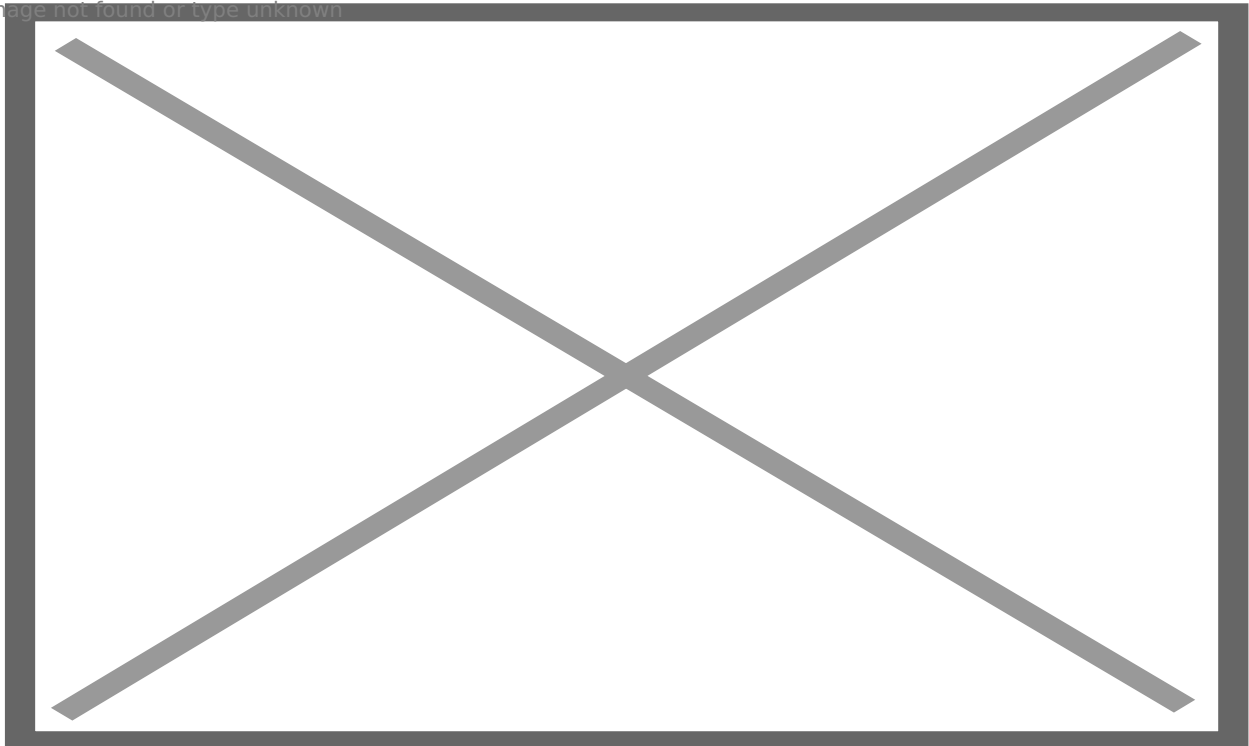


Episode 208 - Cicero's On Ends - Book Two - Part 16 - Epicurus Stands For the Truth Rather than Make-Believe

Post by "Cassius" of December 31, 2023 at 7:09 PM

Today's end-of-year episode continues our discussion of Cicero's assertion that it is impossible to be moral without bowing to "virtue." Cicero wraps up virtue pretty tightly with religion where much the same argument applies: that you can't be a good person without being religious. On that point today I came across this Nietzsche selection which I think provides a very relevant response to that. (Caution - i don't know anything about the website; just that it provides this quote in nicely-formatted style):

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[Nietzsche on morality without God and English flatheads](#)

They are rid of the Christian God and now believe all the more firmly that they must cling to Christian morality. That is an English consistency; we do not...
www.danieljoachim.org

This is the first part:

Quote from Nietzsche - Twilight of the Idols

<https://www.epicureanfriends.com/thread/3617-episode-208-cicero-s-on-ends-book-two-part-16-epicurus-stands-for-the-truth-rath/?postID=28359#post28359>

They are rid of the Christian God and now believe all the more firmly that they must cling to Christian morality. That is an English consistency; we do not wish to hold it against little moralistic females a la Eliot. In England one must rehabilitate oneself after every little emancipation from theology by showing in a veritably awe-inspiring manner what a moral fanatic one is. That is the penance they pay there.

We others hold otherwise. When one gives up the Christian faith, one pulls the right to Christian morality out from under one's feet. This morality is by no means self-evident: this point has to be exhibited again and again, despite the English flatheads. Christianity is a system, a whole view of things thought out together. By breaking one main concept out of it, the faith in God, one breaks the whole: nothing necessary remains in one's hands. Christianity presupposes that man does not know, cannot know, what is good for him, what evil: he believes in God, who alone knows it. Christian morality is a command; its origin is transcendent; it is beyond all criticism, all right to criticism; it has truth only if God is the truth—it stands or falls with faith in God.