



THEO 204 Final STUDY GUIDE

Introduction to Christian Ethics (Concordia University)

THEO204 FINAL EXAM STUDY GUIDE

Lesson 2: The First 400 Years

Faith and Reason

- Relation between “faith” and “reason” shaped the history of Christian tradition’s reflection on moral life
- What is faith? (according to Oxford English Dictionary)
 - Faith is belief, trust, confidence
 1. Confidence, reliance, trust – in the ability or goodness of a person; in the efficacy or worth of a thing; or in the truth of a statement or doctrine. Could also be a belief proceeding from reliance on testimony or authority
 2. *To give faith*: to yield belief to
 3. Theologically:
 - a. Belief in the truths of religion; belief in the authenticity of divine revelation (in holy scripture or in teaching of the Church), and acceptance of revealed doctrines
 - b. *Saving faith* or *justifying faith* (in teaching of New Testament), justifies a sinner in the sight of God. Theologians generally agree that it is a conviction operative on the character and will and thus opposed to the mere intellectual assent to religious truth.
 - c. Spiritual apprehension of divine truths, or of realities beyond the reach of sensible experience or logical proof
- What is Christian Faith?
 - *Pistis* = faith

Matthew 17:20 (Revised Standard Version [RSV])

[Jesus] said to [his disciples], "For truly, I say to you, if you have **faith** (*pistis*) as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you."

Mark 11:22 (RSV)

And Jesus answered them, "Have **faith** (*pistis*) in God.

2 Corinthians 5:7 (RSV)

...for we walk by **faith** (*pistis*), not by sight.

- In the New Testament: faith means “to trust someone”
 - Word that connotes relationship – one’s relationship to God
 - Faith is to trust in God
 - Did *not* mean “firm belief in that for which there is no proof” (that is modern understanding of faith)
- What is reason? (According to Oxford English Dictionary)
 - Intellectual power, capacity for rational thought and related senses.

- The power of the mind to think and form valid judgements by a process of logic; the mental faculty which is used in adapting thought or action to some end; the guiding principle of the mind in the process of thinking
- *The age of reason*: the age at which a child is held capable of discerning right from wrong
- Alternative definition: A cause, ground, or motive. A fact or circumstance forming, or alleged as forming, a motive sufficient to lead a person to adopt or reject some course of action or belief
- What is Christian Reason?
 - Reason is a tool that God has given us that allows us to draw conclusions and inferences from other information

Romans 2:14-15 (RSV)

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts...

1 Corinthians 2:14 (RSV)

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

Ephesians 2:8 (RSV)

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God...

- Faith in God vs. Human Reason
 - On one hand – people are able to recognize right from wrong because the law is “written in their hearts” even though they do not know Christ or God
 - So, there is a sense here that one’s own efforts will lead one to recognize what is right and then one will do it
 - This is reason and one’s good works stems from the law
 - On the other hand – a person can only be saved through faith; nothing a person does can save him or her
 - This is faith and only through revelation can one have grace

New Testament Ethics

- From these writings, we see diversity rather than unity in the scriptures
- Bible does not have a single ethical perspective, but instead has a variety of ethical perspectives
- Biblical morality is more about contextual character rather than universal rules
- Certain distinctive features about approach of the people of the Bible to morality:
 1. Bible regards people’s behavior as the direct and immediate response to God’s revealed will
 2. In the NT, God is revealed through Christ. When proposing a way of life that is Christian, the NT writers constantly draw attention to the pattern of Jesus’ earthly life as well as to the demands that resurrected Christ makes on those who believe in him.

3. Christ formed a new covenant that built on the old covenant, so there is a basic unity between the Hebrew Bible and the New Testament. At the same time, there is a shift away from following the “letter of the law” to following the “spirit” of the law.

- Central theme of Jesus’ message is “the kingdom of God is at hand”
 - (Mark 1:14) Jesus’ proclamation of the kingdom of God is central
 - The “kingdom” is present in and with his own person
 - “Kingdom of God” does not refer to territory or to a state of “kingship”
 - It refers to a person’s acceptance of the God who graciously approached
 - Also refers to that person’s consequent adherence to a certain way of life
 - This acceptance and way of life was demonstrated by Jesus
 - Central point of his mission as he understood it
 - His teaching on morality with regard to both content and motivation was based on it
 - Main concern of Jesus was to live out God’s kingdom and its demands
 - Jesus’ life was a pattern of behavior in accord with nature of the kingdom – it was a pattern that others could follow
 - No fully worked out moral system in NT
 - Perfection meant acceptance of the kingdom and its demands as well as “repentance”(the action of repenting; sincere regret or remorse) and obedience to the divine will (discipleship)
- Jesus rejected formal authority of the Scriptures as absolutely binding
- He interpreted the Scriptures to his followers as one who can oppose one passage to another and show how they correspond with God’s kingdom in the present
- Jesus condemns ritual law
 - It is the human heart that is important, as the prophets had previously insisted, and ritual prescriptions cannot determine a person’s total acceptance or rejection of God (Mark 7)
- Jesus’ basic request = “follow me” = imitate selfless pattern of his life
 - Emphasized this rather than implicating a detailed moral code
- We see in John that Jesus’ moral teaching is seen in his command to love
 - Spelled out in the concrete acts of forgiveness, practical caring and unlimited self-sacrifice
- Rather than laws and commands, Jesus uses parables or stories to teach ethical behavior

The characteristics of New Testament ethics are:	The two great commandments in the New Testament are:
<ul style="list-style-type: none"> ▪ Priority of love over other virtues. ▪ Morality is not prescribed in a rigid manner. 	<ul style="list-style-type: none"> ▪ love of God. ▪ love of neighbour.

- Early Christian Communities:
 - Faced moral problems – never considered that they had received a complete code of morality to deal with every situation, community of faith must discover what its moral response should be in the face of *specific* moral problems
 - Jesus’ sayings could be interpreted, adapted, and applied to new situations

- Jesus didn't discuss every situation or deal with every problem explicitly – tradition of his words can be approached in a living and vital way because of his promise to be present with his disciples “until the end of the age”
- Showed cultural diversity among believers – many examples of creative liberty and fidelity in the apostolic Church
 - Ex. Peter did not impose circumcision and other Jewish customs on the house of the gentile Roman officer, Cornelius
- Were effected by Paul's Teachings
 - Paul exhibited tremendous creative liberty which allowed him to have a huge impact in most of the places he visited in his travels
 - Paul's teachings were always contextual
- Struggled with social questions in the first centuries
 - The attitude to be taken toward the material world itself
 - The attitude to be taken toward political power
 - In the second century, there was a shift to the development of deeper intellectual presentations of the faith

Lesson 3: The Reformation & Beyond

Natural Law

- With the passing of the first millennium rise of European universities, systematic thought was becoming more and more important
- Era of Summas – attempts to proclaim the Gospel in a philosophically consistent and logically compelling manner
- Thomas Aquinas (1225-1274)
 - Italian Dominican priest of Roman Catholic Church and member of Dominican religious order
 - He drew on Aristotle for his articulation of Christian theology
 - To Aquinas – humans are intellectual beings or rational animals and their highest achievement is contemplation
 - He was concerned with protecting the notion of a human agent who is the *responsible* author of his or her own actions
 - Human beings are not just “spectators” of the world-order in which everything that happens is caused by God's will
 - Rather, human beings are actors in the world
 - God has given human beings the capacity to be reasonable and responsible agents
 - A good life under the control of right reason consists of the best use of:
 - One's rational powers (intellect and will)
 - One's lower capacities (appetites and bodily activities)
- Aristotle's philosophy:
 - Rejected Plato's explanation of reality as involving unchanging Forms
 - Concerned with the phenomenal world – the world that can be known empirically
 - Concerned to differentiate reality and understand how it grows, develops, and changes
 - The good consists of the realization of the ends that are potential in one's nature
 - Ex. Acorn – the “end” that is potential in an acorn's “nature” is an oak tree

