

5-3-1 Assignment / Herve Talom

Chapter 11: PLURALISM AND CHRISTIAN ETHICS Hollinger, Dennis, April 12th, 2023

QUESTIONS

1. What is the problem of civil religion?
2. What are the two issues in social dilemma?
3. What is the theocratic or Constantinian approach?
4. When did the language of civil religion began to emerge in the USA?
5. What is Stephen Carter statement about social relevance?

ANSWERS

1. *One problem of civil religion is its propensity to legitimize a nation's endeavors rather than to play a prophetic role in calling society to moral accountability. (p. 250)*
2. *The social dilemma involves two issues: first, how a religiously informed ethic can relate to the pluralistic milieu, and second, how society itself can exist given the broad mix of worldviews and moral outlooks. (p. 240).*
3. *The theocratic response rightly wants to see changes in the culture, but to make Christianity a privileged voice is to rely on political and legal inducements to engender a Christian type of morality. (p. 248).*
4. *In the USA, the language of civil religion began to emerge in the 1950s. (p. 249).*
5. *Stephen argument treats religion as merely a hobby with no social relevance. (p. 253).*

TERMS

Euthanasia: Physician-assisted suicide.

Pluralism: The belief that the existence of different types of people within the same society.

Ethnocentrism: The existence of different type of people, who have different beliefs and opinions within the same society.

SUMMARY:

This Chapter focuses on Pluralism And Christian Ethics. In the introduction, he highlights Dr. Jones's opposition to Euthanasia. Her opposition was clearly rooted in her personal faith and biblical principles. This chapter seeks to demonstrate that these are not genuine dilemmas, as is often assumed by both secularists and Christians. One can be committed to truth while at the same time affirm a sociocultural pluralism, albeit one in which Christianity is a voice of influence. (p. 239). In the midst of pluralistic societies, Christians sometimes feel like a beleaguered minority. We sense that our ethical virtues and commitments seem to make little difference. Indeed, our faith and ethic are at times opposed and even ridiculed. We likely feel much like the saints of Israel (Judea) after being taken captive to Babylon. There they asked the question, "How could we sing the LORD's song in a foreign land?" (p. 255).