



The Devil Problem

David Remnick

The Devil Problem:

The Devil Problem David Remnick, 2014-04-02 Readers know from his now classic *Lenin's Tomb* that Remnick is a superb portraitist who can bring his subjects to life and reveal them in such surprising ways as to justify comparison to Dickens Balzac or Proust. In this collection Remnick's gift for character is sharper than ever whether he writes about Gary Hart stumbling through life after Donna Rice or Mario Cuomo who now presides over a Saturday morning radio talk show fielding questions from crackpots or about Michael Jordan's awesome return to the Chicago Bulls or Reggie Jackson's last times at bat. Remnick's portraits of such disparate characters as Alger Hiss and Ralph Ellison, Richard Nixon and Elaine Pagels, Gerry Adams and Marion Barry are unified by this extraordinary ability to create a living character so that the pieces in this book taken together constitute a splendid pageant of the representative characters of our time.

The Devil's Problem afterwards STACEY WESTRUP (Margaret), 1919

The Devil's Own Luck John R. Gilhooly, 2022-06-21

Contemporary philosophy is interested in questions of luck and moral responsibility. Christian theology is largely unconcerned with luck because of its understanding of the creatureliness of the will. This understanding is rooted in the story of the primal sin: the narrative about how the first good creature chose wrongly. When considered philosophically, this story produces a problem for describing how a good creature can sin in ideal circumstances. The tradition has appealed to a voluntarist account of the devil's sin as a satisfying response to this problem. But some have worried that this kind of free choice succumbs to a responsibility-denying kind of luck. This volume describes how this underlying story undermines worries about luck for Christian moral reasoning by reflecting on how any luck the devil has is his own. John R. Gilhooly argues that even if one regards the Devil as fictional, the primal sin remains an interesting philosophical test case, particularly for questions of moral luck. The reason that this is so is because it seems that moral luck is either irrelevant to moral judgment of the Devil or an illegitimate moral concern at least as regards the primal sin.

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