- Teleology (Ends)
 - Derived from Greek word *telos* meaning “end”, “purpose” or “goal and *logos* meaning “the study of”
 - Pertaining to, involving teleology – relating to ends or final causes; dealing with design or purpose, especially in natural phenomena
 - Teleological ethics – focuses on the “end” or “consequences” of an act
 - Ex. Utilitarianism – asserts that the criterion of right and wrong actions is whether they maximize welfare, that is, the greatest good for the greatest number
- Deontology (Means)
 - Derived from Greek work *deon* meaning “law” or “duty”
 - Deontological ethics – focuses on the “law”/ “rule”/ “duty” which takes priority over the results of an action
- Ends – Ethic of consequences
 - Focuses on the results of a situation
- Means – Ethic of principle
 - Focuses on the principles or rules that guide or actions
- Christians must act in an imperfect and sinful world in which, not infrequently, the possibilities of action or inaction all seem, in different ways, morally questionable (harmless activity may not be harmless)
 - Some say: The higher and more noble an end is, the more it justifies any means used in achieving it
 - Others say: In moral matters, the means affects the end. The means are not morally indifferent, and a sharp distinction between means and ends is never possible
- Example:

Someone whose name is Ed comes to see me because he wants to know where my brother is. I know that Ed wants to find my brother because my brother owes him money. I also know that Ed plans to physically injure my brother because of the debt. So I tell Ed that my brother got a job in Northern Canada and he will not return for months. This, in fact, is not true. I am lying. My brother is staying with me and I know he is at my place as I am talking to Ed.

A **deontologist** will say that what I did was wrong because I lied and lying is always wrong no matter what the circumstances. So, for the deontologist, the end [keeping my brother safe] never justifies the means [lying].

A **teleologist** would say that my lying was justified because it protects my brother from harm. So for the teleologist, the end [protecting my brother from harm] can sometimes justify the means [lying].

- Basic principle of Natural Law: good should be sought after and done, evil avoided – known through an intellectual intuition of practical precepts of moral behavior
- Natural law constitutes an objective set of principles that can be seen as true by the natural light of reason
- The claim of the natural law tradition is that moral knowledge is accessible not just to believers but to anyone who is willing to reflect critically on human experience
- Natural law assumes that human beings are essentially good and have a capacity to know and choose what is right
- Biblical basis:

- Parables of Jesus use ordinary human experiences to highlight basic human values
- Paul was explicit in his reference to “nature” as a source of moral knowledge for those who did not have access to revelation of the God of Israel
- Critical reflection on experience is sufficient for moral enlightenment
- In Greek philosophy (Aristotle):
 - Human nature is rational
 - Morally good actions are those that are directed (through reason) toward the full actualization of human potential
 - We all have natural capacities for virtue (or vice) but they must be developed as habits through practice
 - We become virtuous by doing virtuous things
 - We begin by doing objectively virtuous acts because they are taught to us or commanded of us
 - We are yet born interiorly motivated or do not yet use our reason to choose the “good”
 - But through education and habit, virtuous actions come from our reasoning and intention
- Romans:
 - Emphasized the “law” of natural order
 - “Natural law as the innate power of reason to direct action. To live according to the law given in nature is to live according to what reason commands.”
- Two strains of interpretation of natural law – Aquinas accepted both
 - “Order of Nature”: focused on the physical and biological structures given in nature as a source of morality
 - “Order of Reason”: focused on the human capacity to discover in experience what promotes human flourishing and well being
- Aquinas’ Formulation of Natural Law
 - Links natural law both with practical reason (of which humans are capable) and with eternal law (God is ultimately the source of moral value and moral obligation)
 - Everything participates in God’s eternal law according to its nature
 - Animals participate by instinct
 - Humans participate through reason
 - For Aquinas, God’s eternal law is the underlying source of moral knowing – even though human reason is the immediate source
 - The work of reason is to discover what being human means
 - Reason does this by reflecting on the total human experience, not just the biological
 - Reason “entails the totality of the human tendency to want to know the whole reality and come to truth”
 - Our moral duties are known through our best practical judgement on what is required for any particular person problem
 - Understanding of natural law:
 - Moral duties can be ascertained by reflection on human nature
 - God’s plan for us it built into our nature by God’s creation of us
 - Based on Romans 2:14-16 – a law written in our hearts
 - By using our reason to reflect on our human nature, we can discover both:
 - “Specific” ends

- Specific ends toward which we tend
- Ex. Learning to play a musical instrument – actual effort to learn to play aims at the specific end of playing the instrument
- “General” ends
 - General end for which God created us
 - Ex. “Happiness” toward which all human beings are oriented – we all seek happiness as a general end of our acts
- When we have discovered these ends, it is then possible to determine the means required to achieve them
- This understanding of God’s plan for us, built into our nature by God’s act of creation is *Natural Law*
- Special revelation is not necessary for moral knowledge

The Reformation

- Christian thinkers became less optimistic about a “natural” knowledge of good and evil or of being able to identify or predict intrinsically (an essential or natural way) good or intrinsically bad acts – possibility of an objective component to ethical decision-making became less feasible
- This was due to philosophic movement of Nominalism
- Nominalism
 - An epistemological theory – study of knowledge/ concerned with how we know anything
 - Ex. Concept of humanity
 - Realism would say that “humanity” is a universal concept that exists apart from the individuals to which “humanity” refers and is something that all human beings share in common
 - Nominalism would say that there is no reality called “humanity” independent of the particular individuals
 - Ex. There are four individuals. They may share something in common that we call “humanity” but “humanity” is located IN them and not apart from the individuals to which it refers.
 - Denied the possibility for human beings to know anything beyond the concrete and the particular
 - Thus, if the Church (and society) could not impose rational guides for action, the other alternative became the demand for conformity
 - So we see a kind of ethical legalism develop which led to enormous abuse by those in power – both in the Church and in the nations
- Martin Luther – the originator of the Reformation in Europe
 - Tortured by personal feelings of inadequacy and sinfulness
- Reformation: 16th century movement for reform of the doctrines and practices of the Roman Catholic Church which ended in the establishment of Protestant churches
- Luther’s criticism with the Catholic Church centered on the issue of indulgences
- Indulgence: “What we receive when the Church lessens the temporal (lasting a short time) penalties to which we may be subject even though our sins have been forgiven” (According to Roman Catholic teachings)

- Catholic Church taught that justification depends not only on faith but also on the acts of charity and good work a person performs – at that time, donating money to the church was considered “good work”
 - Penance could be quite severe, but could be short or lessen through acts of charity of good works
 - Johann Tetzel sold these indulgences to raise money to rebuild St. Peter’s Basilica
- In response, Luther emphasized that *faith* alone saved a human being
- He launched his protest against the corruption of the papacy and Roman Catholic Church and stressed return to original gospel teachings
- Luther felt that natural law undercuts the need for grace
- He emphasized that fallen humanity is in need of Christ’s revelation if human beings are to know what is good in God’s eyes
- Condemned the moral and rational work-righteousness inherent in the philosophical theology of the Roman Church
- Before God, reason must submit to scripture and works must bow to faith
- Reason and good works are the result of the freedom gained through the unmerited forgiveness of Christ
- Luther portrays the biblical pattern of a life of “faith working through love”
- Luther:
 - Rejected the intellectual tradition of Thomas Aquinas
 - Re-appropriates the biblical tradition with its emphasis on surrender to God
 - Insists that faith alone saves – not good works

