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HAUERWAS READER: CONSTRUCTING THE VISION OF STANLEY HAUERWAS' CONTRIBUTIONS

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Abstract

This article explores the major contributions of North American Christian theologian and ethicist Stanley Hauerwas. Although Hauerwas himself does not fully support the systematization of certain things, analysing his ideas in this way can enable those who have not yet understood or have already understood his thinking to be informed or gain a deeper understanding of his contributions. Therefore, this paper attempts to construct a vision of Stanley Hauerwas' contributions to virtue ethics, medical ethics, narrative theology, disability theology, and peace theology. Based on this foundation, it can be seen that these five contributions are not independent of each other but are interrelated, revealing the association of the church.

Keywords: Stanley Hauerwas, virtue ethics, medical ethics, narrative theology, disability theology, peace theology

INTRODUCTION

Stanley Hauerwas is one of the most important theologians and ethicists in North America today. In 2001, TIME magazine named him "America's best theologian," but when David Reid, a publicist at Duke Divinity School, told Hauerwas the news, his first reaction was that " 'best' is not a theological category.(2010,ix)" Beyond TIME magazine, he has also been featured in The New York Times and on Oprah Winfrey's famous talk show. He delivered his lecture, "With The Grain of the

Universe," at the prestigious Gifford Lectures(Giffordlectures,2023). Becoming a theologian may not necessarily lead to fame, but this experience clearly does not apply to Hauerwas(Wunderkammermag,2023). To describe the impressions that people who have seen and heard Hauerwas speak have of him, one can refer to the introduction in an interview with Hauerwas and William Willimon, the authors of Resident Aliens, in the American Christian magazine, The Door(2000,19-20):

> *Stanley is a Lord, blustery, locomotive of passion for the Gospel; his eyes deep, intense, penetrating, full of sparkle and fire; his discourses passion-filled, sputtering with expletives, crashing into everyone else's opinion in the room, his thoughts thundering into your consciousness-sometimes against your will, often making you angry……yet……You realize this is a man who is so in love with the Gospel-so in its grip-that he must say what he says or the rocks will say it for him…his clarity often leaves him alone, is isolated from those whose ideas are of the mind and not of the heart. There are times when he spoke that a kind of holiness filled the room and you knew you were hearing the words of a prophet.*

For many of his fellow Christians, whether liberal or conservative, their love for America is part of their identity. But Hauerwas holds a highly critical attitude towards the "American project," leading him to often utter words that neither Christian right nor left like(2022,20). Perhaps Hauerwas is like a prophet; his words are sharp, his mind is clear, and he challenges the enclosed thinking of every person who hears him speak. However, people also frequently see him speaking gently and humbly in small churches. Hauerwas is such an interesting theologian (Wunderkammer Magazine,2023). Perhaps "interesting" is not serious enough, but his "interestingness" is worth savoring.

Hauerwas has written extensively, with nearly 50 books to his name as an author or co-author, as well as numerous academic papers. One of his works, "The Community of Character," was even selected as one of the 100 most important theological works of the 20th century. In the introduction to Stanley Hauerwas in the book "Faithfulness and Fortitude," the author Mark Nations(2000,19) says:

> *…probably no one has more substantially changes the field of Christian ethics within the last twenty-five years than Stanley Hauerwas…his academic accomplishments are quite substantial.*

However, Hauerwas' linguistic style and controversial ideas have also generated many critical voices. Healy(2014,1-2) discusses in his work "Hauerwas: A (Very) Critical Introduction" the many criticisms of Hauerwas, such as Kerr, Gustafson, O'Donovan, and Stout. Although these discussions are beneficial, he believes that these critiques are still insufficient and usually limited to one or two key issues. And Healy's idea is to push criticism further and more broadly, not targeting a specific field or a particular project, but rather grasping Hauerwas' work as a whole and evaluating it overall. As he(2014,9) stated in his book:

I will argue that Hauerwas' argument has significant weaknesses in three main areas: methodological, social-theoretical, and theological. These weaknesses are sufficient not only to understand his particular agenda but to cast some doubt on the more general one, too. Thus my critical analysis will attempt to show his argument needs considerable revision, hence the "very" of the title.

Hauerwas is destined to become a highly controversial scholar, as he attracts both highly favorable and critical voices that are filled with praises and sarcastic critiques.

