

Does it make sense to say that the distinction between *auctoritas causativa* and *auctoritas normativa* either is or necessarily implies the distinction between *executive* (or executive-performative) authority and *nonexecutive* (i.e., epistemic and/or exemplary) authority?

It seems to me that *a. causativa* in the theological sense may very well be simply a special case of executive authority, even as *a. normativa* may be simply a special case of nonexecutive authority.

In any event, it seems clear that a religion as such functions both as an executive and as a nonexecutive authority—both as direct witness, or proclamation, and as indirect witness, or teaching. Thus I have spoken of "both the executive and the nonexecutive authority specific to Christianity."

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