Counter Reformation

- Counter Reformation is the revival of the Roman Catholic Church between the mid-16th and mid-17th centuries
- Had origins in the reform movements that were independent of the Protestant Reformation – became identified and took its name from efforts to “counter” the Protestant Reformation
- Fight against Protestantism encouraged the reforming movement with the Roman Catholic Church but it did not create it
- Gave Catholic reform a dynamic and vitality – effort to revitalize the ancient practices
- During the Counter-Reformation, new orders were founded or new forms were given to established orders
 - Ex. New order was Jesuits, and new form of an older order (the Franciscans) was the Capuchins
- There was general agreement that reform was needed, but no agreement on how it should take shape
 - Two main positions:
 1. Conciliations and concession with Protestants
 2. Refusing all concession
- History of the Counter-Reformation is in part the history of the triumph of the conservatives and the militant over the conciliatory and the liberal

- Theme running through the endeavours of the Catholic Reformation – quest for more adequate clergy
 - Seminaries were established
 - Education provided to the seminarians emphasized the behavior necessary for the Catholic
 - A separate moral theology emerged
- Council of Trent
 - 19th ecumenical council (a meeting of the bishops of the whole church convened to discuss and settle matters of Church doctrine and practice) held in Trent
 - Council was the church's formal response to the challenges of the Reformation movement
 - Sought to both correct what the Catholic church saw as the imbalance of Luther and the Reformers while at the same time heeding the objections Luther and others raised
 - Church took up a defensive posture to protect itself from the Reformation
 - Sought to provide clear lines which would distinguish Protestant protest from Catholic doctrine
 - Treated doctrine and discipline in parallel
 - In its effort to respond to specific challenges of Protestantism, the council emphasized:
 - Faith alone was not sufficient for justification, it must be accompanied by hope and love(charity)
 - Unwritten traditions and Scripture were to be received with equal reverence
 - The seven sacraments (Baptism, Confirmation, Holy Communion, Confession, Marriage, Holy Orders and Last Rites)
 - Formally incorporated into its binding teaching the doctrine of the ancient Council of Orange affirming both free will and the gratuity of the beginnings of grace, while denying predestination to damnation
 - But Trent added the necessity of doing good works
 - Clearly affirmed that good works in Christ merit a reward, not of themselves, but because of Christ
 - Insisted that the Christian sacraments were effective instruments through which God acted to bestow grace
 - There was great emphasis placed on the practicalities of behavior
 - Seminaries were established to train priests – helped to ensure clear and consistent teaching of doctrine
 - For the first time, a clear and formal system for the education of clergy was developed – taught behavior necessary for the Catholic
 - Insisted on the importance of knowing proper moral action
 - Legacy of the Council of Trent
 - Moral theology emerged as a discipline distinct from other theological disciplines – became cut off from sacred scripture and spirituality and became aligned with canon law
 - Focus was practical concern: is a particular action sinful and, if so, how sinful?
 - Point of reference was the 10 commandments and the laws of the Church
 - No real consideration of the character or virtue of a person

- Moral Manual Method:
 - Trent stressed the importance of the sacrament of penance
 - Attempted to reform Catholic institution and Catholic life
 - All Catholics were obligated to confess once a year – necessary to train priests
 - Moral manual method spread in this context
- In the seminary, the teaching of morality became closely allied with canon law
 - Focus was determining clear and concise guides of the kinds of behavior which were allowed and those that were forbidden
- Emphasis on the sacrament of penance meant priests needed to be trained to serve as confessors
 - Practical problem of the confessor was to determine if the penitent had sinned or not and how serious was the offense
 - This became the primary focus of moral theology – determining sinfulness of actions and the principles underlying the correct solution of cases
- Manuals of moral theology emerged as a way of helping priests in their role as confessors
- Manuals were focused on the individual acts in order to determine the degree of sinfulness
- Manuals attempted to lay out what was permitted and what was forbidden
- Key questions used to assess ones actions:
 - What am I doing?
 - Is it allowed?
 - How far can I go?
- Moral theology became more and more legalistic and narrowing

Lesson 4: Enlightenment to Modernity

Enlightenment – Influence on Ethics

- Enlightenment thinkers dramatically influenced ethics
- They presented a materialist view of the human being
- There was an insistence on direct observation of nature and on explaining everything that happens in the world in terms of the laws of nature – grace has no place in the world of the Enlightenment
- Reason and individualism were emphasized at the expense of tradition
- Motto of the Enlightenment:
 - “Dare to know!” – *Sapere aude.*
 - “Have the courage to use your own understanding” – Kant
- Enlightenment thinkers believed that human reason has the power to find the truth and to live in accordance with this truth – no need of special revelation
- There is an emphasis on the individual conscience and each person’s capacity to discern good and evil
- Human beings could discover for themselves what was good and they could achieve it themselves
- Role of tradition and authority in guiding individuals in moral living was downplayed
- Enlightenment refers to a period of European thought

- Time when experience and reason were emphasized and there was a mistrust of religion and traditional authority
- There was an optimism that with education, human beings, through their own effort, would progress indefinitely
- Was a time of advancement at many different levels allowing for a broadening of horizons causing insignificant changes in the way people thought
- There was a deeper awareness that human beings are situated in history and in culture
- There was more awareness of other cultures and of other ways of thinking about reality

Lesson 5: A Framework for Ethical Deliberation

Foundation of Ethics

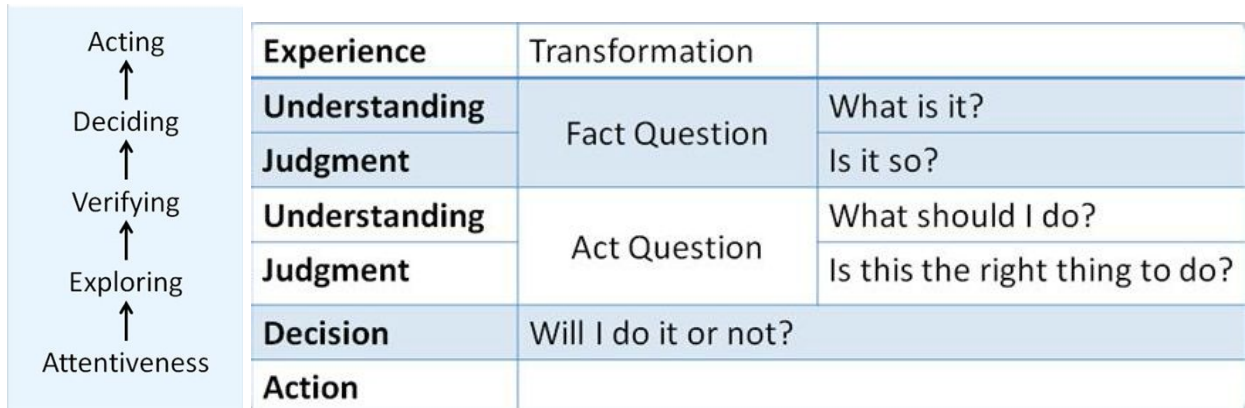
- Guiding concern in Melchin's book – quest for self-knowledge
 - About discovering something about ourselves
 - How we engage in ethical deliberation
 - Also, about Christian ethics
- Melchin's goal is to help us grasp how we use skills of moral understanding in our everyday lives in order to apply them to more complex situations
- Promotes a deepening of our understanding of ethics because we ask questions about:
 - What is going on in the human person (you and me) as we engage in ethics
 - What is the basic structure of the process of ethical deliberation?
- What is ethics?
 - Definition: Ethics is the ability of knowing and doing good behavior. It is knowing what constitutes good acts and doing them in the concrete situations of our lives
 - Ethics is related to the here and now – related to what we are doing now
 - Ethics is what propels us to ask – “What should I do?”
 - “What is the good” – knowing the good
 - “Shall I choose to do the good?” – doing the good
- If authority, principles, consequences, virtue, and intention are sources one draws on in ethical deliberation – what is the foundation of ethics? Where does ethics come from?
 - First consider to notion of responsibility – humans respond to their world
 - To be human is to respond
- Asking “What should I do?”
 - Question always responds to a particular, concrete situation in my life that demands some decision or choice
 - We respond to our world
 - There is an intricate link between subjectivity and objectivity
- Ethics is concerned with knowing and doing action that one believes will create positive results in one's life
- If an issue involves action – it is an ethical issue
- No act is neutral

