HEROES,

SAINTS, &

ORDINARY

MORALITY

Andrew M. Flescher

Heroes Saints And Ordinary Morality

Lúcás Chan, SJ; foreword by James F. Keenan, SJ

Heroes Saints And Ordinary Morality:

Heroes, Saints, and Ordinary Morality Andrew Michael Flescher, 2003-11-25 Most of us are content to see ourselves as ordinary people unique in ways talented in others but still among the ranks of ordinary mortals Andrew Flescher probes our contented state by asking important questions How should ordinary people respond when others need our help whether the situation is a crisis or something less Do we have a responsibility an obligation to go that extra mile to act above and beyond the call of duty Or should we leave the braver responses to those who are somehow different than we are better somehow heroes or saints Traditional approaches to ethics have suggested there is a sharp distinction between ordinary people and those called heroes and saints between duties and acts of supererogation going beyond the expected Flescher seeks to undo these standard dichotomies by looking at the lives and actions of certain historical figures Holocaust rescuers Martin Luther King Ir Dorothy Day among others who appear to be extraordinary but were in fact ordinary people Heroes Saints and Ordinary Morality shifts the way we regard ourselves in relationship to those we admire from afar it asks us not only to admire but to emulate as well further it challenges us to actively seek the acquisition of virtue as seen in the lives of heroes and saints to learn from them a dynamic aspect of ethical behavior that goes beyond the mere avoidance of wrongdoing Andrew Flescher sets a stage where we need to think and act calling us to lead lives of self examination even if that should sometimes provoke discomfort He asks that we strive to emulate those we admire and therefore allow ourselves to grow morally and spiritually It is then that the individual develops a deeper altruistic sense of self a state that allows us to respond as the heroes of our own lives and therefore in the lives of others when times and circumstance demand that of us

A Shared Morality Craig A. Boyd,2007-11-01 Morality based on natural law has a long tradition and has proven to be quite resilient in the face of numerous attacks and challenges over the years Those challenges are no less serious today which leads one to ask if natural law is still a viable foundation for ethics Craig Boyd provides a contemporary defense of natural law theory against modern challenges from the arenas of science religion culture and philosophy In his analysis he defends many of the classical elements of natural law but also takes into account the contributions of scientific discoveries about human nature He concludes that natural law is a necessary but not sufficient basis for ethics that must be accompanied by a theory of virtue **Themelios, Volume 41, Issue 3** D. A. Carson,2017-01-05 Themelios is an international evangelical peer reviewed theological journal that expounds and defends the historic Christian faith Themelios is published three times a year online at The Gospel Coalition http thegospelcoalition org themelios and in print by Wipf and Stock Its primary audience is theological students and pastors though scholars read it as well Themelios began in 1975 and was operated by RTSF UCCF in the UK and it became a digital journal operated by The Gospel Coalition in 2008 The editorial team draws participants from across the globe as editors essayists and reviewers General Editor D A Carson Trinity Evangelical Divinity School Managing Editor Brian Tabb Bethlehem College and Seminary Consulting Editor Michael J Ovey

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capacity to further articulate the kind of moral knowledge that is readily available to most human beings and to enable people to act upon their moral knowledge Theology and the Science of Moral Action James A. Van Slyke, Gregory Peterson, Warren S. Brown, Kevin S. Reimer, Michael Spezio, 2012-11-12 The past decade has witnessed a renaissance in scientific approaches to the study of morality Once understood to be the domain of moral psychology the newer approach to morality is largely interdisciplinary driven in no small part by developments in behavioural economics and evolutionary biology as well as advances in neuroscientific imaging capabilities among other fields To date scientists studying moral cognition and behaviour have paid little attention to virtue theory while virtue theorists have yet to acknowledge the new research results emerging from the new science of morality Theology and the Science of Moral Action explores a new approach to ethical thinking that promotes dialogue and integration between recent research in the scientific study of moral cognition and behaviour including neuroscience moral psychology and behavioural economics and virtue theoretic approaches to ethics in both philosophy and theology More particularly the book evaluates the concept of moral exemplarity and its significance in philosophical and theological ethics as well as for ongoing research programs in the cognitive sciences