VIRTUE ETHICS

Hauerwas' virtue ethics is primarily reflected in his works such as "Vision and Virtue, " "Christians among Virtues," "Character and Christian Life," and "A Community of Character." He draws on classical virtue resources from Aristotle and Aquinas, critiques normative ethics represented by Kant, and absorbs the wisdom of modern situational ethics. At the same time, he also pays attention to philosophical calls to re-examine moral psychology, such as by Anscombe and Hampshire, as well as theological concerns, such as Niebuhr's focus on the self, Gustafson's recognition of the importance of character, and MacIntyre's efforts to revive virtue. Based on this foundation, Hauerwas constructs his own virtue ethics. However, he(1994,xiv) emphasizes that although "the paradigm of ethics inherited from Kant has been burdened by so many anomalies, has died the death of so many qualifications, that a new alternative simply needed to be suggested," but "I do not assume that an 'ethics of virtue or character' is, as it is often characterized, an alternative to an 'ethics of obligation.' Too often I find many, with the best will in the world, assume that the meaning and validity of an ethics of virtue has been established. As a result, they do not think they need to return to basic issues in moral psychology and theology that the emphasis on virtue requires…most of the work for understanding the more life in terms of virtue and character is still to be done."

Specifically, Hauerwas(1994,11) defines character as "the qualification of man's self-agency through his beliefs, intentions, and actions, by which a man acquires a moral history befitting his nature as a self-determining being." Therefore, character is not something accidental or incidental that can be separated from "who we are," but rather implies making the self a decisive moral agent, which suggests an intrinsic connection between behavior and agency. "We are our character(1983,39)." While not neglecting the importance of decision-making, emphasis on character no longer occupies a central position because the self is a decisive agent. Additionally, character also points the way for the agent's life, promoting the orderliness, consistency, and coherence of the self's life in a "compelling way" allows the agent to take specific paths in life while avoiding others. As a self-determined being, the self must consider the direction of its path and the nature of the choices it faces both as a whole and in its individual twists and turns. Moral reflection is such a consciousness that accompanies every decision, and it is this consciousness that directs the self's life direction and determines what kind of person it becomes(1994,156). He(1989,2) gained the concept of "vision" from Iris Murdoch and pointed out that "moral life is fundamentally the life of vision, for the task is to see accurately the nature of the world, self, and others without illusion." Vision plays a crucial role in moral reflection by reviewing the past and envisioning the future. Therefore, character cannot be separated from vision because vision enables people to see correctly and without illusions, which is the foundation of the self's correct behavior.

Some comparatively representative works, such as Dr. Zhao Wenjuan's "A Critical Comparison of Stanley Hauerwas' and T. C. Chao's Character Ethics." She(2016,12) believes:

> *Hauerwas' ethics of character primarily criticizes action-centered ethics and emphasizes that ethics should center on the agent, advocating that character, narrative, and vision play important roles in ethics. Most scholars affirm Hauerwas' insights and depth of thought. But there are also scholars who question his views and methodology. However, this mixed assessment has not affected the scholarly attention to his character ethics. And the revival of new virtue ethics provoked by Hauerwas' influence continues to this day.*

Another representative work is Emmanuel Katongole's "Beyond Universal Reason." He believes that Hauerwas does not ignore the relationship between religion and ethics, but questions what Kant's ethics has created. In the pursuit of objectivity, Kantian ethics not only holds certain prejudices against specificity but also tries to transform morality into a system whose legitimacy does not depend on any specific and contingent social form of life. Such ethics become highly formalized and unfairly treat our experience as accidental and specific moral subjects. This is Hauerwas's contribution and what the author believes we need: a more historically and socially particularized narrative of moral life and moral reason(2000). Hauerwas(2000,viii) wrote a preface to this book and gave it high praise, stating that

> *Emmanuel Katongole is a philosopher, a Roman Catholic priest, and a Ugandan would seem to make unlikely that he would befriend me. I am a philosophical amateur, I am for good and ill a Protestant layman, and I am an American. In short, it would seem that we should be strangers barely able to communicate. Yet his book stands as a testimony that such "differences" can be the very resources needed for us to discover agreements in judgements-in short, to be friend. Anyone wishing to better understand "my work" can find no better place than this book...*

