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5-3-1 Assignment for Hollinger Chapter 11

Questions:

1. The way in which a religiously informed ethic can relate to the pluralistic milieu and how society itself can exist among broad mix of worldviews are two issues relating to what dilemma of pluralism?
2. "One religion is as good as another" is one example of what dilemma experienced in pluralistic societies?
3. Christian fundamentalism and a strong emphasis on individual have contributed to a passionate personal ethic, a weak social ethic, and what unfortunate perspective on religion?
4. The argument that society needs a moral and religious foundation based only on Christianity for all cultural and public life supports what approach to Christian ethics in pluralistic societies?
5. Reconstructionist Rousas John Rushdoony believed that Christianity had been disestablished by the state and replaced by what ideology as the "religion of the state"?

Answers

1. *The Social Dilemma.*
2. *The Truth Dilemma.*
3. *Privatization of religion.*
4. *The Theocratic or Constantinian Approach.*
5. *Humanism*

Terms

Constantinianism: the notion of mandating a religious state a particular religion to ensure moral standards.

Civil Religion: according to Robert Bellah, "that religious dimension found in the life of every day people, through which it interprets its historical experience in the light of transcendence."

Pluralism: a sociocultural reality of discrepant worldviews, ideologies, and moral frameworks existing side by side.

Summary:

In Chapter 11, Hollinger explores the relationship between a particularistic Christian ethic and a pluralistic culture. He describes the "truth dilemma" and the "social dilemma" that arise amidst a pluralistic culture and several Christian responses to these in the midst of pluralism, including privatization, constantinianism, and civil religion. Hollinger advocates that Christians have a theological obligation and civic right to speak on our convictions in the public square, but the same courtesy must be granted to all other groups. He concludes that although "the culture of pluralism we face in the postmodern world may be a challenge to Christian ethics, but it is also a great opportunity."