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### **“Modernity and the Moral Life” (5-3-1)**

#### Questions

1. **How is the modern world understood in this chapter?** The modern world is best understood as a complex of interacting forces and variables. Three of its primary components are intellectual, industrial/technological, and sociological.
2. **Name the two schools of thought associated with the intellectual components of modernity.** The two schools of thought associated with the intellectual components of modernity are rationalism and empiricism.
3. **What sparked the Industrial Revolution?** The Industrial Revolution developed as modern science was incorporated into the creation of new systems and technology.
4. **Besides technology, what other aspects of life were transformed by the Industrial Revolution?** Besides technology, industrialism, Hollinger states, transformed economies, politics, religions, everyday ways of life, and human thinking.
5. **How has technological advancement conflicted with Christian ethics?** Most of the issues with which we grapple today, says Hollinger, are a result of the technological means of controlling significant portions of life, death, disease, and the genetic structure of human beings.

#### Vocabulary

- **Secularism:** a set of beliefs and practices committed to abolish religion in society

- **Secularization:** a process that deemphasizes the role of religion in major social institutions
- **Empiricism:** the belief that all knowledge is based on experience and senses

### Summary

Hollinger discusses the modern age and its implications on moral life. In his discussion, he weighs the pros and cons associated with its technological advancements and newfangled, philosophical ideas. At face value, Hollinger points out that one may presuppose that the human progress and new perspectives resulting from the modern age ultimately bettered the world in which we live today. Yet, Hollinger offers a more insightful judgment. Regardless of the added efficiencies and social movements of this time, Hollinger raises several complications that have also emerged because of modernity. Similarly, Hollinger wonders how Christians can navigate the different social processes—such as differentiation, pluralization, secularization, and privatization—that are a byproduct of modernity and contribute to its enduring influence. Either way, the author cautions Christians about viewing any one historical period, including modernity, as “the great source of evil or the great embodiment of good.”