

## Endnotes and Quotes for Session Two

D. R. Bork, 10/21/2

### The Wages of Sin

Some biblical examples of collective/social consequences of sin.

Gen. 3:16-19	The curse of the Fall
Gen. 6 – 8	The great flood
2 Kings 17:-18	Fall and Captivity of Israel
2 Kings 25: 1-21	Fall and Captivity of Judah
Isaiah 47 - 51	Judgement on Specific Nations
Romans 6:20 - 23	A General Statement About Sin and Death
1 Cor. 11:27-32	Consequences of Communion Misconduct
Hebrews 10:24-31	A Warning about Judgment to Church Saints
Revelation 2 – 3	Letters to the Churches

### Ideas and Social Structures – a Postmodern Example

Failure to know what God is really like and what his law requires destroys the soul, ruins society, and leaves people to eternal ruin.

Now, CHRISTIAN SPIRITUAL FORMATION is inescapably a matter of recognizing in ourselves the idea system (or systems) of evil that governs the present age and the respective culture (or various cultures) that constitute life away from God. The needed transformation is very largely a matter of replacing in ourselves those idea systems of evil (and their corresponding cultures) with the idea system that Jesus Christ embodied and taught and with a culture of the kingdom of God. This is truly a passage from darkness to light.

*Dallas Willard, Renovation of the Heart*

Many forms of Government have been tried and will be tried in this world of sin and woe. No one pretends that democracy is perfect or all-wise. Indeed, it has been said that democracy is the worst form of Government except for all those other forms that have been tried from time to time....

*Winston S Churchill, 11 November 1947*

### Quotes by and about Jacques Derrida

Few thinkers exhibit the neurotic postmodern fixation upon words more explicitly than Jacques Derrida

*Pluckrose and Lindsay, Cynical Theories*

Derrida rejects the commonsense idea that words refer straightforwardly to things in the real world. Instead, he insists that words refer only to other words and to the ways in which they differ

from one another

*Pluckrose and Lindsay, Cynical Theories*

For Derrida, meaning is always relational and deferred, and can never be reached and exists only in relation to the discourse in which it is embedded... it cannot represent reality or communicate it to others.

*Pluckrose and Lindsay, Cynical Theories*

The ultimate basis of such delusion, innocence or cunning, its final validation, are theological... Derrida's formulation is beautifully incisive: *"the intelligible face of the sign remains turned to the word and the face of God"*.

Thus the origin of the axiom of meaning and of the God-concept is a shared one. The semantic sign, where it is held to be meaningful, and divinity, *"have the same place and time of birth."*

*George Steiner, Real Presences*

### **Impaled on the Dilemma of Action in History**

Quotes related to secular global pluralism and professional practice, particularly with reference to environmental planning and design.

The present situation in architecture is confused and puzzling... the architects themselves disagree on issues so fundamental that their discussion must be interpreted as an expression of groping uncertainty. The disagreement does not only concern the so-called 'aesthetic' problems, but also the fundamental questions of how man should live and work in buildings and cities.

*Christian Norberg-Schulz, Intentions in Architecture, 1966.*

when there are conflicting paradigms of professional practice, such as we find in the pluralism of psychiatry, social work, or town planning [one may add architecture and landscape architecture], there is no clearly established context for the use of technique. There is contention over multiple ways of framing the practice role...

*Donald Schon, The Reflective Practitioner: How Professionals Think in Action, 1983.*

*[Expanding and explaining the intellectual terrain of the design disciplines:]*

requires a profound philosophical base to work from...Without this we are not much more than a collection of individuals with specific personal points of view... not a profession.

*Patrick A. Miller, "A Profession in Peril?", Landscape Architecture, August, 1997, 68, documents this comment by M. Paul Friedberg in response to a survey of ASLA Fellows conducted in 1996.*

I had spent the better part of the last ten years seeking out architecture. Trying to understand it, to define it, to make it, and in some way to capture it in

chipboard and styrene... Not only could I not find architecture in what I was doing, I couldn't find architecture in what anyone else was doing. I had so many working definitions of the word that I couldn't decide for myself whether any particular thing was architecture or not. The word had ceased to mean anything to me.

*Eric J. Cesal, Down Detour Road: An Architect in Search of Practice, 2010.*

Critics of the millennial generation, of which I am a member, consistently use terms like "apathetic," "lazy" and "narcissistic" to explain our tendency to be less civically and politically engaged. But what these critics seem to be missing is that many [M]illennials are plagued not so much by apathy as by indecision. And it's not surprising: Pluralism has been a large influence on our upbringing. While we applaud pluralism's benefits, widespread enthusiasm has overwhelmed desperately needed criticism of its side effects.

*Zachary Fine, "My So-Called Opinions," New York Times, 2014/04/06*

Perhaps, for example, you have come to the point where you are impaled on the dilemma of action in history. On one hand, how can one secure determined and effective action to achieve a new order of society within history without invoking the power of an ideology which dehumanizes man and treats him as a means rather than an end? On the other hand, how can you treat seriously the personal destiny of every human being without robbing human history as a whole of any intelligible meaning? How can you have meaning for history as a whole except by surrendering the meaning of each human life, or how can you have meaning for each human life except at the cost of meaninglessness for human history? If you have felt that dilemma ... then you will perhaps understand that you might be driven to belief in the resurrection as the only possible foundation for a faith which takes seriously both the destiny of mankind and the destiny of every human soul."

*Leslie Newbigin, Honest Religion for Secular Man, 1966.*

## Five Snapshots of the Post Secular Present

(quotes from contemporary writers compiled by Dean R. Bork)

### 1) Defining the Postsecular Present –

Habermas labels the present era, in which religion must be taken seriously, as "postsecular." The term is potentially confusing. When, we might ask, was the secular age that we are now "post"?

