

Are the *credenda* and *agenda* necessarily implied by Christian faith rightly said to be "properly metaphysical" and "properly moral" respectively?

The *credenda* necessarily implied by Christian faith are addressed to the same vital question(s) to which any metaphysical *credenda* are addressed; and, in this respect, are indeed rightly said to be "properly metaphysical." Yet, in another respect, this is not rightly said. For they are not only properly metaphysical in the sense just explained, but also properly Christian, in that they are necessarily implied by Christian faith. And so they are properly religious rather than properly secular in the way in which "properly metaphysical" *credenda* may be said to be.

And so, too, with the *agenda* necessarily implied by Christian faith: because, or insofar as, they are addressed to the same vital question(s) to which any moral agenda are addressed, they are, in this respect, rightly said to be "properly moral." And yet, in another respect, this is not rightly said. For they, too, being necessarily implied by Christian faith, are also properly Christian, and so are properly religious rather than properly secular in the way in which "properly moral" *agenda* may be said to be.

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