Moral Process

- There are four distinct and recurring operations that we all do when we respond to our world:

1. Experiencing
 - Involves our attentiveness
 - Exercise in noticing
 - Patterns to our noticing
 2. Understanding
 - Involves our intelligence
 - Curiosity leads to insight
 3. Judging
 - Involves our reason
 4. Deciding
 - Involves our capacity to respond
 - What should you do?
- Experiencing –Involves our Attentiveness
 - When we are trying to understand something, we are animated by the *desire* of wonder
 - When a student is engaged in studying, they have an intellectual passion – an intellectual desire to grasp the meaning of what is being studied
 - For humans, desires are not merely instinctual as they are for animals
 - Humans have the capacity to direct desire towards what they care about
 - Oxford English Dictionary definition of desire:
“The fact or condition of desiring; that feeling or emotion which is directed to the attainment or possession of some object from which pleasure or satisfaction is expected; longing, craving; a particular instance of this feeling, a wish.”
 - Consider the following quote:
“Within the human arena, desires are that part of the great hierarchy of events that instigate change. Desires are the drivers of specifically human evolutionary processes insofar as they help make us what we become. But they are also the experience-able part of a continuous creation going on in the universe.”
 - Desires as “drivers of the specifically human evolutionary processes” are not only spontaneous – they are also intentional
 - We can direct our desires through our intelligence, our wisdom and our love for the best interests of others
 - Humans cannot **not** notice – we always notice (unless we are asleep and not dreaming)
 - We are oriented toward noticing and responding
 - Our noticing is patterned
 - Noticing, paying attention and experiencing are not at all like running a mental camera, nor is it random
 - Our experiencing is selective:
 - Biological – I might notice I have a headache
 - Practical – I might start wondering how my desk is made
 - Dramatic – I might notice that I am attracted to a person or I feel angry at someone for something they did
 - Artistic – I might notice colours, textures, arrangements of the trees outside my window

- Intellectual – I might be curious about why Professor Jamieson is asking me to think about these things
- Understanding – involves our intelligence
 - When being asked a riddle or problem/question – we have a curiosity pushing us to try to figure out the answer and not being satisfied until we hit the correct one (same operative when listening to a joke)
 - Paying attention to ourselves when we listen to a joke helps us recognize the drive in us to grasp intelligibility in the data – when we hear a joke, we want to “get it”
 - Within the data (the joke) there is intelligibility, something that is capable of being understood
 - Our intellectual consciousness seeks out intelligibility in the data we encounter
 - Therefore, not only do we notice things, we want to understand the things we notice
 - These operations are automatic, inbuilt, norms of consciousness
 - Pay attention to them, become aware of them, observe yourself in the process of noticing and seeking intelligibility
- Judgement – involves our reason
 - There is a third push within us to ensure that what being said is true
 - We have an inbuilt norm that our insights or understanding of the data are true and not arbitrary
- Knowing our world – facts
 1. Knowing what is true is not just *experiencing*. Experiencing is the first step in a three-step process or dynamic. Experiencing directs our attention to some data that we notice and that we want to understand.
 - Ex. Call for help on the beach. Hearing the call for help is experiencing, but as humans we always want to understand our experience.
 2. Knowing what is true is not just *understanding*. Why? Because our understanding could be wrong.
 - Ex. We could think the call for help is a seagull. We could think a loud noise in the hall is a burglar, when in fact it was a cat.
 3. Knowing what is so involves the third step of *judgement*, weighing the evidence to confirm our insight is accurate.
- Decision – involves our capacity to Respond
 - This is the norm of responsibility – of decision
 - Human beings not only want to know their world, they also want to act in their world ad so they ask the question – “what should I do?”
 - Here we enter the explicitly moral realm – process of deciding goes on all the time mostly without our explicit awareness
 - But if we avert our attention to ourselves in the process of ethical deliberation, we notice that asking whether something is true is a different feeling than asking whether something is good
- Dynamic of Moral Operations: involve both fact questions and act questions
 - “Moral action is a complex chain of operations; each operation is driven by a distinctive type of questioning”



- Ethics is not abstract and it is not static
- Ethics is a concrete and dynamic activity, which involves each and every one of us in a process that moves us from a current and very real problem or question to an eventual resolution or answer
 - Process encompasses the effort to answer the question “what should I do?”
- Essentially, ethics is concerned with knowing and doing what is good – what is good has to do with what promotes human flourishing
- Foundation of ethics is the basic experience of responsibility that all human beings experience

Moral Deliberations

- Human beings are limited in our ability to know what is true and what is good
- Why?
 - We do not know everything
 - We may have unexamined biases
 - We may be working with lack of knowledge
 - Moral or psychological unfreedom
 - Stunted spiritual development
- There are moral horizons – the extent (the known), the limits (the unknown unknown), and blindspots (the known unknown) in our moral vision
- Horizons of meaning are the backdrop against which our ethical questioning takes place
 - It contains great potential, but it also limits our response
- Horizons of meaning include things like our education, skills, culture, history, political situation, etc.
- We tend to care about things in our horizon and be a bit oblivious to those things beyond it – this is why we need to expand our horizons
- Feelings are data for moral discernment
 - They guide our questions and they play an important role in determining what we truly value, what we will commit ourselves to
 - Also limit us and sometimes trip us up
 - “if it feels good, do it” is not an adequate basis for moral discernment
- Conversions: what expand our moral vision
 - It is a liberating but painful experience because it usually means leaving something behind as we reach forward to grasp something new
 - Conversion reorients our moral landscape

Lesson 6: The Social Structure of Moral Knowing

Social Structures

- As Melchin indicates in Chapter two, social structures are “linkages among acts of meaning”
- Social structures are made up of “material” (acts of meaning) that are held together through linkages
- All social structures can be broken down into linked stages of acts of meaning

Moral Knowing

- Moral knowledge is not a quality of rightness or wrongness as if that existed independent of actions or independent of persons
- Moral knowledge is not an add on as if it is something added on to other aspects of human living
- All human actions initiate a direction of change
 - Moral knowledge is grasping what the direction of change is
 - Moral knowledge does not grasp some facts or features of a static situation – it grasps a dynamism, a direction of events that unfolds from human action
 - To know something is wrong is to understand how it gets in the way of human progress and flourishing – brings some form of decline or deterioration in human living
- Every situation in our life involves “relations among events”
 - It involves the contexts of the situation, in intentions of those involved, the consequences of the actions of each person and the goals and objectives of the social structure itself
 - Moral knowledge grasps how all these aspects are interrelated
 - Moral knowledge is relational – has to do with understanding the relations among all the different factors