MEDICAL ETHICS

Hauerwas has distinctive insights and contributions in the field of medical ethics, mainly reflected in his works such as "Truth and Tragedy," "A Community of Character," "The Presence of Suffering," "Living Gently in a Violent World," "God, Medicine, and Suffering," and "Approaching the End." Although Hauerwas does not consider himself a medical ethicist, as he explained in an article entitled "Communitarians and Medical Ethicists: Or 'Why I Am None of the Above'." However, it cannot be denied that he has said a lot about the medical field, especially in his response to Ramsey, where his basic views on medical ethics can be seen more comprehensively. Ramsey can be considered one of the important founders of medical ethics, as stated by Albert Jonson(2002,xvi), the first resident bioethicist of Yale University's interdisciplinary bioethics program, "Bioethics did not exist when Paul Ramsey steeped to the podium on April 14, 1969. The word itself first appeared a year later in an article by Dr. Van Rensselaer Potter entitled 'Bioethics: The Science of Survival'." As the keynote speaker of the Lyman Beecher lectures, Ramsey's ideas on medical ethics were comprehensively presented in the form of his book, "The Patient as Person."As one of the pioneers, Ramsey courageously and responsibly expressed his viewpoints, starting from his loyalty to the biblical covenant and transforming it into a general principle of loyalty to people, which ultimately became loyalty to the patient as a person. Ramsey applied this principle throughout his book, "The Patient as Person,"

and fully expressed his personhood grammar on medical issues such as informed consent, definition of death, organ transplantation, and end-of-life care.

As one of Ramsey's frequent interlocutors, Hauerwas praises Ramsey's contributions to personhood grammar in his book "The Patient as Person" because only considering patients as person can prevent them from becoming sacrificial victims of abstract social and human interests. However, Hauerwas also questions Ramsey's personhood grammar. Firstly, the use of personhood grammar is so strange that it contributes violence to language. Hauerwas argues that people rarely have the opportunity to think of themselves as "person," but rather as Stanley Hauerwas, father, husband, etc. This reflects an abstract relationship between personhood grammar and people's first-level moral language. Sometimes people do not use a person for the benefit of society or others, not because it violates his "person," but because people realize that doing so would destroy trust between people. Hauerwas believes that this is the real problem that Ramsey cares about because Ramsey's cases depend more on his emphasis on the "covenant" between doctors and patients than on Ramsey's belief in the patient's status as a "person(2008,116)." Personhood grammar may be considered a more solid foundation than concepts that rely more on historical and social contingencies, but Hauerwas points out that people currently lack this consensus based on moral beliefs, so doing so can only distort practices, institutions, and ideas(2008,118). In Hauerwas' frequently used language, there is a lack of a story that relies on a deeper belief in the true nature and true purpose of people. Finally, He(2008,118) points out that due to the lack of consensus based on moral beliefs, perhaps a better approach should "be willing to have our medicine as fragmented as our moral life" and "we must decide what is more valuable, our survival or how we choose to survive."

On the occasion of Hauerwas' 70th birthday, a book titled "Unsettling Arguments" was published, which includes an article entitled "Hauerwas and the Redemption of Bioethics". The author of this article is Therese Lysaught from Marquette University, who is a theologian and bioethicist. In this article, Lysaught(2010,168) comments that:

> *Hauerwas has paved the way for rethinking the Christian practice of medicine as a practice of reconciliation or peacemaking. The field of bioethics has, from the start, presumed an ontology of conflict (life and death dilemmas), incessantly used the language of war, and has taken one of its primary tasks to be the mapping of the parameters for the use of unconsented-to force (e.g., through the determination of who is a person or a non-person). From his earliest writings, Hauerwas has been concerned with the 'rhetorical violence' perpetrated through the aegis of medical ethics, a concern that remains as equally valid forty years later.*

Lysaught's overview of Hauerwas' medical ethical thought undoubtedly touches upon the core of his reflections on contemporary medical dilemmas.

