

## A Note on the Translation

This translation was produced under the supervision of Frédéric Rognon, Professor of Philosophy of Religions in the Faculty of Protestant Theology at the University of Strasbourg. In the hopes of ensuring an accurate and quality edition, the translation went through several checks: it was examined by Professor Rognon, two professional translators, and a professor of theology at an anglophone institution.

The translation is based on the 2013 French edition published by Labor et Fides, which reproduced the 1964 edition with several small corrections and additions. In the 2013 edition, Ellul's idiosyncratic capitalization was left untouched; punctuation was occasionally modified; several passages or citations were altered (these are indicated in footnotes); Ellul's citations of Karl Barth were verified, and ellipses were added to indicate Ellul's omission of passages. Bibliographical footnotes were verified, corrected, and expanded where necessary, and the bibliography at the end of the book was newly added. The 2013 edition cross-referenced Ellul's citations of the German edition of Bonhoeffer's *Ethics* with the French edition and the most recent German edition.

I have retained the idiosyncratic capitalization in my translation. I have reproduced nearly all the footnotes in the 2013 edition, including Rognon and Müller's editorial footnotes. In editorial footnotes, I have eliminated references to French texts and replaced them with English texts where possible. Concerning Ellul's references, I have provided citations from English editions where possible, especially for citations of Barth, Bonhoeffer, Ricoeur, and Bergson. The 1969 edition adhered to the original French subtitle, translating it as *An Ethical Research for Christians*; the 2013 edition changed the subtitle to *Une critique théologique de la morale* (*A Theological Critique of Morality*). I have used the subtitle *An Introduction to Christian Ethics* to include the content of both the original subtitle and its

designation as introduction, and to denote this translation as different from the first English edition.

I have attempted to preserve Ellul's communicative style as much as possible. I made frequent comparative use of Hopkin's 1969 translation. Hopkin seems to have been a fine reader of Ellul's French; I cannot say I have improved his style, but I do believe my translation pays closer attention to Ellul's specific vocabulary and sources. Naturally, I have been able to correct some errors in his translation (as the careful reader will hopefully correct my own). With some exceptions, I have tried to retain Ellul's paragraph breaks and style, which sometimes results in long sentences; I have nevertheless tried to make these as clear as possible. I am very grateful to those who have edited and reviewed my work for the many improvements they have made.

J. M. R.