Intelligible to everyone
 - Regardless of religious or ideological commitments

<<< If we reject this all or nothing proposition..... >>>

**HOW, AND HOW MUCH, SHOULD
CHRISTIANS TRANSLATE AND
TRANSPOSE THEOLOGICAL
LANGUAGE INTO IDIOMS, AND
VOCABULARIES THAT ARE
ACCESSIBLE AND INTELLIGIBLE
TO EVERYONE?**

Nigel Biggar



We confront a third question

- **¿HOW & HOW MUCH.....?**
- Translate & transpose
- Accessible & Intelligible

<<< **Our several authors offer different takes on this question** >>>

INTEGRITY IS NOT THE SAME AS DISTINCTIVENESS. ONE IS A VIRTUE; THE OTHER AN ACCIDENT OF HISTORY... SINCE NOT EVERYONE SHARES THEIR THEOLOGICAL PREMISES, AND SINCE THESE PREMISES SHAPE MORAL VISION AND LIFE, THEN THEIR ETHICS WILL SOMETIMES BE DISTINCTIVE. SOMETIMES, BUT NOT ALWAYS. THOSE WHO DO NOT SHARE THEIR THEOLOGICAL BELIEFS MIGHT NEVERTHELESS REACH SIMILAR ETHICAL CONCLUSIONS BY A DIFFERENT ROUTE.

— Nigel Biggar (*Behaving in Public*, 8)

Nigel Biggar



Biggar himself argues against Hauerwas & Hays

- Suggesting they overplay
- The distinctiveness & singularity of
 - XIAN commitments
 - Moral judgments

He commends a standard of INTEGRITY:

- **QUOTE**
- **< Integrity ≠ Distinctiveness >**
- **< Sometimes ≠ Always >**
- **< Similar Conclusions...Different Route >**

<< Take a moment to reread this passage..... >>

INTEGRITY IS NOT THE SAME AS DISTINCTIVENESS. ONE IS A VIRTUE; THE OTHER AN ACCIDENT OF HISTORY... SINCE NOT EVERYONE SHARES THEIR THEOLOGICAL PREMISES, AND SINCE THESE PREMISES SHAPE MORAL VISION AND LIFE, THEN THEIR ETHICS WILL SOMETIMES BE DISTINCTIVE. SOMETIMES, BUT NOT ALWAYS. THOSE WHO DO NOT SHARE THEIR THEOLOGICAL BELIEFS MIGHT NEVERTHELESS REACH SIMILAR ETHICAL CONCLUSIONS BY A DIFFERENT ROUTE.

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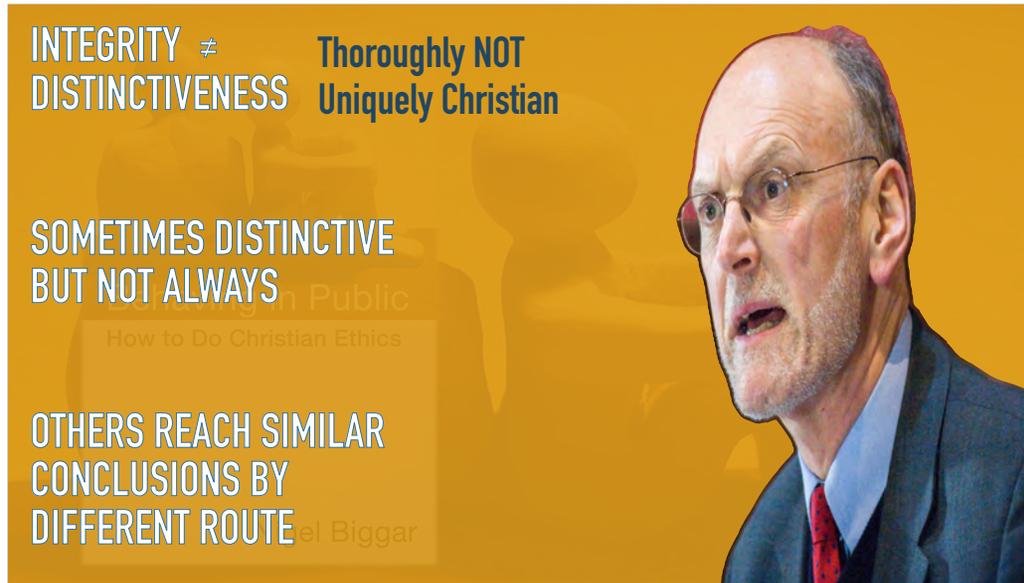


Either here on the screen or on page 8 of the book

- Take it in
- Take it down in your notes

¿Rephrase or restate Biggar's point here?