NARRATIVE THEOLOGY

Narrative theology is another component of Hauerwas' thought, and he has made important contributions to it along with theologians such as Richard Niebuhr, Hauerwas, Tristram Engelhardt, among others. This part of his thought is mainly

reflected in works such as "Christian Existence Today," "A Community of Character," " Hauerwas Reader," "The Peaceable Kingdom," and several articles in "Why Narrative? Readings in Narrative Theology," which he co-edited with Gregory Jones. Narrative theology aims to eliminate the perceptual damage caused by the Enlightenment by returning to narrative and abandoning the illusion of substantial rationality, as this illusion claims to be able to provide cohesive explanations for everything. This is precisely what John Rawls proposed by drawing on Kant's legacy - a theory that is suitable for all situations. Hauerwas(1983,17) believes this is the main direction of modern ethical theory, which seeks a moral foundation that frees moral judgments from dependence on historical accidental groups, and neglects fundamental aspects of human moral experience, such as narrative and character. However, narrative theology does not begin with abstract fundamental principles, but with a specific story, which is often found or embodied in a community's tradition and is often used to summarize and root the community's beliefs about itself, the world, and God. As summarized by Alexander Smith(2016,1-2,3) in his work "Narrative Theology and Moral Theology: An Infinite Horizon,"

> *…might be considered the nub of narrative theology: it can be argued that divine revelation, rather than being seen as a set of abstract principles, ought to be seen as an event and understood as a narrative: in other words, the story of Exodus, the subsequent story of the Chosen People, the story of Jesus, his death and resurrection, these are the substance of divine revelation. Furthermore, it is precisely through narrative that God reveals himself to us, and narrative is his chosen means of communication. This would mean moving individual stories from the category of useful illustrative examples to the very heart of theology itself.*
>
> *Narrative theology relies on a different paradigm: the human story is the meeting place between men and women and divine revelation, and not something that can be considered the opposite pole to revelation.*

However, he(2016,3) also presents some challenges that narrative theology must address, such as how narrative theology could become a distinct theology? Because If people adopt a narrative approach rather than arguing based on self-evident or revealed first principles, does this mean that people can never arrive at an exceptionless conclusion? Must people be content with simply having a series of theological narratives that compete with each other, nurtured by specific communities and traditions, and which can only be understood in the context of those communities and traditions?

Regarding the use of narrative or story, Hauerwas(1989,1-2) reminds us to be aware of the diversity of narrative devices and that summarizing narrative perspectives often oversimplifies the categories of narratives that are already in use or may be used. For example, Gustafson considers narrative as one of the four forms of moral language, the other three being prophetic, ethical, and policy. At least this understanding of narrative fails to consider the use of narrative as a central issue in epistemology. The crucial aspect of invoking narrative is the significance of the story. Furthermore, we must recognize that reason, methods of argument, and historical explanation, at least to some extent, have a basic narrative form(1989,3-4). Hauerwas and David Burrell's article "From System to Story: An Alternative Pattern of Rationality in Ethics" exemplifies this point. They(1989,10-11) believe that the intention

of human behavior essentially evokes a description of narrative, which focuses on how the actions of those intentions are integrated into descriptions of personal identity and character. The language and moral concepts that people use to describe their character and behavior are intertwined with specific tradition and narrative. Therefore, the concept of reason itself depends on narrative.

Hauerwas(1981,4) pointed out that every community and polity involve and require a narrative, and the church as a community is also formed by stories, usually including the stories of God and the chosen people of Israel, the death and resurrection of Jesus Christ, etc. However, he reminds us that the unique feature of the church's social ethics is not derived from it being a narrative-formed community, but from the type of narrative that determines its life, and what kind of community the church must become in order to tell these stories correctly. In addition, he also compares the nature and political relevance of the church as shaped and determined by the story of biblical witness to politics as understood by American liberal democracy, noting that the latter's destructive separation of ethics and politics has led to the loss of the theoretical and practical significance of morality for political community. The close connection between virtue and politics required by the Christian narrative, on the other hand, allows the church to authentically understand and confront the divisive character of the world. Because the question of ethics is not only a matter of decision but also a matter of description and interpretation, the virtue demanded by the Christian story and community is an articulation of the kind of world in which Christians live and must become in order to live morally in such a world(1981,4-5). But clearly the Christian story as articulated by Hauerwas is an adventure that is not yet over, an adventure in which hope and patience are central to the story because what Christians hope for will not soon become reality, and the political significance of the church as an institution is that it creates the time and space necessary for Christians to be faithful to the story of God(1981,5).