Moral Evil Andrew Michael Flescher, 2013-10-24 The idea of moral evil has always held a special place in philosophy and theology because the existence of evil has implications for the dignity of the human and the limits of human action Andrew M Flescher proposes four interpretations of evil drawing on philosophical and theological sources and using them to trace through history the moral traditions that are associated with them The first model evil as the presence of badness offers a traditional dualistic model represented by Manicheanism The second evil leading to goodness through suffering presents a theological interpretation known as theodicy Absence of badness that is evil as a social construction is the third model The fourth evil as the absence of goodness describes when evil exists in lieu of the good the privation thesis staked out nearly two millennia ago by Christian theologian St Augustine Flescher extends this fourth model evil as privation into a fifth which incorporates a virtue ethic Drawing original connections between Augustine and Aristotle Flescher's fifth model emphasizes the formation of altruistic habits that can lead us to better moral choices throughout our lives Flescher eschews the temptation to think of human agents who commit evil as outside the norm of human experience Instead through the honing of moral skills and the practice of attending to the needs of others to a greater degree than we currently do Flescher offers a plausible and hopeful approach to the reality of moral evil *United States Welfare Policy* Thomas J. Massaro, 2007-05-02 The Welfare Reform Act of 1996 drastically changed the delivery of social services in the United States for the first time in sixty years More than a decade later according to Catholic social ethicist Thomas Massaro a disturbing gap exists between the laws we have enacted as a nation and the moral concerns we profess as a people Massaro contends that ethicists too often focus on strictly theoretical concerns rather than engaging concrete social and political issues while public policy experts are uncomfortable drawing ethical judgments about legislation United States Welfare Policy takes a fresh approach

to the topic by using Catholic social teaching as a lens through which to view contemporary American welfare policies citing the tradition s emphasis on serving the needy including a preferential option for the poor and the common good Massaro maintains that the most important outcome of welfare policy is not the cost effectiveness of programs but the well being of individual families The concluding analysis of this thoughtful study applies Catholic ethical concerns to specific aspects of welfare reform including the funding mechanisms for the Temporary Assistance to Needy Families TANF program work participation requirements affecting the bond between mothers and children eligibility rules the intrusion of family caps into reproductive decisions and the imposition of disproportionate burdens upon particular demographic groups Massaro offers possible alternatives in each case and as the fight over reauthorization of the welfare act continues he calls on Catholic churches and clergy and laity to take action and advocate publicly for a more ethical approach to welfare reform

Exemplarist Moral Theory Linda Zagzebski,2017-02-24 In this book Linda Zagzebski presents an original moral theory based on direct reference to exemplars of goodness modeled on the Putnam Kripke theory which revolutionized semantics in the seventies In Exemplarist Moral Theory exemplars are identified through the emotion of admiration which Zagzebski argues is both a motivating emotion and an emotion whose cognitive content permits the mapping of the moral domain around the features of exemplars Using examples of heroes saints and sages Zagzebski shows how narratives of exemplars and empirical work on the most admirable persons can be incorporated into the theory for both the theoretical purpose of generating a comprehensive theory and the practical purpose of moral education and self improvement All basic moral terms including good person virtue good life right act and wrong act are defined by the motives ends acts or judgments of exemplars or persons like that The theory also generates an account of moral learning through emulation of exemplars and Zagzebski defends a principle of the division of moral linguistic labor which gives certain groups of people in a linguistic community special functions in identifying the extension or moral terms spreading the stereotype associated with the term through the community or providing the reasoning supporting judgments using those terms The theory is therefore semantically externalist in that the meaning of moral terms is determined by features of the world outside the mind of the user including features of exemplars and features of the social linguistic network linking users of the terms to exemplars The book ends with suggestions about versions of the theory that are forms of moral realism including a version that supports the Wealth, Virtue, and Moral Luck Kate Ward, 2021-10-01 In Wealth existence of necessary a posteriori truths in ethics Virtue and Moral Luck Kate Ward addresses the issue of inequality from the perspective of Christian virtue ethics arguing that our individual life circumstances affect our ability to pursue virtue and showing how Christians and Christian communities should respond to create a world where it is easier for people to be virtuous The Acting Person and Christian Moral Life Darlene Fozard Weaver, 2011-11-18 What may we say about the significance of particular moral actions for one s relationship with God In this provocative analysis of contemporary Catholic moral theology Darlene Fozard Weaver