**Not the same as saying that moral knowledge is relative*

- Ethical relativism: the claim that when two people from different perspectives or cultures try to understand the same moral situation, they will attain different results and that these differences cannot be reconciled within a common evaluative framework
- For Melchin, there is moral objectivity and it is to be discovered in the relations among the various elements of the moral experience

**Not the same as saying that moral knowledge is relative*

- Moral knowledge always aims at understanding what enriches our living together and what destroys it

"Historically, ethical reflection arose as a response to problems in social living which could not be resolved with the tools at hand. The great ethical controversies were debates about problems, which were straining the fabric of social life and threatening social breakdown...For people from all quarters to live together requires the greatest vigilance, the closest attention to the forms of our living. This attention is the work of ethics, and its results are the strategies for the most comprehensive and durable forms of living with other people." (Melchin, Living with Other People, 42-43)

Levels of the Good

Meaning of the word "good"	Level or horizon of meaning	Attitude toward social structures
Good = satisfaction	Personal interest or desire.	Social structures as means to personal fulfilment. They become fragile when governed at this level.
Good = harmony	Interpersonal order or social structure.	Commitment to social order. Social structures are stable. Concern for personal welfare becomes inseparable from wider social concerns and eventually concern for social order eclipses individual benefit.
Good = value	The longer dynamics of historical progress and decline.	Commitment here is to historical progress. Social structures have become exploitive and destructive; therefore they require social critique with the goal of social renewal.

Aspects of Moral Foundations

- There are five steps in exploring aspects of moral foundations
- Step 1: The foundation of moral knowledge is the people performing the operations of insight, judgement and decision
 - To truly learn moral knowledge (whichever “theory” or “principle”, example; stealing is wrong), we must get the insight ourselves
 - Theories are heuristic – they point us in the direction where discoveries can be found
 - Heuristic: guiding question that leads us to insights, allows us to move intelligently from question to insight, allows us to develop, is a road that gives us signs but not explicit directions
 - Knowledge is only knowledge when someone knows it
 - Moral knowledge is only moral when it is linked to a person – prior to that, it is random data
- Step 2: The two-fold thrust of moral action
 - Our society influences our capacity, our ability, and our willingness to be virtuous (our cultural and moral horizon)
 - Our individual actions influence our capacity, our ability and our willingness to be virtuous (our capacity for freedom)
 - Moral action always has a double thrust
 1. It concerns the concrete issue we are dealing with here and now
 2. It concerns the shaping of our moral character
- Step 3: There is a link between the social and the individual in relation to morality
 - Social forces work through our own operations of understanding, judgement and decision
 - As well, my actions have impact on others
 - I participate in shaping the moral foundations of others by my actions
- Step 4: Freedom
 - There are two different ways of thinking about freedom:
 - Freedom from domination (negative)

- Freedom as self-determination (positive)
 - Here we see a link between freedom and our capacity to perform acts of moral meaning
 - Our freedom grows as our capacity to understand, judge and decide what the right thing to do grows
- Step 5: Given this understanding, what are our moral obligations?
 - We have:
 - General moral obligations which have to do with the shaping of our moral character
 - Specific moral obligations which have to do with the concrete situation we are dealing with here and now
 - Three components to fundamental moral obligations:
 1. We are obligated to take responsibility for developing ourselves as moral persons
 2. We are obligated to participate in reinforcing and developing virtuous patterns of social identity
 3. We are obligated to promote development through the three levels of moral meaning, to remove obstacles that block development, and to reverse forces that lead to decline

Freedom is...

Two different ways of thinking about freedom:	
1	Freedom from domination - a negative idea of freedom. The English philosopher Thomas Hobbes wrote: "Freedom is the silence of the law."
2	Freedom as Self-determination - a positive act. Here we see a link between freedom and our <i>capacity</i> to perform acts of moral meaning. Our freedom grows as our capacity to understand, judge and decide what the right thing to do is grows.
This positive meaning of freedom leads us to an important distinction between:	
1	Essential Freedom: the capacity to exercise a determinate control over our actions through the operations of moral meaning.
2	Effective Freedom: the limits of that capacity. What are these limits? Abilities, skills, virtues, feelings, inclinations, that is, our moral foundations.
<p>This links us back to moral foundations. Our moral foundations are the persons we have become. <i>So, to be moral is to be free.</i></p>	

Lesson 7: Evil and Human Sinfulness

The Nature of Evil

- According to Thomas Aquinas, evil is a privation of good
- Evil is the absence of a good in something that should have that good by its very nature
- For Aquinas, evil exists as a negative not as a positive

- Evil does not have its own reality so to speak, rather it is the absence of a good that should exist
- The analogy of the opposition between light and darkness
 - Darkness is the absence of light, not the other way around
 - We do not know light because of darkness – we know darkness because of light
 - In the same way, we know evil because of the absence of good
- Ex. Melchin writes about a bank robbery that he experienced
 - He explores why theft is wrong through the lens of the context, intentions, consequences and the goals and objectives of the social structure itself
 - Theft is wrong, bad, evil not in ad of itself, but it is evil because of what is missing, what is absent, that is, the good of human trust, stability, progress and flourishing
 - Theft erodes these goods that are part of human living together
 - Theft is evil because it causes deterioration in human living
- Logic of good and evil – good exists and evil takes away from or diminishes the good
 - First, there is the Good that one might identify as the human flourishing that comes about through fidelity to truth
 - Then, the risk of Evil as privation and perversion of the Good

The Problem of Evil

- How do we reconcile an imperfect world where evil happens with the goodness of God?
- How could a creator who is perfect (all-knowing, all-good and all-powerful) have made a world in which pain and evil form a large part of life?
- To address these questions, we need to consider evil as emerging both in intentional acts and in non-intentional acts
- Moral evil:
 - Referring to the transgression of the moral law
 - In terms of Christian faith – moral evil would be considered disobedience to the will of God
 - Ex. Premeditated murder or will cruelty to another human being
- Premoral evil:
 - Referring to ills that do not proceed directly from human sin or human intention
 - Ex. Natural disasters being out “evils” in people’s lives but not considered morally evil because of the absence of human intention
- Sometimes it is difficult to discern where an evil is moral or premoral

The Surplus of Evil and the Religious Realm

- There is a surplus of evil beyond what can be blamed on individuals
- It is precisely this surplus that pushes us into the religious realm
- “How can we be good?” “How can a good life be possible?” “In what can we hope?”
 - These are religious questions because they concern ultimate meaning and value
 - They point us in a direction beyond which we have the capacity to address
- Religious realm:
 - Realm of human existence that concerns ultimate value and meaning
 - Is pushes us or draws us beyond the ordinary, everyday existence when we reflect on an experience of something more than we can contain

- Longeran speaks of religious experience as being “grasped by an other worldly love”
- It is the experience of evil that pushes us into the religious realm, because:
 - The effects of evil can reach far beyond our explicit intentions
 - The difficult task of understanding evil
 - Evil appears to be structural more than individual