Gustafson(2013,88) argues that the so-called narrative theology ultimately amounted to a kind of sectarian theology, and clearly Hauerwas' narrative theology is included in this. He believes that the community - the church - spoken of by Hauerwas, shaped the character of the Christians within it, and the church's narrative shaped their way of interpreting life in the world. As a descriptive account, Gustafson partially agreed with Hauerwas' point of view. However, his main criticism of Hauerwas was that he moved from this description to a normative position,

> *Since we belong to the Christian community its narratives ought to shape the lives of its members. In Hauerwas' case, for example, this means that Christian morality is not based on a concern to be responsible participants in the ambiguities of public choices. It is rather on its fidelity of the biblical narratives, and particularly to the gospel narrative. Thus the principal criterion for judging Christian behavior is its conformity to the stories of Jesus. For Hauerwas this means, for example, that Christian morality must be pacifist because he reads the gospel narratives as pacifist. In this example, we have wedded a way of doing theology-narratives-to an ecclesiology-classically sectarian-and to an ethic which is also classically sectarian.*

This can lead to the loyalty to the narrative becoming a self-justification in the face of sectarian temptation, and theology and ethics become uncorrectable by

anything outside the community. In his critical summary of Hauerwas' narrative theology, Smith(2016,46) points out,

> *We may well agree that the Christian faith is best understood as a narrative, and that we are called to imitate Christ; likewise that a community has to have a narrative if it is to be a real community; but the implications of these beliefs may lead us in directions we might rather not take*[1]. *Above all he raises important questions about the role of reason in theology and in narrative theology in particular.*

DISABILITY THEOLOGY

Hauerwas' discourse on the disabled community is quite extensive and constitutes his disability theology, mainly reflected in his works such as "Truthfulness and Tragedy," "The Presence of Suffering," "Living Gently in a Violent World," "God, Medicine, and Suffering," and "Approaching the End." John Swinton edited "Critical Reflections on Stanley Hauerwas' Theology of Disability:

Disabling Society, Enabling Theology," which collected Hauerwas' articles on disability theology and his conversations with Jean Vanier, Ray Anderson, Linda Treloar, and others. Before Hauerwas, there were already important disability theologians such as Nancy Eiesland, whose "The Disabled God" is an important embodiment of her disability theology. She suffers from congenital bone deficiency and has spent most of her 44 years in a wheelchair. However, she(2011,17) does not claim that her work can represent the concerns of all intellectually or physically impaired individuals. Instead, her work is best summarized as "an invitation for both people with disability and others who long for emancipatory transformation." At the core of Aslan's focus is her belief that the concept of disability is actually socially constructed. She(1994,24) points out that

> *These dissimilarities make a broad definition of people with disabilities difficult, if not impossible. People with disabilities are distinguished not because of our shared physical, psychological, or emotional traits, but because 'temporarily able-bodied' persons single us out for differential treatment.*

Like Eiesland, Hauerwas also believed that disability truly stems from society's prejudice against disability rather than disability itself, but he(2011,25) also points out that disabled people and able-bodied people do have different limitations. However, in the face of differences, the wrong approach is to eliminate differences or to separate out those who are different. Hauerwas(2008,37) points out that these practices are made under the guidance of the normal principle and he challenges this principle. He believed that what people need is not a common norm or the normal principle, but a form of community that respects diversity and seeks to give gifts to every member that they can accept differences without complaint.

Another core idea of Hauerwas' disability theology is the attitude towards suffering. Most people's intuition regarding suffering is aversion, as it hinders self-realization and destroys or limits the ability of humanity to pursue happiness. In particular, with the development of modern medical technology, more and more people hope to prevent or eliminate suffering through technology. However, Hauerwas(1977,200) points out that such views are misleading and overly simplistic.

On the one hand, people have not realized that medicine itself is a tragic industry, sometimes having to accept the existence of tragedy, and the purpose of medical stories is to eliminate or as thoroughly as possible reduce the contingency in our lives. People will only lose the moral significance of the gift in this story and have no way to deal with tragedy. On the other hand, suffering that people think should be prevented or eliminated is precisely the hardship they think cannot be integrated into their plans. Therefore, the effort to prevent suffering actually means that people are trying to prevent suffering that they believe cannot bring any benefits to humanity(2008,95). Therefore, Hauerwas(2008,95) intends to explain that the problem is not about what people do, but what kind of people they should become to accept suffering as a necessary aspect of human existence, such as becoming what kind of parents and communities and accepting or even welcoming disabled children into their lives. In addition, the importance of dependency in Hauerwas' disability theology cannot be ignored. He(2008,16) says, " Dependency, not autonomy, is one of the ontological characteristics of our lives." He(2008,16) believes that Christians should know that they were not created to be "their own authors" or to be autonomous, but to exist for each other and with each other. Therefore, we should recognize the necessity of dependence, learn to need each other, and be filled with longing and joy for others' reality, even those called "disabled." Although this means that people will be happy and painful as a result.