shows the person as a moral agent acting in relation to God Using an overarching theological context of sinful estrangement from and gracious reconciliation in God Weaver shows how individuals negotiate their relationships with God in and through their involvement with others and the world Much of current Christian ethics focuses more on persons and their virtues and vices exemplified by the work of virtue ethicists or on sinful social structures illustrated in the work of liberation theologians These judgments fail to appreciate the reflexive character of human action and neglect the way our actions negotiate our response to God Weaver develops a theologically robust moral anthropology that advances Christian understanding of persons and moral actions and contends we can better understand the theological import of moral actions by seeing ourselves as creatures who live move and have our being in God Catholic Moral Theology in the United States Charles E. Curran, 2008-04-11 In this magisterial volume Charles E Curran surveys the historical development of Catholic moral theology in the United States from its 19th century roots to the present day He begins by tracing the development of pre Vatican II moral theology that with the exception of social ethics had the limited purpose of training future confessors to know what actions are sinful and the degree of sinfulness Curran then explores and illuminates the post Vatican II era with chapters on the effect of the Council on the scope and substance of moral theology the impact of Humanae vitae Pope Paul VI s encyclical condemning artificial contraception fundamental moral theology sexuality and marriage bioethics and social ethics Curran's perspective is unique For nearly 50 years he has been a major influence on the development of the field and has witnessed first hand the dramatic increase in the number and diversity of moral theologians in the academy and the Church No one is more qualified to write this first and only comprehensive history of Catholic moral theology in the United States The Global Face of Public Faith David Hollenbach, 2003-10-09 The Global Face of Public Faith addresses the hotly debated question of the role religion should play in politics in both the American and international contexts It engages the fears that public religion threatens American democracy and could lead to a global clash of civilizations and new wars of religion It analyzes how Christianity can attain common ground with other religious communities thus becoming a force for peace and human rights The separation of church from state need not mean the privatization of religious engagement in public life can strengthen civic life by encouraging active citizen participation that promotes both justice and peace The question of religion and politics should thus become an argument about how faith becomes public not whether it does Religious communities Christianity in particular should be vigorous advocates of human rights democratic governance and economic development worldwide In so doing they will also become peacemakers David Hollenbach is a calm voice of reason in a chaotic world with an eye that sees beyond national horizons to where human needs and human rights converge He is convinced that religious traditions can find common ground through the use of rights and rights language The Global Face of Public Faith reinforces his commitment to confronting such issues as poverty and economic development globalism and interreligious dialogue He focuses here on faith and the Catholic tradition in politics the role of the church in American

public life and the wider issues of global challenges and ethics in a search for a common set of moral standards and a international ethic through a commitment to universal human rights While not denying the difficulties of forging such a consensus he nonetheless sees the possibility for justice and reasons for hope And hope is something the world can always Aguinas, Feminism, and the Common Good Susanne M. DeCrane, 2004-01-29 To dismiss the work of philosophers and theologians of the past because of their limited perceptions of the whole of humankind is tantamount to tossing the tot out with the tub water Such is the case when feminist scholars of religion and ethics confront Thomas Aquinas whose views of women can only be described as misogynistic Rather than dispense with him Susanne DeCrane seeks to engage Aguinas and reflect his otherwise compelling thought through the prism of feminist theology hermeneutics and ethics Focusing on one of Aguinas s great intellectual contributions the fundamental notion of the common good in short the human will toward peace and justice DeCrane demonstrates the currency of that notion through a contemporary social issue women s health care in the United States and specifically black women and breast cancer In her skillful re engagement with Aguinas DeCrane shows that certain aspects of religious traditions heretofore understood as oppressive to women and minority groups can actually be parsed retrieved and used to rectify social ills Aguinas Feminism and the Common Good is a bold and intellectually rigorous feminist retrieval of an important text by a Catholic scholar seeking to remain in the tradition while demanding that the tradition live up to its emphasis on human equity and justice Moral Theology of John Paul II Charles E. Curran, 2006-01-01 Provides a systematic analysis of the moral theology that underlies Pope John Paul II moral teachings and its astonishing influence This book focuses on the authoritative statements specifically the fourteen papal encyclicals the pope has written to examine how well the pope has addressed the broad issues and problems in the Church Ethics in the 21st Century: Developments, Emerging Consensus, and Future Directions Lúcás Chan, SI; foreword by James F. Keenan, SJ,2013 Reviews and critiques the major attempts at biblical ethics over the past twenty years by both biblical theologians and theological ethicists focusing on New Testament ethics as an illustration Family Ethics Julie Hanlon Rubio, 2010-03-17 How can ordinary Christians find moral guidance for the mundane dilemmas they confront in their daily lives To answer this question Julie Hanlon Rubio brings together a rich Catholic theology of marriage and a strong commitment to social justice to focus on the place where the ethics of ordinary life are played out the family Sex money eating spirituality and service According to Rubio all are areas for practical application of an ethics of the family In each area intentional practices can function as acts of resistance to a cultural and middle class conformity that promotes materialism over relationships These practices forge deep connections within the family and help families live out their calling to be in solidarity with others and participate in social change from below It is through these everyday moral choices that most Christians can live out their faith and contribute to progress in the world Blessed Are the Consumers Sallie McFague, 2013-01-01 For decades Sallie McFague has lent her voice and her theological imagination to addressing and

advocating for the most important issues of our time In doing so she has influenced an entire generation and empowered countless people in their efforts to put religion in the service of meeting human needs in difficult times In this timely book McFague recalls her readers to the practices of restraint In a world bent on consumption it is imperative that people of religious faith realize the significant role they play in advocating for the earth and a more humane life for all The root of restraint she argues rests in the ancient Christian notion of Kenosis or self emptying By introducing Kenosis through the life stories of John Woolman Simone Weil and Dorothy Day McFague brings a powerful theological concept to bear in a winsome and readable way

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