<<< Let's break it down & work it out..... >>>



First, Integrity ≠ Distinctiveness

- An ethical commitment
- Or moral judgment
- Can be THOROUGHLY Xian
- But not UNIQUELY

What matters is that Christian ethics is IDENTIFIABLY Christian

- Grounded in scripture
- Guided by faith & theological commitments
- Whether or not others agree is beside the point

<< **Second, we should not be surprised by SOME commonalities.....** >>

INTEGRITY ≠ Thoroughly NOT
DISTINCTIVENESS Uniquely Christian

SOMETIMES DISTINCTIVE
BUT NOT ALWAYS

Common Grace
Common History
Common Nature

OTHERS REACH SIMILAR
CONCLUSIONS BY
DIFFERENT ROUTE



Speaking in Public
How to Do Christian Ethics
el Biggar

We should expect SOME overlap with others < as a matter of >

- Common Grace
- Common History
- Common Nature

<<< At the very least..... >>>

INTEGRITY \neq DISTINCTIVENESS

Thoroughly NOT Uniquely Christian

SOMETIMES DISTINCTIVE BUT NOT ALWAYS

Common Grace
Common History
Common Nature

OTHERS REACH SIMILAR CONCLUSIONS BY DIFFERENT ROUTE

Common Cause

We should not be surprised when SOME others share SOME of our commitments & judgments

- For example, Jews
 - Worship same God
 - Read same scriptures
- Others in liberal-democratic societies
 - For good & for ill
 - Shaped by Christianity
- Common Nature
 - Animality & humanity
 - Primary / secondary precepts

<< Let's take a moment to take a step back & take stock >>

INTEGRITY ≠ Thoroughly NOT
DISTINCTIVENESS Uniquely Christian

SOMETIMES DISTINCTIVE
BUT NOT ALWAYS

Common Grace
Common History
Common Nautre

OTHERS REACH SIMILAR
CONCLUSIONS BY
DIFFERENT ROUTE

Common Cause



How to Do Christian Ethics
el Biggar

¿Does Biggar's notion of "behaving in public" make sense?

- How he's specifying & identifying Xian ethics
- Even as he's relating it to other forms of
 - Ethical reflection &
 - Moral leadership

<<< OK, let's take our break here..... >>>





Chris Marshall is

- Professor emeritus of Restorative Justice
- At Victoria University Wellington (NZ)
- Best known for his book
 - Beyond Retribution
 - NT Vision for Justice, Crime, & Punishment

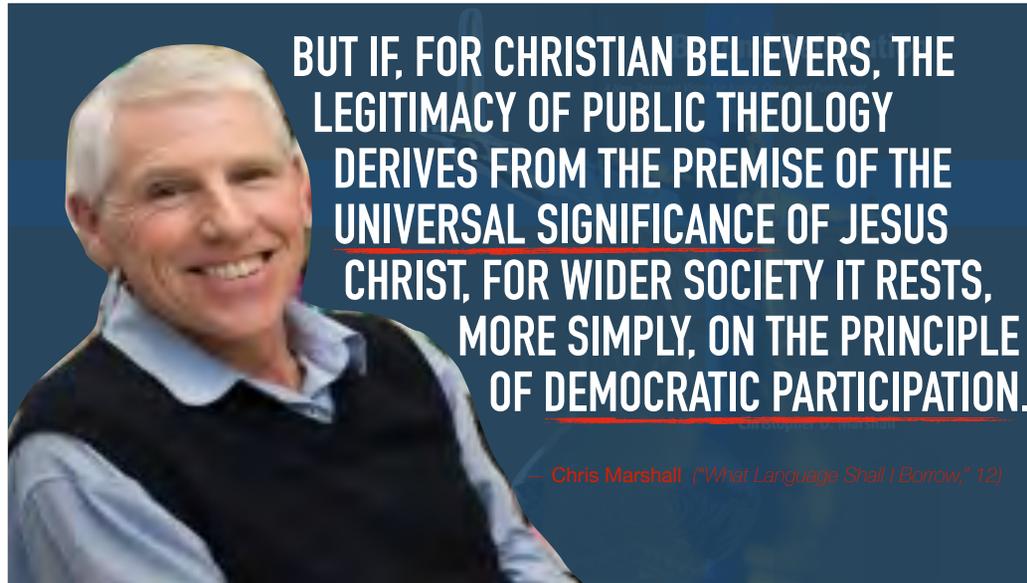
<< We read his wonderful little essay “What Language Shall I Borrow?” >>



¿How would you summarize Marshall's take on translation & public theology?