Challenging Evil

- There are two principles of change that are operative in human living – progress and decline
- Consider our own lives – we see that much of our life is one of progress
 - We develop, we operate authentically and intentionally and so we flourish
- We also are very aware of times in our lives when we experience decline – experience that our development as blocked
 - Our biases block our growth
 - We experience our own inauthenticity
 - We run up against tragedy, sorrow, discouragement
 - We experience atrophy
- These two movements in our personal lives are also operative in events in history
- A nation or a society progresses and flourishes for many years but something will happen and decline will begin to set in
- Bias will not permit insight into the decline and so it continues unchecked until the nation or society has become corrupt and delusional
- Redemption:
 - Refers to the experience of being freed from some imprisonment
 - The imprisonment of decline calls for redemption
 - We cannot reverse decline from within the resources of decline itself
 - Why? Difficulty lies in the developmental nature of being human. We are limited in our ability to know and understand everything
 - Redemption is the possibility that in the midst of decline – growth and development happen
- Christian Faith as a Response to the Challenge of Evil:
 - Facts of good and evil/progress and decline raise questions about the character of our universe
 - Ultimately lead us to the question of God
 - We experience authenticity in self-transcendence – through being attentive to our experience, intelligent in understanding our experience, reasonable in judging the evidence as to where our understanding is correct and responsible in deciding on an action based on what we have discerned is the best thing to do
 - We all have the capacity for self-transcendence
 - Experience of evil can bring: apathy, disillusion, hopelessness, and a sense of meaninglessness
 - For Christians, faith in Christ restores one’s commitment because Christ reveals to us that God is at work in history

- Christian faith communities see the Gospel narratives as mediating the self-revelation of a God to whom believers are invited to respond

Lesson 8: Christian Faith in Moral Life

Followers of Christ

- Christian Faith is a personal encounter with the power of grace that restores a person as a responsible agent of the good
- This power is a mystery and a gift
- It is revealed most fully in the death and resurrection of Christ
- Faith perspective provides three analytic tools for understanding human affairs:
 - Progress – what it means to be human
 - Decline – a flight from understanding
 - Redemption – a conversion experience
- Progress: What it Means to be Human
 - Progress results from the natural development of human intellection
 - Human beings develop at different levels
 - However, it is intellectual development that promotes the human capacity to direct our lives in a direction toward authenticity
 - Authenticity: Has to do with the human capacity to come to judgements about what is true and what is good
 - Human beings ask questions and our questioning directs us toward what is true
 - We ask questions to know what is true
 - We do not ask questions to find out what is false
 - We see this many times especially Melchir's example of the beach
 - Beach example demonstrates how our natural drive to understand what is true is followed, naturally, by a desire to know what is good
 - Expressed in the human drive to figure out what should be done
 - Progress refers to this natural development toward what is true and what is good
 - It is not simple, and it is not easy – but it is in line with what it means to be human
- Decline: A Flight from Understanding
 - Progress is not as straightforward as it seems
 - Human beings are notoriously reluctant at times to ask all the relevant questions
 - We do not always want to understand what is true and what is good
 - One way to prevent the authentic movement toward what is true and what is good is to block our questioning
 - We can do this by stopping our questioning all together in a certain situation or by limiting our attention to the data that fits with what we want the outcome to be
- Redemption: A conversion experience
 - An important concept within the Christian tradition
 - Central category of Christian theology
 - Redemption explains the Christian proclamation of Jesus as the Christ, as Redeemer and Saviour
 - The word literally means buying back

- In Christian theology, it is best understood as liberation from one state to another – from bondage to liberation
- Redemption is the act or process by which the change takes place
- Development has two vectors that we can think about in relation to cooperative and operative grace

1 Development from below upwards
 – this refers to the natural growth we are all familiar with.
 Development from below upwards involves us in the effort and desire to grow and develop through our questions and our explorations. Following the pattern we are now very familiar with, our development passes from experience to understanding, from understanding to judgement and from judgement to action. Similar to cooperative grace, Christians experience their efforts as cooperation with God. It is participation in development through the effort and willingness to be attentive, intelligent, reasonable and responsible.

2 Development from above downwards
 – this refers to the healing and recovery that comes about through redemption.
 Development from above downwards can be aligned with operative grace. It is a development that does not call for cooperation in any direct manner. It happens beyond the person's effort. For Christians, it is God's action in their lives, turning them around, filling them with an experience of God's love and grace, helping them to respond to others and to world events in a manner well beyond that of which they are capable.

- Redemption Emerging from Decline

1. Self-Purification:

- Has to do with the natural inclination of human beings to protect themselves and retaliate against the violence of others
- What permits a human being to overcome his or her natural inclination for the sake of a higher good (3rd level of the good)?
- Ghandi and Martin Luther King understood that countering natural inclinations demanded a process of self-purification
- For King, self-purification involved workshops where participants prays, reflected on scripture, mediated, engaged in practices of imaginative anticipation, role-playing and imitation in order to prepare themselves for what would happen when they engage in direct action
- Through these acts of “self-purification” participants in direct action prepared themselves to transcend their natural inclinations and respond to violence with non-violence

2. Conversion

- Brought about in the participants of non-violent action and how that conversion can and does impact violent aggressors
- Human beings cannot bring about their own conversion, their own change of heart
- Human beings can prepare for conversion but the actual experience of being changed comes as a “healing” or a “development from about downwards”
- Self-purification was a requisite step in moving toward non-violent direct action needed to challenge the racist and unjust laws in Birmingham and in the United States
- Self-purification prepared participants for the change needed to engage in non-violent direct action

- Yet, the actual “healing” needed to face the violence of racism was beyond their efforts
3. Breaking the Cycle
- Martin Luther King understood that only acts of non-violence would break the cycle of hatred that he and his people endured
 - Bernard Lonergan expresses this well:
“Where hatred only sees evil, love reveals values. At once it commands commitment and joyfully carries it out, no matter what the sacrifice involved. Where hatred reinforces bias, love dissolves it, whether it be the bias of unconscious motivation, the bias of individuals or group egoism, or the bias of omniscient, shortsighted common sense. Where hatred plods around in ever narrower vicious circles, love breaks the bonds of psychological and social determinisms with the conviction of faith and the power of hope”
4. Wrap up
- This ties us back to the life, death and resurrection of Jesus
 - Jesus’ death is the result of structural evil
 - The symbol of the cross is a sign of ever-present evil in the world
 - Yet, the power of sin (death, evil) is never the whole story
 - God is transforming the moral efforts of humans – this is the central message of the New Testament and the core of Christian ethics

Lesson 9: The Conscience & Christian Ethics

What We Understand

- Conscience understood 3 ways:
 1. Conscience as a CAPACITY (synderesis): fundamental characteristic of being human that makes it possible for us to know both good and bad
 - Our capacity to grasp value
 - An innate basic human orientation within each human, which allows us to come together in dialogue concerning issues or conflict
 2. Conscience as a PROCESS (syneidesis): as humans, we are engaged in ethical deliberation - the process of “weighing your options”
 - So, you weigh out the good vs bad or weigh out the evidence on the situation and come to a conclusion/ decision of what is good and what is true.
 - This is where disagreement and error take place.
 - This conscience as a process refers to the process of searching for what is right by-identifying the data and analyzing it.
 3. Conscience as JUDGEMENT: once the discernment (good vs bad, wrong or true) have been made, our process will/ should bring us to a judgement about what we should or should not do and who it is we want to be.
 - Actions shape who you become

- Conscience is not complete, if you do all these steps and come to a decision on what should be done, yet you knowingly do the “wrong” thing or “take the easy way out” in order to achieve immediate satisfaction.
- Our moral choices are not disconnected from who we are; rather, as moral persons, we are constituted by our choices.
 - Thus, we need a basic moral sense, shaping the way we perceive moral situations. This basic moral sense is partly inborn and partly absorbed from cultural and family surroundings. It is how we differentiate between amoral vs. moral.
 - We need to think things through, examine our biases, inform ourselves as much as possible about the moral situation, its immediate consequences (me and others), and its long-term impact (again, personal and social). The goals are "correct seeing and right thinking". It is what Lonergan calls "genuine attentiveness, intelligence, reasonableness and responsibility." It is informed vs. ignorant conscience.
 - **Finally, this general orientation to the good (conscience #1) and careful considering of the relevant moral factors (conscience #2) must converge to produce a judgment (conscience #3) about what I must do here and now.

