

Barack Obama Keynote speech:

Section 1

“This brings me to my second point. Democracy demands that the religiously motivated translate their concerns into universal, rather than religion-specific, values. It requires that their proposals be subject to argument, and amenable to reason. I may be opposed to abortion for religious reasons, but if I seek to pass a law banning the practice, I cannot simply point to the teachings of my church or evoke God’s will. I have to explain why abortion violates some principle that is accessible to people of all faiths, including those with no faith at all. Now this is going to be difficult for some who believe in the inerrancy of the Bible, as many evangelicals do. But in a pluralistic democracy, we have no choice. Politics depends on our ability to persuade each other of common aims based on a common reality. It involves the compromise, the art of what’s possible. At some fundamental level, religion does not allow for compromise. It’s the art of the impossible. If God has spoken, then followers are expected to live up to God’s edicts, regardless of the consequences. To base one’s life on such uncompromising commitments may be sublime, but to base our policy making on such commitments would be a dangerous thing. And if you doubt that, let me give you an example.

We all know the story of Abraham and Isaac. Abraham is ordered by God to offer up his only son, and without argument, he takes Isaac to the mountaintop, binds him to an altar, and raises his knife, prepared to act as God has commanded. Of course, in the end God sends down an angel to intercede at the very last minute, and Abraham passes God’s test of devotion. But it’s fair to say that if any of us leaving this church saw Abraham on a roof of a building raising his knife, we would, at the very least, call the police and expect the Department of Children and Family Services to take Isaac away from Abraham. We would do so because we do not hear what Abraham hears, do not see what Abraham sees, true as those experiences may be. So, the best we can do is act in accordance with those things that we all see, and that we all hear, be it common laws or basic reason.

Section 2

Finally, any reconciliation between faith and democratic pluralism requires some sense of proportion. This goes for both sides. Even those who claim the Bible’s inerrancy make distinctions between scriptural edicts, sensing that some passages – the Ten Commandments, say, or a belief in Christ’s divinity – are central to Christian faith, while others are more culturally specific and may be modified to accommodate modern life. The American people intuitively understand this, which is why the majority of Catholics practise birth control and some of those opposed to gay marriage nevertheless are opposed to a constitutional amendment to ban it. Religious leadership need not accept such wisdom in counselling their flocks, but they should recognize this wisdom in their politics. But a sense of proportion should also guide those who police the boundaries between church and state.

Not every mention of God in public is a breach to the wall of separation – context matters. It is doubtful that children reciting the Pledge of Allegiance feel oppressed or brainwashed as a consequence of muttering the phrase “under God.” I didn’t. Having voluntary student prayer groups use school property to meet should not be a threat, any more than its use by the high school Republicans should threaten Democrats. And one can envision certain faith-based programs – targeting ex-offenders or substance abusers – that offer a uniquely powerful way of solving problems. So we all have some work to do here. But I am hopeful that we can bridge the gaps that exist and overcome the prejudices each of us bring to this debate. And I have faith that millions of believing Americans want that to happen. No matter how religious they may or may not be, people are tired of seeing faith used as a tool of attack. They don’t want faith used to belittle or to divide. They’re tired of hearing folks deliver more screech than sermon. Because in the end, that’s not how they think about faith in their own lives.”