- Defines public theology
 - Welfare of the city (public)
 - NOT interests of church
- Theology employed for
 - Public Ends
 - Common Good

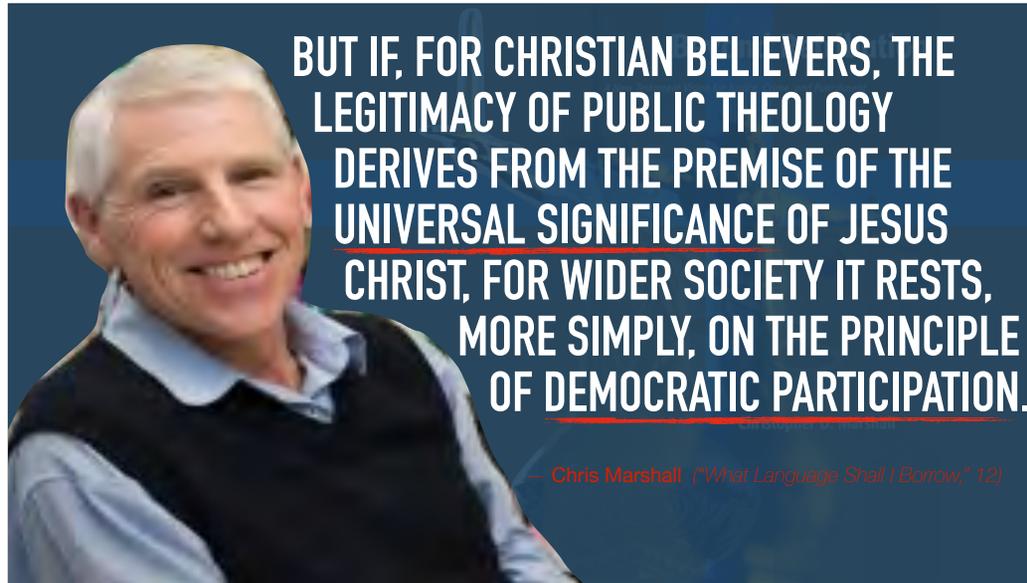
<<< Marshall proposes a twofold rationale for public theology >>>



“But if.....”

- For Christians < **Universal Significance** >
- For Society < **Democratic Participation** >

<<< Take a moment to reread this passage..... >>>



Either here on the screen or on page 12 of the reading

- Take it in
- Take it down in your notes

¿What is Marshall saying?

<<< Here he offers to rationales for public theology..... >>>



First, a theological rationale for Xians; second a political rationale for citizens

If Marshall were American, he may have put it like this

- Christians are permitted to speak publicly
- In whatever religious or secular language suits them
 - Both as a matter of **< first commandment >**
 - And as a matter of **< first commandment >**

<< Where, Biggar urges use of more secular language..... >>



Marshall advocates what he calls “bilingual or polylingual” public theology

<<< And he outlines several modes or models of public theology..... >>>

PUBLIC THEOLOGIES:

Common Currency (Biggar)

Distinctive Discourse (Hauerwas / Hays)

Christopher D. Marshall



He identifies THREE Main modes or models

- **< Common Currency >**
 - Less theological in language
 - Nature / Reason
 - Biggar
- **< Distinctive Discourse >**
 - Fully theological
 - Scripture / Doctrine
 - Hauerwas / Hays

<<< The third mode or model Marshall identifies is..... >>>

PUBLIC THEOLOGIES:

Common Currency (Bigger)

Distinctive Discourse (Hauerwas / Hays)

Integrated (Bretherton / King)