^^^Review slide 19 of lesson 9 ^^^

- Relation to Christian Ethics

Erroneous conscience	our conscience may not have been properly formed, or we may have been missing crucial information.
Vincible ignorance	by deliberate omission, or by apathy, or sloppiness, we do not bother to inform our conscience, whether in terms of general moral principles or particular concrete moral dilemmas we are facing.
Invincible ignorance	we have done all we can, and we may still make the (objectively) wrong decision, but (subjectively) it is the only one we can make, according to the light that we have.

- Therefore, we have no light to look into anyone's conscience. It is a judgment *for me*. It may not always lead us to the moral *truth*, but it leads us to moral *authenticity*, and forms us in the ways of moral truth.
- Formation of Conscience:
 - In the past, the focus in moral theology and Christian ethics has been on learning how to analyze situations and knowing the rules and being able to apply them. (conscience #2)
 - There is also a need to focus on the person making the decisions.

- Growth in Self-knowledge
 - Formation of conscience includes growth in self-knowledge, which is different from intellectual knowledge about ourselves
 - Includes a developing knowledge of our emotions and feelings
 - In the Christian tradition, growth in self-knowledge and in integrity is not possible only through individual effort.
 - The human person must be open to the transcendent dimension of human existence, he or she must be open to God in order to come to know him or herself and in order to find inner peace and integrity.
- The Spiritual Exercises of St. Ignatius
 - In the Christian tradition, several efforts to guide formation of conscience have been developed.
 - Perhaps one of the most famous ones is the Spiritual Exercises of St. Ignatius.
 - The exercises were originally developed to help believers open themselves to the will of God.
 - They are still used today to assist in leading persons to self-knowledge and helping people understand what gets in the way of following one's conscience.
- Who was St. Ignatius?
 - St. Ignatius of Loyola was a 16th century Spanish knight who was seriously wounded in a battle and during his recovery he had a spiritual conversion. He subsequently studied theology and founded the Society of Jesus (Jesuits).
- Sources of Wisdom that we look it
 - 1- Human experience: the things we have done/ been through and what they did for/to us and how they've made u feel
 - 2- Different Worlds: media, home, school, family, friends etc
 - 3- Asking questions: who? What? Where? Why?
 - 4- Christian Conscience:
 - a. Scripture
 - b. Ethical reflection: 4 levels on intentionality
 - c. Church Authority: what churches teach us. Not slavish obedience but respectful listening and openness
- What are the values that guide our decision?
 - We do not "have" a conscience. We are a conscience. A person of conscience is "self-conscious → to become aware of the capacity, the process and the judgment that are part of who you are as a human being.
- But what are the values that guide our decisions so that we do follow our conscience?
 - Keeping your word
 - Staying true to yourself
 - Staying true to God
- What does it mean to honour our conscience?
 - For a Christian, to act morally is to act in accordance with the values proposed by Christ in the gospels it is to live in the truth which will set you free.
- 3 meanings to honouring our conscience:
 - 1- To develop in ourselves a basic for love and respect of truth

- 2- To take our responsibility of finding the truth seriously - through self-knowledge and reflection
- 3- Develop the capacity to live out the choices
- Our 3 obligations to Conscience
 - 1- The obligation in ourselves to develop ourselves into and becoming a moral person
 - 2- Obligated to participate in reinforcing a developing virtuous pattern of social identity
Obligated to promote development through the three levels of moral meaning, to remove obstacles that block development and reverse forces that lead to decline.
- In Good Conscience
 - The classical definition is that of Thomas Aquinas – **Conscience is:** "the mind of a human person making moral judgments."
 - Conscience is the whole person (reason and emotions) passing moral judgments on issues of right and wrong. The traditional Christian teaching is that one must always obey one's conscience. Therefore, reasonable care must be taken to consider relevant factors in arriving at a moral judgment
 - We have a duty to educate our conscience, both through our religious heritage and other sources for the education of conscience. We need discussion to correct and check our judgments, for some of the worst deeds have been done with a good conscience and often in the name of religion.
- The Moral Distinctions
 - Possessing the capacity to recognize basic moral distinctions between good and evil and applying it in particular cases is part of what it means to be a person. All persons, in the Christian view, should act according to their conscience and educate it according to their circumstances.
 - **Conscience is used:** to judge acts already committed and to decide what should be done.

Required Readings Notes

- The Greeks were the first to reflect philosophically on Conscience
- They described it as: "self-consciousness in its role of making moral judgement"
- Abstract knowledge of right and wrong with the influence of feeling and will
- Conscience- operates before, during and after the deed
- Need for purity of intention
- New Testament- conscience meant a consciousness of the true moral content of human life as seen by faith, the basic outlook on life, governing all of one's actions. But also involved a "prudent assessment" of the human situation in the light of Christian responsibility and love.
- Misleading to speak of a person having a conscience- in reality "one *is* a conscience"
- It is not a special power or faculty, or a specific act, nor is it the unconscious super-ego. Or the feeling of guilt or goodness. Not a psychological, physiological, or sociological factor.
- It is the whole human person characterized by a drive towards and a demand for the realization of value

Lesson 10 Moral Development and Christian Ethics

Kohlberg's Stages of Moral Development

- 6 stages of moral development
- If children can incorporate space, causality and time into their thinking they can –progressively- incorporate universal moral structures
- This theory and its' focus on justice sort of omits any other less accessible measurements of moral development.
- Not all children fall into the hard and unyielding categories of Kohlberg's six stages
- It is not to be used to be generalized, but it is to be used to identify a general pattern, in getting a sense of moral development.
- Levels and stages of development:
 - 3 levels, with two stages per level.
 - Each stage describes a distinctive way people at that stage think in making moral judgments. Focus here is on the *kind of reasoning* they use (rather than the conclusions they come to) in deciding *how to resolve conflicts fairly* in situations where there are competing claims.
 - Kohlberg's model has children move from pre-conventional morality based on fear or shame to more conventional motives based on self-interest and peer respect. The higher stages of morality would be post-conventional since the mature person comes to acknowledge moral obligations as autonomous claims.
 - The final stage sets the goal for moral development: acting according to universal moral principles for the good of humanity. Within each level, Kohlberg identifies two stages that are hierarchical, meaning the second stage is an advancement in moral reasoning over the first stage
- Level 1: Pre-Conventional- (Ego-Centric)
 - What determines this level is the general lack of social awareness. Individuals are still thinking in terms of their own intentions/benefits. No understanding of the social conventions that apply to a situation
 - Stage 1: Punishment Obedience:
 - Concern with the physical consequences of an act
 - If it will result in punishment for the self- don't do it. – FEAR is the prime motivator here.
 - Value of life is equated with importance of a person. (save important people before others)
 - Punishment is for its own sake, and not a sign of society's disapproval of an act
 - No considerations of motives or intentions
 - Morality is seen as a fixed set of rules- these rules are valued to the extent that they will not cause any pain
 - Conceptions of morality are characterized by judgments based upon external threats.
 - Stage 2: Instrumental
 - What is right serves one's own needs and wants. "what will this do for me?"