The import of this is that the line between secular and religious is not as sharp as many philosophical and other accounts suggest. On the one hand, religious people cannot escape the prominence and power of the secular in the modern world, and on the other hand, while the norms of secular argumentation may obscure deep evaluative commitments, they do not eliminate them.

So the term "postsecularism" may be a bit of a red herring. (*Craig Calhoun, Rethinking Secularism, 2011*)

"a situation in which cultural fashion has replaced intellectual argument. Secular rationalism itself cannot find traction on the slippery ground of postsecular culture." (*John Sommerville, The Decline of the Secular University, 2006*)

### 2) Concerns for the Decline of American Culture –

The collapse of one sustaining cultural institution enfeebles others, making it more likely that others will give way. With each collapse, still further ruin becomes more likely, until finally the whole enfeebled, intractable contraption crashes. Beneficent corrections of deterioration are not guaranteed.

A culture is unsalvageable if stabilizing forces themselves become ruined and irrelevant. This is what I fear for our own culture, and why I have written this cautionary book in hopeful expectation that time remains for corrective actions. (*Jane Jacobs, Dark Age Ahead, 2004*)

During most of my forty years in economics I have assumed that America, with its great wealth, depth of learning, advanced technologies, and democratic institutions, would reliably find its way to social betterment... Now I am worried about my own country. The economic crisis of recent years reflects a deep, threatening, and ongoing deterioration of our national politics and cultural power. (*Jeffery Sachs, The Price of Civilization, 2012*)

Everything we love and care about in this world is subject to the tragedy of eventually being lost to us, including our very selves. The easy response to this terrible condition is to create a world full of things that are not worth caring about. That is precisely what we have done in the United States. (*James Howard Kunstler, Home from Nowhere, 1996*)

### 3) The Emptiness of American Higher Education –

The greater the university, the more intent it is on competitive success in the marketplace of faculty, students, and research money. And the less likely it is to talk seriously to students about their development into people of good character who will know that they owe something to society for the privileged education they have received.

[F]ew universities can boast that their postures today are born of principle and confidence. The hollowness of current responses exposes a loss of wisdom – a loss that is not inevitable but that will take principled leadership to recover. (*Harry R. Lewis, Excellence Without a Soul, 2007*)

Once upon a time, and not all that long ago, many college and university teachers, especially in the humanities, believed they had a responsibility to lead their students in an organized examination of this question and felt confident in their authority to do so. They recognized that each student's answer must be his or her own but believed that a disciplined survey of answers the great writers and artists of the past

have given to it can be helpful aid to students in their own personal encounter with the question of what living is for – indeed, an indispensable aid, without which they must face the question not only alone but in disarray. (*Anthony Kronman, Education's End: Why our Colleges and Universities Have Given Up on the Meaning of Life, 2007*)

#### 4) The Millennial Generation –

Millennials will reveal themselves as the answer to the central problem facing Xers, the prior youth generation. They will show what can be done about over-the-top free agency, social splintering, cultural exhaustion, and civic decay in an era when Americans are increasingly yearning for community. The Millennial solution will be to set high standards, get organized, team up, and do civic deeds.

Millennials will also correct for what today's teens perceive are the excess of middle-aged Boomers – the narcissism, impatience, iconoclasm, and constant focus on talk (usually argument) over action. Millennials can do this over time, by turning toward community, patience, trust, and a new focus on action over talk. That's the path by which today's kids can rebel against aging ex-rebels. Instead of growing up to be "Generation Y" or "Echo Boomers," Millennials will grow up to be de-X'd anti-Boomers." (*Neil Howe et. al., Millennials Rising: The Next Great Generation, 2000*)

This is a timid generation of rule followers in an era that demands bold, new rule makers. They are self-centered and have little experience with failure in what is likely to be [a] period requiring flexibility, adaptation, and resilience. They are immature, needy, and tethered to the adults in their lives in a time requiring vision and leadership. They are tribal, self-centered, and low in interpersonal skills in an era that will be characterized by growing interconnectedness and mutual dependence. They are weak in basic skills in a developing information economy that will demand the highest levels of skills and knowledge in history. They confuse effort with excellence and quantity with quality in an age when economy elevates outcomes over process. They talk internationally but their focus is local and their knowledge of the world is poor in an age of globalization. (*Arthur Levine and Diane Dean, Generation on a Tightrope: A Portrait of Today's College Students, 2012*)

#### 5) Spirituality and Religion among Millennials –

After 1991, increasing numbers of Americans of all ages expressed deep concern that religious leaders should not try to influence either people's votes or government decisions.

This change was visible in all parts of the religious spectrum, though least strongly among evangelicals and most strongly among the growing number of nones, those who rejected all religious identification. Young Americans came to view religion, according to one survey, as judgmental, homophobic, hypocritical, and too political.

Since 2000 generational succession has meant that cohorts of whom barely 5 percent say they have no religious affiliation are being replaced by cohorts of whom roughly 25 percent say they have no religion, massively increasing the nationwide incidence of nones.

The new nones are not uniformly unbelievers, and few of them claim to be atheists or agnostics. Indeed, most of them express some belief in God and even in the afterlife, and many of them say religion is important in their lives. (*Robert Putnam, American Grace: How Religion Divides and Unites Us, 2010.*)

[F]or the first time in American higher educational history, the push for talking about matters of religion and spirituality and answering questions about human purpose and meaning is coming from the bottom up, rather than the top down. (*Rhonda Hustedt Jacobsen and Douglas Jacobsen, No Longer Invisible: Religion in University Education, 2012*)