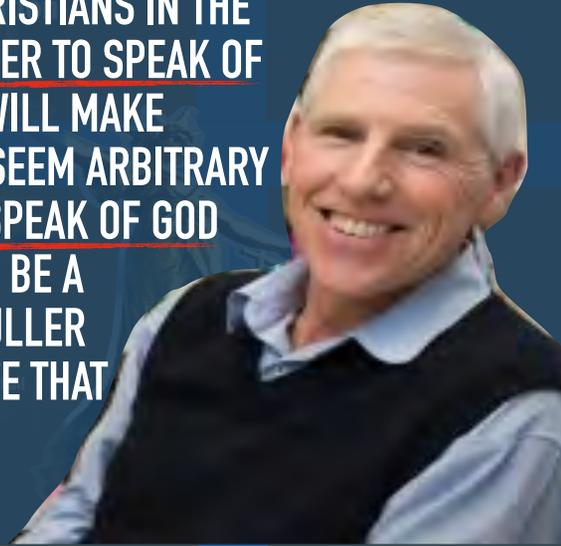


What he calls the integrated model

- Combines both
 - Common Currency
 - Distinctive Discourse
- Mixed rhetorical strategy
 - Both in own terms
 - In terms others share

<<< Marshall observes that, when using the integrated approach >>>

THE CHALLENGE FOR CHRISTIANS IN THE PUBLIC SQUARE IS NEITHER TO SPEAK OF GOD TOO EARLY, WHICH WILL MAKE CHRISTIAN JUDGMENTS SEEM ARBITRARY OR PAROCHIAL, NOR TO SPEAK OF GOD TOO LATE, WHICH WOULD BE A FAILURE TO OWN THAT FULLER RELIGIOUS VISION OF LIFE THAT INFORMS AND INSPIRES CHRISTIAN VALUES.

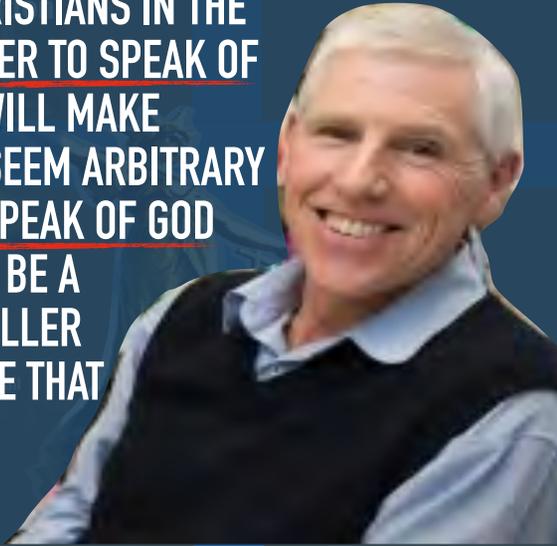


The challenge for Xians in the public square

- We ought not to speak of God < **too early** >
 - Suggesting our standpoint is *parochial*
 - Our viewpoint is *arbitrary*
- Nor should we speak of good < **too late** >
 - Betraying that our theological standpoint is redundant
 - Our Christian viewpoint is superfluous
- Like Goldilocks, we need to get it “just right”

<<< Take a moment to reread this passage..... >>>

THE CHALLENGE FOR CHRISTIANS IN THE PUBLIC SQUARE IS NEITHER TO SPEAK OF GOD TOO EARLY, WHICH WILL MAKE CHRISTIAN JUDGMENTS SEEM ARBITRARY OR PAROCHIAL, NOR TO SPEAK OF GOD TOO LATE, WHICH WOULD BE A FAILURE TO OWN THAT FULLER RELIGIOUS VISION OF LIFE THAT INFORMS AND INSPIRES CHRISTIAN VALUES.



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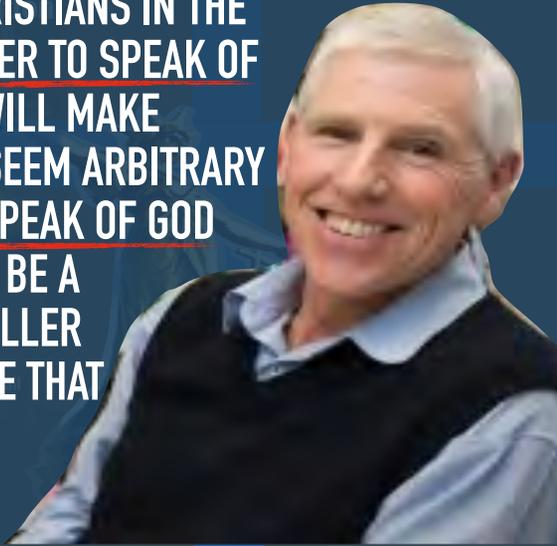
- Take it in
- Take it down in your notes