- Emphasis on the calculation of benefits of various actions (prime motivator is desire/ satisfaction).
- A “market place morality”: making fair exchanges or deals. It is fair if both parties agree to it.
- Individual is no longer worried about punishment, but instead he calculates if the punishment is worth the return. Calculates the benefits. Do the benefits outweigh the punishment?
- Level 2: Conventional (societal)
 - Interpersonal relationships are important. Individual learns to subordinate (lower) their needs to/for the good of the interpersonal group. Society’s interests determine what is right.
 - Stage 3: interpersonal conformity
 - Conforming to the expectations of others
 - Do what is nice and what is approved
 - Loyalty and trustworthiness
 - Parental morality incorporated into the person
 - Emphasis on pleasing others
 - Consideration of other people’s feelings
 - Do what the GROUP has defined as “right”
 - Main motivation: maintain a general positive relationship with others
 - Empathy – put yourself in their shoes
 - Morality can’t handle conflict of loyalty
 - Stage 4: Law and order Orientation (Duty)
 - Impersonal authority of law takes precedence over persons loyalties in stage 3[^]
 - Duty transcends personal feelings
 - Recognized obligation to maintain social order
 - Able to expand moral vision beyond the group u are part of
 - Realize the need for law and order
 - Respecting other’s and all of their rights
 - More central towards rational thinking
 - Concern for good of others and their rights.
- Level 3: Post conventional (Universal)
 - Morality adheres to basic principles of justice. Moral principles are not subjected to the society in which one lives in. Morality Is prior to society. It is a basis for judging society
 - Stage 5: Social Contract:
 - Upholds basic rights, values and mutually agreed upon social contracts of society even if doing so might conflict with certain laws of that society (moral VS. Legal rules.)
 - More focus on the method of coming to an agreement (less on the content)
 - Key concepts: compromise, tolerance, reason, (replaces loyalty) and peaceful cooperation.
 - Disinterested abstract justice is the guiding principal
 - Laws and duties are based on rational calculation of overall utility.

- Stage 6: Universal-Ethical:
 - Moral reasoning is abstract (general concepts) not specific concrete ones.
 - Moral reasoning is logically comprehensive
 - Moral reasoning is reciprocal, consistent and fair, applying impartially to all individuals.
 - One begins to draw on our criteria, not the group
 - Decisions made based on conscience.
 - Judgment on what is right is based on the nature of the act not on the basis of its' consequences.
- Changing images of God through Moral Development:
 - Images of God shifting back in forth at different times in our life depending on the circumstances and the particular challenges with which one is dealing.
 - Development through discovery/from above
 - Development through heritage/ from below
 - Our own moral development is dependent not only on our own efforts, but also on what people have given us.
- **The Lens of Different Images of God**
 - Consider the six stages or moral development that Lawrence Kohlberg delineates through the lens of different images of God.
 - How might a person “image” God at each stage of development?
 - Images basically follow Kohlberg’s theory of moral development, but they are not as rigid as they may appear
 - We may recognize our own “image” of God in some of the stages and realize that these images shift back and forth at different times in one’s life depending on the circumstances and the particular challenges with which one is dealing
 - There is a clear picture presented here of a trajectory from fairly primitive to fairly mature considerations of God in history

Images of God through the six stages:

- Stage 1: (Punishment obedience) Impulsive Stage and Hedonistic Ethics
 - Religious faith is one of “piety” (reducing religious faith to a moral feeling) . The good are rewarded- the evil are punished.
 - God is “Santa Claus” leads his faithful children to a land of material superabundance
 - However, towards evildoers God shows the face of an evil Ogre who takes pleasure in sadistically torturing trouble makers
 - Image of a dual God in this stage – God of Reward and a God of Punishment
- Stage 2: (instrumental) Imperial Stage and Utilitarian Ethics
 - At this stage: religious faith is a business transaction. Morality is a coin that buys peace of mind and prosperity. God and his creatures are partners in a business deal.

- We see haggling/bargaining with God. The faithful try to manipulate the divinity, so there becomes a utilitarian relationship.
- **Utilitarianism** is an ethical theory which states that the best action is the one that maximizes utility. "Utility" is **defined** in various ways, usually in terms of the well-being of sentient entities.
- Religion is turned to superstition.
- God is a supplier, but also the one whom believers can subjugate to their desires.
- Stage 3: Fusional Stage and Loyalty Ethics
 - Religious faith is a fortress that projects believers, the faithful, the pure, the pious and the predestined against the unbelievers, the impure the impious and the damned
 - Church= chosen people, a church without spot or stain that has received “what God has said”
 - Morality drifts towards a rigid dogmatism (tendency to believe principles are true without the consideration of evidence or opinions of others) and pastorally towards condemnation of the world
 - God is the God of our Father
- Stage 4: Institutional stage and Legal Ethics
 - Religious faith is institutional → church lays out dogmas and codes of conduct
 - Church tells the faithful what to think and do
 - God is the Legislator
- Stage 5: Inter-individual stage and humanist ethics
 - Religious faith is a recognition of humanity endowed with intelligence, freewill and autonomous power.
 - At this stage- not looking for a code of Christian behaviours. Rather one is a follower of a humanistic ethics. God creates free and reasonable beings to be associated with him
 - God is logos, Word, Light, subsisting being, Providence.
- Stage 6: Stage of integrity and ethics of response
 - Religious faith transcends formulas and creeds. It is in communion with the divine reality. The progressive discovery of God- by faith through a loving and liberating practice of humanity.
 - God is the liberator
 - When god is taken seriously as a god – then he can liberate the world

Preconventional Level	<ul style="list-style-type: none"> ▪ What distinguishes this level is the general lack of social awareness. ▪ Individuals think in terms of their own intentions. ▪ No comprehension of the social conventions that apply to a situation.
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Stages	Images of God
1. Punishment-Obedience (Ego-centric) Concerned with physical consequences of an act.	Impulsive Stage and Hedonistic Ethics God = Santa Claus to those who are good and a fierce ogre to sinners.

2. Instrumental

What is right is what serves one's own needs and wants

Imperial Stage and Utilitarian Ethics.
 Religious faith = a business transaction
 Haggling with God
 God = a supplier but also one whom believers can subjugate to their desires.

Conventional Level	<ul style="list-style-type: none"> ▪ Interpersonal relationships are important. ▪ Individuals learn to subordinate their needs to the good of the interpersonal group. ▪ Society's interests determine what is right.
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Stage	Image of God
<p>3. Interpersonal Conformity Conforming to expectations of others Directed toward pleasing others</p>	<p>Fusional Stage and Loyalty Ethics. Religious faith = a fortress that protects believers. The Church = the Chosen People God = the God of our Fathers, a tribal God.</p>
<p>4. Law and Order Orientation (Duty) Impersonal authority of the law takes precedence over personal loyalties. Sense of duty transcends personal feelings. Need for maintaining social order.</p>	<p>Institutional Stage and Legalistic Ethics. The Church tells the faithful what to think and what to do. God = the Legislator</p>

Postconventional Level	<ul style="list-style-type: none"> ▪ Morality is what adheres to basic principles of justice. ▪ Moral principles are independent of the society in which one lives. ▪ Morality is prior to society - is a basis for judging society.
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Stage	Image of God
<p>5. Social Contract Upholds basic rights, values and mutually agreed upon contracts of society. The validity of principles and values independent of particular groups or societies.</p>	<p>Inter-individual Stage and Humanist Ethics. Religious faith = recognition of humanity endowed with intelligence, freewill and autonomous power. Not looking for a code of Christian behaviour.</p>
<p>6. Universal - Ethical Self-chosen, that is, on one's own criteria, not the group's. Decided by conscience Universal</p>	<p>Stage of Integrity and Ethics of Response. Religious faith – transcends formulas and creeds, in communion with the divine. God = the liberator.</p>