

Outline of Lecture

Chapter Ten: Ray Anderson, *On Being Human* IN FEAR AND TREMBLING

(HUMAN BEING AS MARGINAL POSSIBILITY) p148

{Recapitulation}

"Our point is that human personhood emerges out of the conjunction of a creaturely, biological process and the divine determination."

1] biological processes alone do not generate person(hood)

2] biological processes can yield an entity whose neurological complexity supports self-transcendence

and self-consciousness

3] person = "being-in-relation"

4] specifically, from a Xn perspective we are persons not because we possess self-consc. but because we are addressed by *the* Person (who possesses Self-Consc.)

Physical abnormalities p149: the circus. See Stringfellow, "My Sojourn with the Circus". At least the circus employed these people.

1] they were distortions of nature (a created good) in a Fallen world

2] the circus both exploited them and honoured/housed/recognized them

3] the circus (cf. Marineland) heralds the eschaton (see Shepherd, "NYC Library Steps")

4] as we spend time with these people, we don't doubt their humanness (Jean and Vanier and his friends)

5] note the efforts at dehumanizing people so that we can treat them as subhuman

6] Arab/Islamic people today in North America today?

"The assumption ... This would mean that divine determination doesn't distinguish between order and disorder at the creaturely level." p149

I understand his point:

1] we can't assume that creaturely reproduction reproduces the I.G.

2] still, I reject any suggestion that that which exhibits disorder in nature is thereby less human or inhuman. (In a Fallen world who doesn't exhibit *some* disorder?)

3] in choosing to live with disorder we are not saying that nature bestows I.G.

4] And. points out it doesn't fall within our power to pronounce anyone less than human.

Marginality at birth and at death. "The Mediaeval tradition was sound when it accorded extreme unction for those (at the point of the death) or newly dead." p150

NB And's experience of the parishioner who lost the 5-month old foetus. (Shep.: "Boy Harding")

NB the nature of "ethical obligation" (= obedience to the divine command. See K. Barth) p151

NB the issue, much heightened by medical wizardry, as to when we allow persons to die p152

NB the issue of in vitro fertilization. "As technological competence proliferates, the line between 'nature' and 'technology' becomes blurred."

(THE COMMUNITY OF GOD AS CUSTODIAN AND STEWARD OF THE MYSTERY OF LIFE)

"...seeking the security and comfort of an ethical principle..." E.g., Bonhoeffer's attempt on Hitler. p154

NB the nature of covenant, how it differs from contract p154

Cain isn't his brother's keeper, but he is his brother's brother.

In killing Abel, Cain violates the I.G in himself.

Note: in scripture blood magnifies the voice: Abel's for vengeance
: Christ's for reconciliation

From an ethical perspective, Cain himself is now at risk; from a covenant perspective, Cain is preserved. Note the role of the church as covenant-people of God.

(See Bunyan Davie Napier poem)

NB the nature of the Ten Commandments. p155 Luther and "First Commandment Righteousness." Note that the commandment is always a promise.

NB the myth: we have rights over our own body.

- 1] "rights" come out of the Enlightenment, not the gospel
- 2] we have no such rights (e.g., I don't have the right to sell my body into slavery)
- 3] we don't have rights over another's body.
- 4] in all of this the relation of the body to the self must be preserved.

At the same time (p157) none of this spares us having to make the decision to "pull the plug": a decision made in the context of the believing community with its centuries' old tradition re: living and dying.