What Marshall proposes is a composite approach

- Sometimes using fully theological language
- Others translating & transposing
- Neither insisting that NOBODY but Xians
 - Hold this view or
 - Offer this perspective
- Nor conceding that EVERYBODY
 - Already knows whatever
 - It is that Xians have to say

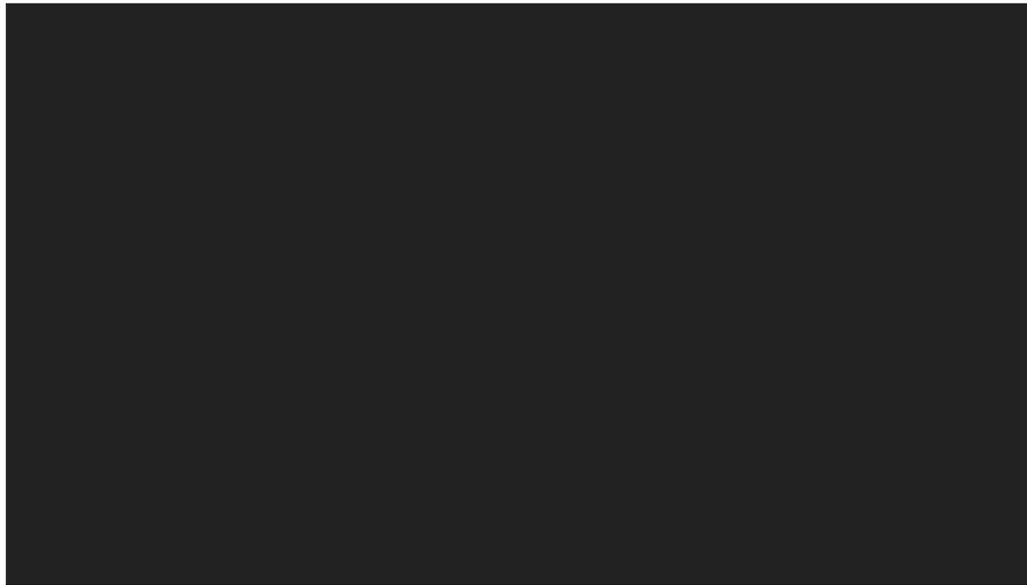
<< ¿Does this make sense? >>

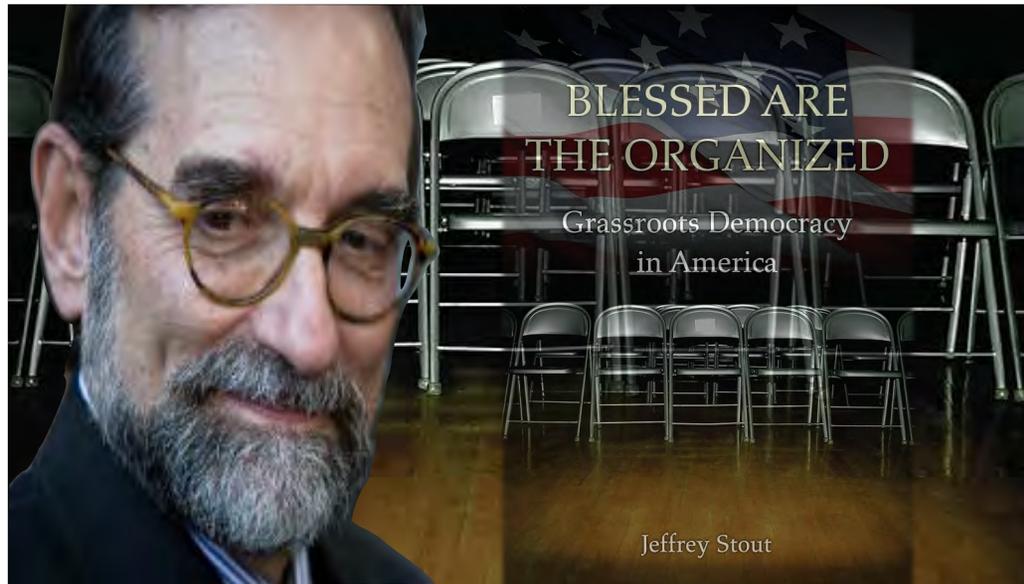
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.....