Of course, there are also some criticisms of Hauerwas' viewpoint. John O'Brien(2008,50) points out that he and Hauerwas both believe that the normal principle that turns "disabled" into "normal" is very dangerous, as it will deprive them of their important differences in identity and history. However, he believes that Hauerwas' understanding of normalization comes from a shallow understanding of the arduous practical and conceptual work carried out in many parts of North America in the 1970s that he heard and saw in South Bend. Also, he did not see that the normal principle is still evolving, and this continuous effort can promote the emergence of friendship and move participants towards improving the community of all people. In addition, Anderson(2008,125) challenges Hauerwas' abandonment of language for human beings, supporting the language and character of each community as the main standards for defining and caring for others and (ultimately) oneself. In Anderson's view, this is a form of semantic solipsism.

PEACE THEOLOGY

Another important component of Hauerwas' thought is his peace theology, most notably in his works such as "The Peaceable Kingdom," "Unleashing the Scripture," "Performing the Faith," "A Better Hope," and "War and American Difference," and "Preaching in Exile" edited by Erskine. Niebuhr's Christian realism and Ramsey's theory of just war had a great impact on Hauerwas. In his dialogue with them, he recognized their shortcomings and, influenced by John Yoder, took a different path of thought. Unlike Niebuhr, who attributes violence and war to certain aspects of human nature such as sin and limitation, Hauerwas reveals the root of war and violence through the story of the Babel. He(1995,49) points out that the problem with the Babel was not human creativity, but rather the ancestors' failure to recognize their existence as dependent on God's gift, and their desire to ensure their own existence. God confused their language, which Hauerwas(1995,49) sees as a gift that allowed

people to recognize their status as created beings, but the ancestors refused to accept it and forced those who spoke different languages to enter their story or be destroyed. Therefore, Hauerwas(1995,49) says, "at Babel, war was born." This strategy of destroying others has spread throughout human history, and he points out that even now people find themselves destined to live in tribes, each tribe set on destroying the others, denying the boundaries of their own tribe, and the history of humanity is filled with the trauma of war. Hauerwas is also critical of the theory of just war, he believes that the problem lies in the definition of justice, how justice is related to the understanding of the kingdom proclaimed by Jesus Christ, and what kind of justice Christians should seek. He(1983,113) believes that once justice becomes the standard of Christian social strategy, it is easy for it to have its own meaning and life, and not be determined by the basic beliefs of Christians, and it can be used to prove that Christians resort to violence to obtain more "relative justice" legitimacy, but Hauerwas questions whether this is the justice that Christians should seek. He believes that the use of violence in the name of justice (or freedom, equality, etc.) is rarely solely a matter of justice, but rather a matter of power for some individuals over others. When violence is proven to be a necessary strategy to ensure justice in principle, Hauerwas(1983,114-115) still believes that it remains a speculative exploration of nonviolent resistance to unjust means,

> *For true justice never comes through violence, nor can it be based on violence. It can only be based on truth, which has no need to resort to violence to secure its own existence. Such a justice at best fitfully to nation states. For by nature we are people who fear disorder and violence and thus we prefer order (even if the order is built on the lies inspired by our hates, fears, and resentments) to truth. The Church, therefore, as a community based on God's kingdom of truth cannot help but make all rulers tremble, especially when those rulers have become "the people".*

