

The Ambrose Option: Toward Human Flourishing, Christian Calling, and the Common Good

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A.A Test Case: Christianity, Law, and Free Expression

a.Pre-Fall

b.Post-Fall

B.Foundations and Pre-Conditions for an Ordered Society

a.A Priest and a Rabbi Socialize

b.One's Textual Orientation

c.One's Theological Orientation

C. Pivotal Discontinuities in Law and Society

a.Ambrose and Theodosius: No Ruler is Above the Law

i. Contra Dualism

ii. Contra “heavenly,” “spiritual,” “eternal”

iii. The Birth of a True Public Theology

b. Historical Predicates and Applications:

i. Tertullian → “Religious Liberty”

ii. Gregory of Nyssa → Confronting
Slavery

iii. Justinian → Law FOR the Common
Good, not just Christians

D. Real Reality as the Foundation for Justice

a. Creation and Justice

b. The Christian’s Task

c. Cosmology and Justice

d. The Role and Anemia of Parchment Rights

E. The Biblical Witness of Justice and Creational Norms

a. Jesus

b. Paul

c. An Alternative Source of Law: The State –
One Evening at the Museum of Tolerance

F. Christian Engagement for the Common Good

a. An Active, Public Faith

b. The Didache

c. How Christians Changed the Calculus for
Justice: Kobayashi Maru

d. The Myth of Legal Neutrality: Psalm 94

G. Creeds as a Compass for Justice

a. Lessons from Chalcedon: as to Individual Justice

i. Humans possess a fixed Nature

ii. That Nature is Universal

iii. Individuals are valorized

b. Lessons from Chalcedon: as to Structural or Systemic Justice

i. Statism is Invalid

ii. The State is nevertheless Legitimate