<<< Okay, last, but surely not leave Jeff Stout >>>

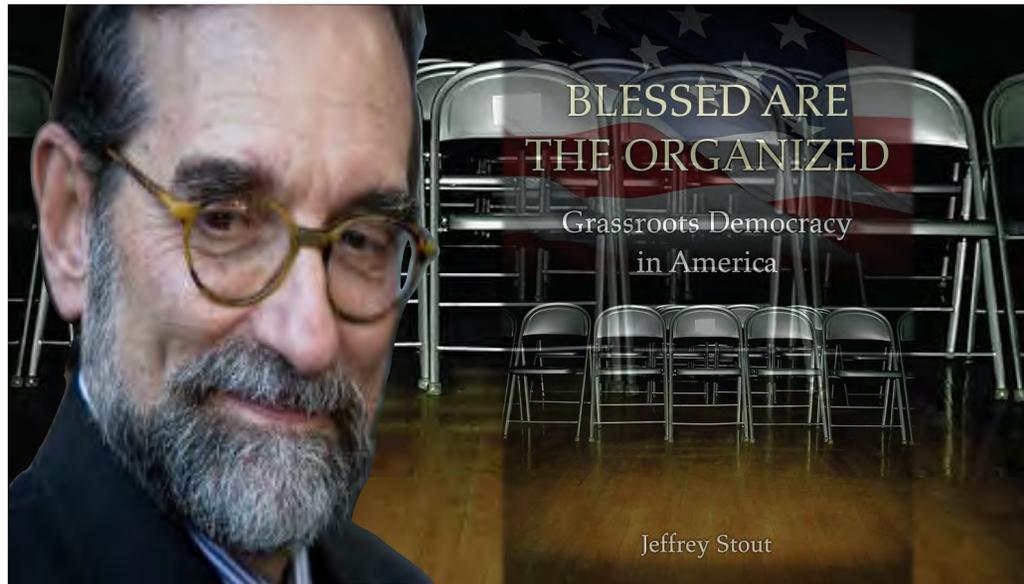




We read a chapter from Stout's magnificent book

- Blessed Are the Organized
- A close study of grassroots community organizing
 - Which itself embodies this integrated approach
 - Often faith-based groups
 - Not exclusively religious

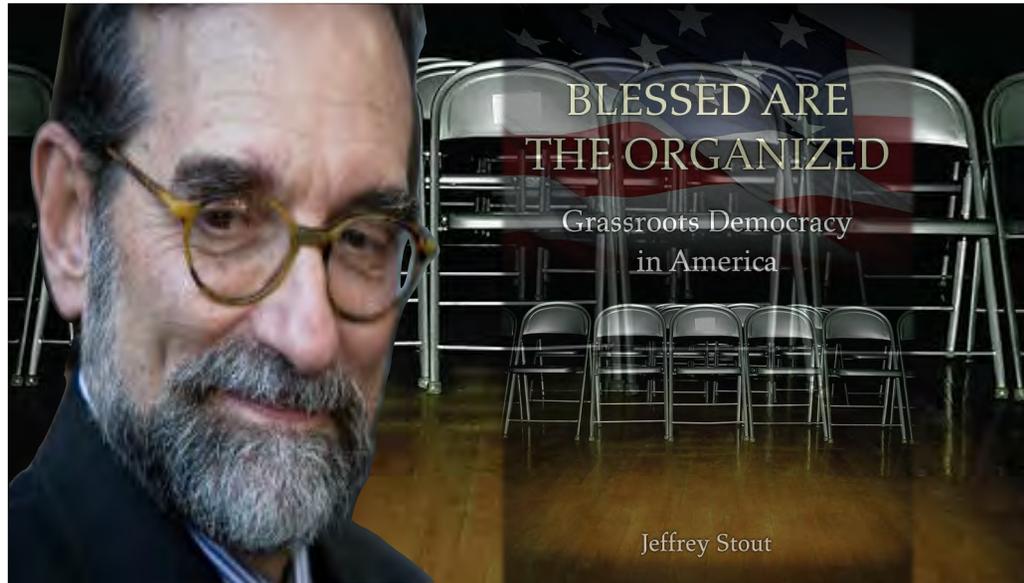
<< This chapter addresses the place of religion..... >>