Hauerwas (1983,83) points out that in the life, death, and resurrection of Jesus, the presence of God's Kingdom of peace is revealed. This Kingdom is not just an idea about a good society, nor is it a new concept with amazing new ideas. Rather, the life, death, and resurrection of Jesus demonstrate the effective power of God's ability to create a transformed community that can live in peace in a violent world. This peace of the Kingdom is a true, end-time peace that renews the original peace, because people no longer seek to control history nor are they driven by the assumption that things must be made right (which is what Christian realism and the theory of just war seek). At Pentecost, Christians celebrate the birth of the Church by the Holy Spirit. They are a transformed community that is a foretaste of the Kingdom of peace, called the Church. By relating it to the background of Babel, Christians can better understand the extraordinary events of Pentecost. The Church as a new creation makes new understandings possible, and the wounds of Babel (war and violence) first heal within the Church(1995,50). The Church seeks to become a community that cultivates habits of peace, to lessen the impact of war on the world and to liberate people from the assumption that war is the destiny of humanity. This habit of peace is reflected in the Church's forgiveness and reconciliation. Peace is not just an idea, but a willingness to undergo necessary slow training to deal with conflict, violence, suffering, and tragedy(2001,212). As Hauerwas(1994,25) says, "Forgiveness and reconciliation name the politics of that community called church that makes possible a different way of being in, as well as seeing." However, Hauerwas' peace theology or non-violent

commitment does not advocate withdrawing from the world and its violence, but rather requires Christians to live in this broken and violent world with an invincible passion, recognizing that the power of war and violence is not easily broken. Therefore, Christians must enter this complex world, believing that a community of peace - the Church - can see and create new opportunities that do not exist in other circumstances, becoming a people liberated from the assumption that "war is our fate"(1985,198).

Hauerwas' peace theology has also drawn criticism from some scholars, such as Gray(2008,431), who summarized in his article "'Peace, peace, but no peace': A Critique of Christian Pacifist Communalism" that "the pacifistic communitarianism of Yoder and Hauerwas is problematic at best, greatly erroneous at worst." This is because he(2008,411) believes that in terms of the issue of coercion and the concept of Constantinism, Hauerwas (and Yoda) tend towards a Christian separatist idea of the secular world, and there are problems in conveying truth to people outside the community. In addition, their communalist view conflicts with pacifism, and can lead to those outside the community behaving as if they were members of the community. Gustafson(2013,83) points out that currently,

> *It is very tempting in our culture era to isolate Christian theology and ethics from critical external points of view in order to maintain the uniqueness or historical identity of Christianity. I call this a sectarian temptation, not because it is always associated with classic Anabaptist ecclesiologies, though in part it is, but because the separation of theology from other ways of construing the world in the culture is somewhat similar to the sharp separation of the Christian community from the world that has always characterized sectarianism.*

In his subsequent discourse in this article, he posits that Hauerwas' theology possesses such characteristics.

CONCLUSION

Hauerwas' ideas have never been a linear system, as evidenced partially by the fact that most of his works appear in the form of collections rather than ordinary books.[2] His extensive reading, divergent thinking, and writing of multiple themes make it difficult to condense and grasp his ideas. In addition, Hauerwas himself does not believe that his work can be clearly divided into categories such as theology and ethics; he challenges this academic classification. His ideas involve many fields such as theology, medicine, law, and politics, and a comprehensive and correct understanding of his ideas requires interdisciplinary thinking. However, Hauerwas' ideas can be summarized from five aspects, namely virtue ethics, medical ethics, narrative theology, disability theology, and peace theology. This summary is not for systematizing Hauerwas' ideas, but for organizing a context so that the internal consistency of his ideas can be presented, and to provide a clear learning and cognitive path for studying his ideas. After briefly introducing Hauerwas contributions to the five aspects of virtue ethics, medical ethics, narrative theology, disability theology, and peace theology, it is necessary to recognize that they are not independent, but mutually influence each other. In addition, the involvement of the church can also be vaguely seen in these aspects. For example, one's character or morality is not formed in a vacuum, but by the influence of group narratives within a community. Members of a community (church)

cultivate habits of peace in their lives through forgiveness and reconciliation, while also developing character traits such as courage, patience, obedience, and hope. The welcome of people with disabilities as friends also demonstrates the character and morality of Christians, while also posing a challenge to the church, which must learn to welcome the presence of strangers. When faced with the issue of death, Christians must consider whether it is a question of survival or how to survive. Therefore, in addition to understanding the basic ideas of Hauerwas' virtue ethics, medical ethics, narrative theology, disability theology, and peace theology, it is necessary to comprehend the relationships between these parts in order to have a deeper and more comprehensive understanding of his ideas.

NOTES

[1] Here, "rather no to take" refers to Gustafson's criticism of Hauerwas' sectarianism temptation.

[2] Hauerwas' many works are actually collections of articles arranged according to specific themes.

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