Both in American Democracy & public life in general; and in organizing

- Stout himself is an atheist
- But unlike Rorty & Rawls
 - Not only accepts religion in public life
 - Argues for necessity
 - First, b/c role in historic social movements
 - Second, b/c role in current social movements
 - Third, as a matter of civil liberty

<< Even so, in this chapter he casts religion in nonsectarian terms..... >>

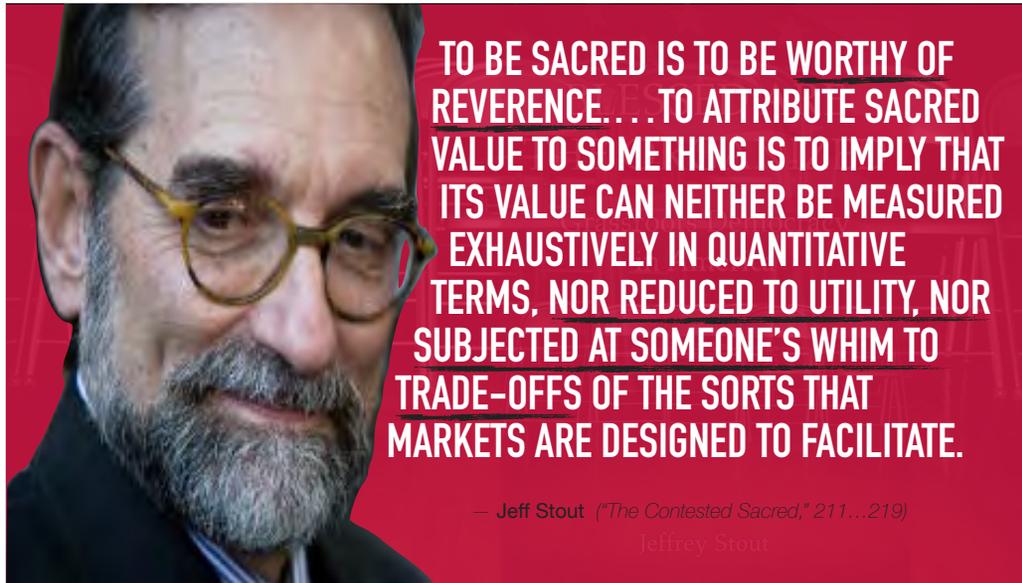


Namely, in terms of the sacred & the horrendous

¿What does he mean by these terms?

- ¿What makes something sacred?
- ¿What makes something horrendous?

<<< This chapter addresses the place of religion in ethics & politics..... >>>

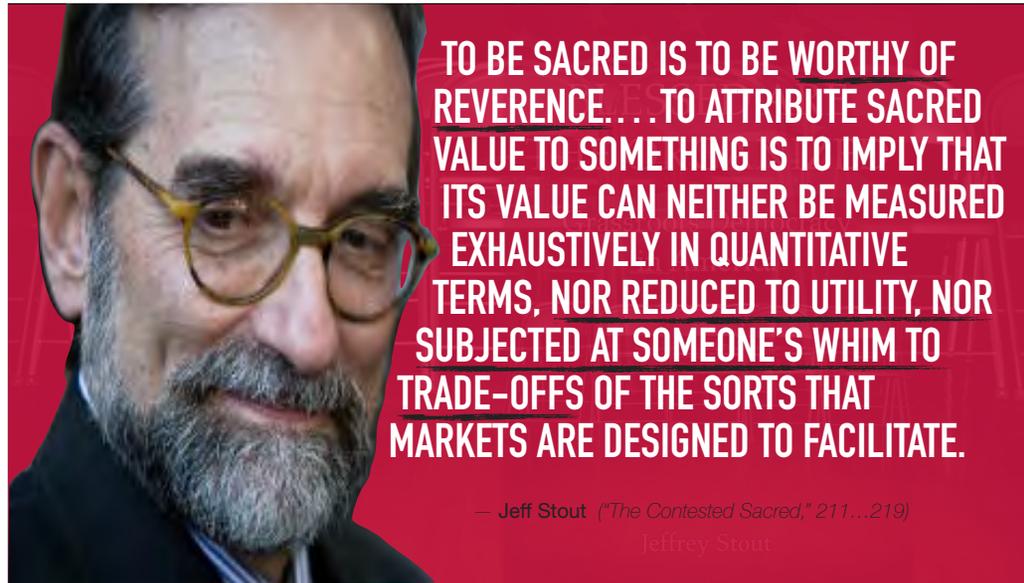


In terms of sacred value & horrendous evil

On pages 211 & 219, Stout argues that:

- **QUOTE**
- **< Worthy of Reverence >**
- **< Nor Reduced... >**
- **...Nor Trade-offs**

<< Take a moment to reread this passage..... >>



Either here on the screen or on pages 211 & 219 of the reading

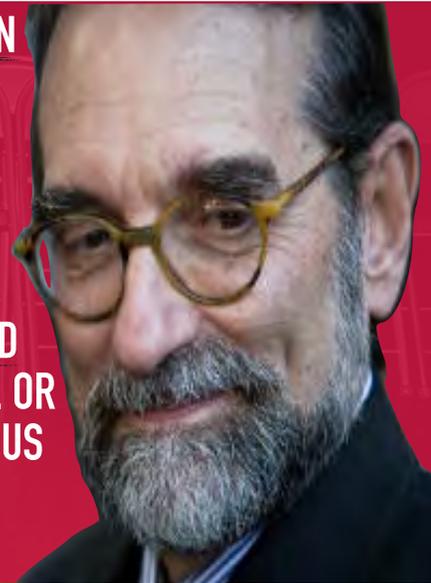
- Take it in
- Take it down in your notes

¿What is Stout saying about the sacred?

- **In terms of ethics**
- **And politics**

<<< Conversely, Stout defines the horrendous in terms of the sacred as..... >>>

THE HORRENDOUS DOES NOT FALL ON A SCALE. IT KEEPS CLOSE COMPANY WITH OUR DEEPEST CONCERNS AND PASSIONS. IT IS WHAT HAPPENS WHEN THE PEOPLE OR THINGS WE CARE MOST DEEPLY ABOUT THE PEOPLE OR THINGS THAT ARE SACRED TO US—ARE VIOLATED, DESTROYED, OR PROFANED... EVILS ARE HORRENDOUS ONLY IF THEY VIOLATE, PROFANE, OR DESTROY SOMETHING SACRED.

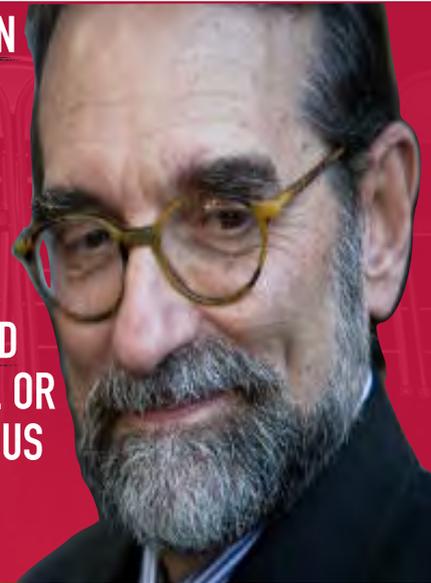


On page 211, he explains:

- **QUOTE:**
- **< Does not fall on a scale >**
- **< People or things sacred to US >**
- **< ONLY IF... >**

<< Take a moment to reread this passage..... >>

THE HORRENDOUS DOES NOT FALL ON A SCALE. IT KEEPS CLOSE COMPANY WITH OUR DEEPEST CONCERNS AND PASSIONS. IT IS WHAT HAPPENS WHEN THE PEOPLE OR THINGS WE CARE MOST DEEPLY ABOUT THE PEOPLE OR THINGS THAT ARE SACRED TO US—ARE VIOLATED, DESTROYED, OR PROFANED... EVILS ARE HORRENDOUS ONLY IF THEY VIOLATE, PROFANE, OR DESTROY SOMETHING SACRED.



Either here on the screen or on page 211 of the reading

- Take it in
- Take it down in your notes

¿What do you make this, his portrait of the sacred & the horrendous?

<<< FIN >>>